

THE

# GOSPELS

IN

PARALLEL COLUMNS

WITH

THE VERSIONS

OF

ARRANGED, WITH PREFACE AND NOTES,

BY

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SECOND EDITION.

London:

JOHN RUSSELL SMITH, SOHO SQUARE.

MDCCCLXXIV.





## P R E F A C E.

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**T**HE Scriptures contain the revelation of God's will to man,—God's word addressed to all mankind. As the Scriptures are Truth, the closer we adhere to them, the nearer we are to Truth. But the nearest approach we can make to the inspired originals, is in faithful translations, as they express the sense with the greatest brevity and precision. Hence good translations afford the best helps for obtaining a true knowledge of the Scriptures, and different versions, by learned and religious men, must be the best and shortest commentaries. The same truths are there expressed in different words. Where some are too brief and obscure, others may be more full and clear, while together, being the same in sense, they mutually illustrate and confirm each other.

The present volume contains four translations of the Gospels. These translations were made by the leading men,—the intellectual aristocracy of their day. The first version is the Gothic by Ulphilas, in the 4th century. What vigour and decision of mind,—what a clear view of the future extension and influence of the Germanic race, must Ulphilas have had to induce him to translate the Scriptures into the vulgar tongue of his people, in an age when Greek and Latin were the only languages employed for literary purposes! Ulphilas deeply felt, from his own experience, that the power of the word of God to convince the understanding and to influence the conduct would be limited, unless it was not only preached, but read in the mother tongue, through which the best affections of the heart are most easily touched.—These remarks are equally applicable to the translation of the Gospels in the 8th or 10th century from the *Vetus Italica* into Anglo-Saxon, and to the Wycliffe version of the whole Bible from the Vulgate into English in the 14th century, which was the dawn of that scriptural light that preceded the Reformation. In the 16th century, Tyndale presented the Gospel in a still clearer light by his translation of the New Testament from

the original Greek into English, so faithfully, that it is, in substance, our present authorized Version, which constantly uses the same phraseology and often employs the very same words.

These versions, extending from A.D. 360 to 1526, are not only of great value to Divines, but deeply interesting to the philologist, who is here supplied with ample specimens of the earliest German, and of the Anglo-Saxon, as well as early English. The first German comes down to us in the translation of Ulphilas, made about A.D. 360. Though the Anglo-Saxon Gospels were translated in 735 or before, and the version printed in this volume is from a MS. written about A.D. 995, yet we have an earlier record of Anglo-Saxon writing, in the Laws of Ethelbert, king of Kent. From the Title of these Laws, we learn that "they were established in the days of Augustine\*," that is, between A.D. 597, when Ethelbert was baptised, and the death of Augustine in 604. The most probable date is 599. From this time to the present, we have our written Laws; and we are told that Bede, just before his death in 735, had finished the translation of St. John's Gospel into his native tongue, called English [Englisc] in the early Laws. The Germans have the first written specimen of a Germanic language in Ulphilas, and we the next specimen in our Anglo-Saxon Laws, and at a later date in the Gospels. The English philologist will now be able to trace many words and phrases from the present time, 1865, to the translation of Tyndale in 1526, of Wycliffe in 1389, of the Saxon about 995, and of the Gothic about 360, a space of more than 1500 years. The Gothic is a language of Low German origin†, as well as the Anglo-Saxon and English, we are, therefore, not surprised to find many phrases apparently identical in Gothic, in Anglo-Saxon, and in modern English.

## GOTHIC.

In bokom Psalmo.  
Ik im thata daur.  
Langai wheilai.  
Nauh leitila wheila.  
Whis brothar.  
Kaurno whaitcis.

In *the* book of Psalms.  
I am the door.  
For a long while.  
Now a little while.  
Whose brother.  
A corn of wheat.

## ANGLO-SAXON.

On tham Sealme. Lk. xx. 42.  
Ic com geat. Jn. x. 9.  
Langre tide. Lk. xviii. 4.  
Gyt sume hwile‡. Jn. vii. 33.  
Hwas bróthor. Lk. xx. 28.  
Hwa'tene corn. Jn. xii. 24.

\* Da dónas, ðe Æþelbirht cyning ásette, on Augustinus dæge.—*Thorpe's Ancient Laws and Institutes*, 8vo. 1840, vol. i. p. 2.

† Professor Max Müller's *Survey of Languages*, 2nd Edn. 8vo. 1855, p. 63; and his *Science of Language*, Lecture V. p. 175.

‡ Yet some while or time.

## GOTHIC.

## ANGLO-SAXON.

Hardu-hairtei.	Hardness of heart.	Heortan heardness. Mk. x. 5.
Hardu ist thata waurd.	Hard is that word.	Heard is theos spræc*. Jn. vi. 60.
Sibun brothryus.	Seven brothers.	Seofon <i>gebróthru</i> . Lk. xx. 29.
Wheitos swe snaiws.	White as snow.	Swá hwite swá snáw. Mk. ix. 3.
Yuka auhsne.	Yokes of oxen.	Án <i>getýme</i> oxena†. Lk. xiv. 19.
Wha ist namo thein?	What is thy name?	Hwæt is thín nama? Lk. viii. 30.
Galeiks ist mann.	He is like a man.	He ys <i>gelie</i> men. Lk. vi. 48.

THE GOTHIC translation of Ulphilas is the first, in date and importance, which claims attention in a brief notice of these four versions, and of their celebrated translators.

The heathen Goths settled in Dacia, on the north-west of the Black Sea, at an early period. While resident there they became Christians, and before the Council of Nice in A.D. 325, the Christian Goths were so numerous as to elect their own Bishop, Theophilus, whose signature appears in the records of that Council. The most celebrated of their Bishops was Ulphilas‡, born in A.D. 318 amongst the Goths in Dacia. His eminent talents, learning, and benevolence gave him unbounded influence over his countrymen. It, therefore, became a proverb among the Goths, "Whatever is done by Ulphilas, is well done." This favourable impression prepares us to hear of his consecration, at the age of 30, as Bishop§ of the Goths in A.D. 348 by Eusebius Bishop of Nicomedia. He continued to discharge his episcopal duties with great fidelity for forty years, and in A.D. 388 went to Constantinople to promote the interest of his Church, where he died at the age of 70. Ulphilas wrote in Latin, Greek, and Gothic, and was full of energy in the practical application of his learning. No difficulty or literary labour deterred him when he had in view the cherished desire of his heart, the translation of the New Testament from the original Greek, and part of the Old from the Septuagint into Gothic, that every one of his countrymen might read the word of God in his own tongue. It is most likely that this great literary work was completed before A.D. 360; because, as a faithful and zealous preacher of the Gospel, anxious for the instruction and edification of the people, he had been accustomed to translate into their own language

\* Hard is þis speech.

† *Literally* A team of oxen.

‡ Some eminent Germans write the name Ulfilas, Ulfila, Wulfila, &c. As I have not seen the name so written in any original document, the old orthography is retained. See other reasons in Origin of Eng. and Germanic Lang. vii. § 7, p. 115, note \*.

§ Waitz, Ueber das Leben und die Lehre des Ulfila. Svo. Hanover, 1840.

the passages of the Scriptures which he quoted. Ulphilas drew the water of life from the pure fountain, and delivered it to his people uncontaminated. He imbibed the doctrines of the Gospel at the fountain head, the original Greek, and preached those doctrines to the Goths in their own nervous and expressive Germanic tongue.

Ulphilas had always taken the greatest interest in the welfare of the Goths. When, in the year 376, he saw they were grievously oppressed by the Huns, he hesitated not to implore the protection of the Emperor Valens, and pleaded their cause with such success, that the province of Mœsia was assigned to them. Their innumerable tribes then passed over the Danube into Mœsia, now Servia and Bulgaria: it was from the residence of these Visigoths, or West Goths in Mœsia that they have been called Mœso-Goths, and their language Mœso-Gothic.

Zealous Arians have always been anxious to claim Ulphilas, as belonging to them. Valens and his Arian bishops would naturally use all their influence with Ulphilas, and he would be disposed to concede as much as possible for the sake of peace and the welfare of his people. Further, as a man of principle, he could not go. In the strife, contention, and bitter persecution of the times, it is difficult to arrive at the exact truth. We know that Ulphilas was not only a man of great learning, but of honest principles, and practical wisdom; he was, therefore, with his cautious and judicious antecedents—his early and extensive knowledge of the Scriptures—not very likely to fall into fatal errors. We are certain of this, that so far as the translation of Ulphilas has been recovered, there is not a trace of Arianism to be found. On the contrary, in passages clearly unfavourable to the doctrine of Arius, Ulphilas has honestly and plainly given the literal meaning of the Greek. The chief point in which we are now concerned, is this, that those who read the Gothic version of Ulphilas are not likely to be led into error, as it is a faithful representation of the Greek. This was the opinion of the learned Junius and Dr. Marshall, the first editors of the Gothic Gospels, and of Cardinal Mai, and the great body of learned men in the past age, as well as the present.

**Codex Argenteus.**— We gladly leave this subject to speak of the principal MS. and the chief editions of the Gothic Gospels. The most celebrated MS. is *The Codex Argenteus*, or Silver Book, so called from being transmitted to us in letters of a silvery hue, though the letters of a few words in the beginning of each paragraph are in gold. I once thought with

Ilre, Meerman\*, and others, that the words of this splendid Codex were not written on the vellum, which is of a reddish purple colour, but that each word was formed letter after letter by metallic characters heated, and then impressed on silver or gold leaf which was made to adhere to the vellum by some glutinous substance, in the manner that bookbinders now letter and ornament the backs of books. On showing the facsimile to Henry Latham, Esq., M.A., of Brasenose College, and of the Oxford University Press, he observed the letters were not so uniform as they would be if made by the impression of metallic characters, and suggested that the form of each letter was more probably drawn with some glutinous preparation, and the silver or gold leaf pressed upon it. On looking minutely at our accurate facsimile, I saw variations which could not have occurred if metallic letters had been used. The word at the end of the third line of our facsimile is abbreviated, to make it accord with the preceding line. In the 10th line of Dr. Uppström's larger facsimile, to prevent a confused junction of the long stem of  $\Psi$  with the long stem of  $\mathfrak{F}$  in the preceding line, the top of  $\Psi$  is bent to the left in such a manner as could only be done by a pen or pencil.

Being anxious to obtain the most accurate information, even as to the colour of this invaluable MS., I wrote to Professor Uppström. Not receiving an answer with that promptitude, which his liberality and kindness of heart always induced him to give, I presumed he had not received my letter, and wrote again. The answer came, not from the learned editor of the Codex Argenteus, but from a mutual friend, A. Diedrich Wackerbarth, whom I had known long ago, as graduating in honours at Corpus Christi College, Cambridge. I may add that he has proved himself to be one of our best Teutonic scholars by his accurate and spirited translation of Beowulf, from the Anglo-Saxon into English verse, published in 1849. His letter gives the last sad tidings of one of Sweden's most learned men, and contains so minute a description of the MS. that I feel assured my readers will thank me for introducing the substance of it.

“Uppsala, May 6th, 1865.

“Your two letters were unfortunately too late to reach Professor Uppström. Our good friend died on the 21st of January last. His death was very unexpected, and was caused by inflammation of the lungs. Your letter of the 6th ult. was accordingly placed in the hands of the Professor of Ancient Northern Literature, Prof. Säve, who went, in company with me, to the library two or three days ago, where I endeavoured by mixing water-colours to get a few approximations to the colour of the vellum of the Codex Argenteus. Since

\* Origin of Eng. and Germanic Lang. vii. § 10, p. 116.

then your second letter has arrived, that of the 28th ult. Professor Säve is at the present moment exceedingly busy; but, being desirous not to keep you waiting for an answer, he this morning requested me to go up to the library, re-examine the Codex with reference to your questions, and make my report accordingly. This I have done and herewith communicate the result."—After an unsuccessful attempt to give the colour with greater precision, he sent me five specimens of the purple shades of the vellum taken from five different parts of the Codex. Our facsimile is the medium colour. My friend then proceeds,—“The vellum is still somewhat glossy. The colour varies very greatly in different parts of the Codex, in some parts indeed it may be said to have disappeared altogether or very nearly so, whereas in others it is even slightly darker than the darkest of my imitations, and has much the appearance of ripe mulberries. The leaves seem to have been coloured on one side only, the colour of the back of the sheet being that of the front showing through. Calling the highly coloured side of a sheet the front, and the other side the back, the leaves seem to have been so arranged that fronts are turned to fronts and backs to backs, so as to present uniformity of colour on both pages of the same opening of the book.

“I now turn to your other question, namely the probability of Ihre’s conjecture that the letters are stamped; or, in other words, that the book is in fact printed, only letter by letter instead of sheet by sheet. To this conjecture I cannot assent, and I may add that Professor Uppström held the same opinion as myself, so does also Prof. Säve. The Codex is certainly very beautifully written and the letters are remarkably uniform, but strictly uniform they are not. . . . The breadth of the letter **N** is usually about  $4\frac{1}{2}$  millimetres: similarly the letter **Ń**: when the writer has been a little pressed for room the **Ń** and **N** are reduced in breadth each to about  $3\frac{1}{2}$  millimetres. Now had the writer formed his letters by means of a stamp, he could only have contracted the spaces between the letters, not the letters themselves, unless indeed we suppose he had several stamps of different breadths for each letter, which I do not think probable. It appears then, that the Codex has not been formed by stamping the letters but is throughout manuscript: a most beautiful and uniform manuscript it must have been, worthy of the pen of Brother Sintram of St. Gall himself, but written, not stamped.

“Another circumstance, which I think may be worth mentioning, is the following: On comparing Uppström’s facsimile page with the original, I observe that in the Codex the tail of the silver **G**, which forms the first letter of the 12th line, goes quite over the arc of the golden **Ń**, which begins the next following line. From this I presume we may infer, that the gilding was done before the silvering.

“I may mention that the upper part of the **Ψ** is not unfrequently slightly bent to the left, as in the example cited by you, even when there is no letter

with which it would otherwise interfere. Indeed all the letters, though quite sufficiently uniform to present to the eye that regularity which constitutes so important a portion of what we call beauty in writing, present, when examined with a magnifying glass and a fine scale, differences of form and dimensions greater than I think would exist had they been formed with a stamp.

“Prof. Uppström, during his last journey in Italy, carefully collated the MSS. in the Ambrosian and Vatican Libraries as well as that of Wolfenbüttel. These he prepared for the press and had even just commenced printing when death put an end to his labours. The work will however not be lost to the world, as it has been placed in able hands. In fact, it will be edited by Prof. Sæve.

“I may add that the Codex has evidently been ruled throughout with double lines for writing: single lines would have been sufficient for stamping.”

The Codex Argenteus, containing fragments of the four Gospels, is supposed to be the work of Italians in their own country at the close of the fifth century, or the beginning of the sixth. The only MS. in exactly the same style of writing, is the celebrated Gallican Psalter\* now in the Abbey of St. Germain des Près. It is of the sixth century and is said to have belonged to St. Germain, Bishop of Paris, who died May 28, 576. The vellum is stained of a purple-violet colour, and the writing is in silver letters, and a few particular words in gold. This description would serve for the Codex Argenteus, the vellum of which, however, is purple, exactly as in our facsimile, of a reddish rather than a violet tint.

The Codex Argenteus was preserved for many centuries in the monastery of Werden on the river Rhur, in Westphalia. In the 17th century it was transmitted for safety to Prague; but, Count Königsmark taking that city in 1648, the Codex Argenteus came into the possession of the Swedes, who deposited it in the Library at Stockholm. Vossius in 1655, when visiting Sweden, became possessed of it, and brought it to Holland. Puffendorf, as he travelled through Holland in 1662, found it in the custody of Vossius, and purchased it for Count de la Gardie; who, after having it bound in silver, presented it to the Royal Library at Uppsala, where it is still preserved.

I. This imperfect copy of the Four Gospels, beginning Matt. v. 15, was first printed from a beautiful facsimile made by Derrer; and, with the Gothic Glossary of Junius, published by Junius and Marshall, in 2 vols. 4to., at

\* A most beautiful facsimile of this MS. was published by Count Bastard, 1843, in his splendid and expensive work on this subject. Another is given, with a minute description of Plate CX. vol. i. p. 296 in *Universal Palæography*, by M. J. B. Silvestre, translated from the French and edited by Sir Frederic Madden: Folio Plates, and descriptions in 2 vols. 8vo. H. G. Bohn, London, 1850. I am indebted for the sight of these facsimiles to Professor J. O. Westwood, M.A., F.L.S., author of the very beautiful work, *Palæographia Sacra Pictoria*, &c.

Dordrecht, 1665. There are two columns in each page, the Gothic on the left column, and the Anglo-Saxon on the right; both in their original characters, the types for which were cast in Holland, at the expense of Junius. The same book, apparently published with new titles, and a reprint of the first sheet in Vol. II, the Glossary by Junius, appeared again at Amsterdam in 1684.

II. Stiernhielm, a Swede, republished Ulphilas, with additions, entitled,—*Evangelia ab Ulphila Gothice translata, eum versionibus Sueo-Gothicâ Norrænâ seu Islandicâ, et Vulgatâ Latinâ, Stockholmie, 4to. 1671. Sometimes there is bound up with it—Glossarium Ulphila-Gothicum per F. Junium, nunc Suco-Gothica auctum, etc. per Georg. Stiernhielm, ib. 1670.*

III. The Gothic Gospels were again prepared for the Press by Dr. Eric Benzelius, and published by Lye, 4to. Oxford, 1750, with a Latin translation, and notes below the Gothic: a short Gothic Grammar, written by Lye, is prefixed. This handsome 4to. of the Clarendon Press was printed with the type which Junius had presented to the University of Oxford after it had been used at Dordrecht in the Edition of 1665.

IV. A learned Swede, Ihre, a native of Uppsala, and afterwards professor, favoured the literati in 1753 with his remarks upon the editions of Junius, Stiernhielm, and Lye. He had constant access to the Codex, and his criticisms and remarks upon the editors' deviations from it are very valuable. All Professor Ihre's treatises on the Gothic version, and other tracts connected with the subject, were published under the following title: *J. ab Ihre scripta versionem Ulphilanam et linguam Mæso-Gothicam illustrantia, edita ab Anton. Frid. Büsching, Berolini, 4to. 1773.*

V. The Codex was again prepared and printed in Roman characters without accents, after the corrected text of Ihre, with a literal interlinear Latin translation, and a more free Latin version in the margin, with a Grammar and Glossary by F. K. Fulda. The Glossary revised and the text corrected by W. F. H. Reinwald, published by J. C. Zahn, Weissenfels and Leipsic, 4to. 1805.

VI. A commentary on parts of the Gospel of St. John, with the following title:—*Skeireins Aiwaggelyons thairh Iohannen.—Auslegung des Evangelii Johannis in gothischer Sprache von H. F. Massmann, Doctor der Philosophie, Professor der älteren deutschen Sprache etc. 4to. München, 1834.*—It contains an account of the manuscript, p. ix–xvii:—the Commentary in Gothic, printed in facsimile types, p. 3–34:—the same Gothic text, in Roman and Italic type accented, in one column, and a literal Latin version in the other, with notes at the foot, p. 37–52:—an account of the MS. and a short notice of Ulphilas and the Goths, p. 53–118:—a complete Glossary of the Gothic words with explanations in Latin, and the Greek equivalents, p. 121–182:—a facsimile of Skeireins, and other MSS. p. 183.

VII. Ulfilas:—*Veteris et Novi Testamenti versionis Gothicæ fragmenta, quæ supersunt, ad fidem codd. castigata, Latinitate donata, adnotatione critica*



instructa, cum Glossario et Grammatica linguæ Gothicæ, conjunctis curis ediderunt H. C. de Gabelentz et Dr. J. Lœbe. Lipsiæ, apud F. A. Brockhaus, 1836 et 1846.—This is a very valuable work in 2 vols. 4to. Vol. I. contains Prolegomena, p. ix—xxxvii: the Gothic text of the Gospels and Epistles, as far as they have been discovered, with fragments of the Old Testament, printed in Roman type, without accents; below is a Latin translation, and under this are very useful notes in Latin, in 2 cols. small type, p. 1—359.—Vol. II. contains Vorwort, p. vi—xi: Skeir. p. xii—xvi: Calend. Goth. p. xvii, xviii: Gloss. p. 1—214: Griechisch-gothisches Wörterbuch, p. 215—241: Gram. der Goth. p. 1—298.

VIII. Ulphilas von Gaugengigl: Vol. I. Sprachlehre und Wörterbuch: Vol. II. Gothic New Testament, 2 vols. in 1, royal 8vo., with a plate of Gothic Alphabets. *Passau*, 1849.

IX. Uppström's Codex Argenteus, 4to. 1854—1857: v. Notes, p. 570, Matt. i. 21; xi. 10.

X. Massmann's Ulphilas\*, *Stuttgart*, 1857, 1 vol. 8vo. The Gothic text is printed entirely in Roman letters, of a good legible size, and fills the left hand pages. Parts of the Septuagint and of the original Greek text and the Vulgate Latin Version, both in smaller type than the Gothic, fill the right hand pages. They are in two columns, and the verses, both of the Greek and Latin, are parallel with the Gothic. The Gothic text is accented according to the system introduced by the celebrated Professor, Dr. James Grimm. Many very valuable notes, a Glossary, and a brief Gothic Grammar are appended to the Text. It is a most useful and comprehensive book, containing, in one moderate 8vo. volume, the whole of the Gothic translation of the Old and New Testaments hitherto discovered, and all that is known on the subject.

XI. Ulfila oder die uns erhaltenen Denkmäler der Gothischen Sprache. Text, Grammatik und Wörterbuch. Bearbeitet und herausgegeben von Friedrich Ludwig Stamm, Pastor zu St. Ludgeri, in Helmstedt. *Paderborn*, 1858.—A plain, good sized, readable text, in Roman type, without accents. The þ is used.

**ANGLO-SAXON.**—Before Gregory the Great planted Christianity in England by his missionaries, the energetic and warlike Anglo-Saxons had scarcely any facilities for intellectual improvement. A gradual preparation for the public reception of the Christian faith had been made by the marriage of Ethelbert, king of Kent, with Bertha, a Frankish princess. Bertha and her attendants continued their Christian worship in England, under the direction of the Bishop who accompanied her from France. The exemplary conduct of the Queen impressed the mind of Ethelbert and his court with a favourable opinion of Chris-

\* The exact title of this scholarlike and most handy book is given in the Gothic notes on Matt. i. 21, p. 570.

tianity. The way being opened by Bertha, Ethelbert in A.D. 597 gave a friendly reception to Augustine, the leader of the Christian messengers of peace, and assigned them a residence in Canterbury. As Christian doctrines and discipline expand the mind, and produce a love of learning and intellectual pursuits, these results were seen by the establishment of the first school in Kent by Ethelbert, and by his written Laws, as well as by the thirst for knowledge raised among his subjects. Those, who applied themselves to literature, manifested the strength of their intellectual powers, by a success which could not have been expected, and can scarcely be surpassed. That within a hundred years after the dawn of Christianity and literature upon the Anglo-Saxons, two such men as Bede and Bonifacius should have arisen, the one from the most northerly and the other from the southerly part of England,—from Durham and Devonshire,—is an adequate proof that the previous absence of literary knowledge did not arise from the want of intellect, but of opportunity for its cultivation. Bede had a European reputation as a Scholar, and Bonifacius as a Christian Missionary. Bonifacius, a native Saxon, and like all the Angles and Saxons of Germanic origin, speaking a Germanic dialect, was a most successful herald of peace to his kindred race on the Continent. His talents, and his heart glowing with benevolence and Christian zeal, made him the missionary Bishop over the numerous tribes to whom he had preached with such success, that he is said to have been the means of converting to the Christian faith more than a hundred thousand Germans.—Bede was born in 672, and died in 735. His works were spread over Europe, and so highly esteemed, that his Ecclesiastical History, written in Latin, was printed about the year 1474, among the early works that issued from the German press. It was translated into Anglo-Saxon by King Alfred, and is still a well-known and popular book, though tinged with the credulity of the age in which it was written. Bede was a diligent student and translator of the Scriptures, as will soon appear; but, we must first observe, that among the many books sent by Gregory the Great to Augustine, two copies of the Gospels in Latin, of the same size, and written in the same Roman uncials, are now extant. After being safely kept in the Bibliotheca Gregoriana in St. Augustine's Abbey, Canterbury, Archbishop Parker, at the dissolution of religious houses, took charge of these precious MSS.; one of these he presented, with his other MSS. and books, to the Library of Corpus Christi College, Cambridge, where it still remains in perfect safety. The other copy

we know from the following entry in the margin fol. 2a, "Robertus Cotton Cuningtonensis 1602," was among the manuscript treasures of Sir Robert Cotton. It is now in the safe custody of the Bodleian, Oxford. This Oxford Codex appears, from its history, as well as from its internal evidence, to have been the original from which numerous copies were made and spread over England as far north as the residence of Bede in the Monastery of Wearmouth, Durham. The internal evidence is this, that all the Anglo-Saxon MSS. have the large interpolation given in the note upon Matt. xx. 28, with others which will shortly be mentioned. This MS. of the Gospels, sent by Gregory the Great, is not the Vulgate, but the old Latin Version, the *Vetus Italica*, in constant use till the time of Jerome, who guided by it, finished his Vulgate translation of the Gospels in A.D. 384. As the Anglo-Saxon Version was made from the *Vetus Italica*, it may be useful in ascertaining the readings of this oldest Latin Version. We may cite one or two examples more in proof that the Anglo-Saxon was from the *Vetus Italica*, and not from the Vulgate of Jerome.

In St. Matt. xxvii. 32, the Vulgate has *Invenerunt hominem Cyrenæum*, and omits *venientem obviam illis*. The Anglo-Saxon is word for word from the *Vetus Italica*, as will be seen below. In this instance the Anglo-Saxon was evidently translated from the *Vetus Italica*.

*Invenerunt hominem Cyrenæum, venientem obviam illis. Vet. Ital.*

*Dá gemétton hig ænne Cyreniscene man, eumende heom togénes. Ang.-Sax.*

A clause is also omitted in the Vulgate of St. Matt. xxiv. 41, when it is both in the *Vetus Italica* and Anglo-Saxon.

*Duo in lecto, unus assumetur, et unus relinquetur. Vet. Ital.*

*Twegen beoþ on bedde, ân byþ genumen, and oðter byþ læfed. Ang.-Sax.*

Sometimes a word is different in the Vulgate and in the Italic Version, and the Anglo-Saxon then follows the Italic, as in St. Luke xv. 8.

*Et evertit domum. Vet. Ital.*

*And áwent hyre hús. Ang.-Sax.*

*Et everrit domum. Vulg.*

The *Vetus Italica* sometimes omits a whole verse, and the same omission is observed in the Codex Augustinus and in the Anglo-Saxon, when it is contained in the Vulgate, as in St. Matt. xxiii. 14. This affords further evidence, that the Anglo-Saxon was translated from the *Vetus Italica*, and also that the Bodleian Codex Augustinus is the Italic, and not the Vulgate Version. *See the note upon Matt. xxiii. 14, p. 577.*

It is then an interesting fact, that we still possess, in the Bodleian, one of the copies which Gregory the Great sent to England,—that it is not a copy of the Vulgate, but of the *Vetus Italica*, and that it may be the very copy from which the Anglo-Saxon Version was made.

We are not certain as to the names of those patriotic Anglo-Saxons, who devoted their time, talents, and learning to the translating of the Scriptures into Anglo-Saxon, that they might be read by the people, and in their churches; but we have an indisputable evidence in the Rubrics, printed in our notes from the MS. that they were constantly read in Anglo-Saxon churches, as the rubrical directions declare what part of the Scriptures was appointed for successive seasons. We have no more knowledge of the exact date when the Gospels were first translated into Anglo-Saxon, than we have of the translators. We are, however, assured by Cuthbert\*, a pupil of the learned Venerable Bede, the glory of the Anglo-Saxon Church, that he was finishing his translation of St. John's Gospel immediately before his death on the 27th of May, 735. As St. John is the last of the Gospels, the three preceding had most likely been previously translated. Cuthbert describes the last day of Bede's life with Christian simplicity and feeling. 'When the morning dawned he told us to write diligently what we had begun. This being done, one of us said,—There is yet, beloved Master, one chapter wanting; will it be unpleasant to be asked any more questions? He answered, Not at all. Take your pen and write with speed.—He did so. At the ninth hour he said to me, I have some valuables in my little chest; fetch them that I may distribute my small presents. He addressed each and exhorted to prayer. We wept. In the evening when his pupil said, Dear Master, one sentence is still wanting. Write it quickly, exclaimed Bede. When it was finished, he said, Support me while I go to the holy place, where I can pray to my Father. When he was placed there he repeated the *Gloria Patri*, and expired in the effort.'

We have no satisfactory evidence to prove that this was the first translation of the Gospels, nor that Bede's version has come down to us. The Scriptures, in their own tongue, were revered by the Anglo-Saxons, for Alfred the Great placed the Commandments at the head of his Laws, and incorporated many passages from the Gospels. Subsequent translators would naturally avail themselves of the versions made by their predecessors, and write them in the orthography, the language, and the style of the time in which they lived. From these

\* Smith's Bede, p. 793.

distinguishing features, the age of a MS. may be ascertained with tolerable accuracy. Sometimes persons and places are named, which aid in fixing the date.

**Anglo-Saxon MSS.** of the Gospels.—Our Anglo-Saxon text\* is based upon the MS. No. CXL. in Corpus Christi College, Cambridge, denoted by B; and the MS. II. 2. 11. in the University Library, Cambridge, designated by C; collated with Cot. or the Cotton Otho C. I. the MS. in the British Museum, and with the Hatton MS. No. 38 in the Bodleian, Oxford, referred to in the notes, by the signature H, compared with Rl. or the MS. of nearly the same form and date I. A. XIV. in the Royal Library, British Museum:—collated also with the Oxford MS. in the Bodleian No. 441, to which a reference is made in the notes by O.—Also Rush. or the Rushworth Gloss, in the Bodleian, No. 3946; and the Lindisfarne in the British Museum, Nero D. IV.

The value of these MSS. and the text formed upon their authority will be best ascertained from a short account of each, chiefly in the alphabetical order of the letters by which they are designated.

I. B. is described in Wanley's Catal. p. 116, and by Nasmith, p. 213; it is said to be copied from an older MS. before the Conquest. I think between A. D. 990 and 1030. Many vowels are accented. At the end of St. Matthew's Gospel is the following note, written in the same form of letter as the MS. but of a somewhat later date:—Ego Ælfrius scripsi hunc librum in Monasterio Baðonio, et dedi Brihtwoldo Preposito †.—Dr. Marshall, speaking of this MS. in 1664, says,—Hunc Codicem et Oxoniensem, rarius reperi ab invicem dissentientes; superioremque eos vetustatem spirare existimo. (p. 490.)

II. C. denotes the MS. of the Anglo-Saxon Gospels, in the University of Cambridge, marked II. 2. 11. This MS. in small folio, written in a good clear hand about the time of the ‡Norman Conquest, if not earlier, is very valuable for its accuracy in grammatical forms, and orthography as adopted in the best West-Saxon; and because it is the only copy which has the Rubrics complete, and written in the same hand and just after the other parts of the MS. Many vowels are accented. In 1704, when Wanley wrote his Catalogus Historico-Criticus Manuscriptorum Septentrionalium, the leaf, containing the following note, stood among the waste leaves at the beginning of this MS.: it is now (1865) placed at the end§:—Hunc textum Euangeliorum dedit Leofricus

\* See Anglo-Saxon Notes, p. 574, col. 1. The Anglo-Saxon text.

† See Anglo-Saxon Notes upon Matt. xxviii. 20v.

‡ Wanley's Catal. p. 152.

§ I might merely state the fact, but I may add, that Mr. Bradshaw of King's College, who has the care of the MSS. and examines them most minutely, is satisfied, from the size and the cutting of the parchment, with other concurring circumstances, that, when the MS. was originally written, this was the last leaf; he has, therefore, restored it to what, he is assured, was its first position.

episcopus ecclesie Sancti Petri Apostoli in Exonia ad utilitatem successorum suorum. Then immediately follows in the same Anglo-Saxon hand as the Codex, but of a little later date,—*Das boc Leofric biseop gef Sancto Petro and callum his aeftergengum into Exancestre Gode mid to ðenienne.*

At the foot of a waste leaf, placed before the MS. is this note:—*Hunc Codicem Evangeliorum Gregorius Dodde, Decanus Ecclesie Exoniensis, cum assensu fratrum suorum Canonicorum dono dedit Matthæo Cantuariensi Archiepiscopo, qui illum in hanc novam formam redigi et ornari curavit. 1566.*

On the upper margin of page 1 of this MS. is written in the bold, clear hand of Archbishop Parker,—“*Matthæus Cantuar: 1574.*” At the foot of this page in the same clear hand, “*Continet pag. 401,*” i. e. The entire MS. contains 401 pp. The Gospels occupy p. 1–343.—*Pseudo-Evangelium Nichodemi*, p. 344–383, published by Thwaites at the end of his *Heptateuchus* in 8vo. 1698.—*Nathanis Judæi Legatio Fabulosa ad Tiberium Cæsarem*, p. 383–401. All the 401 pages of the MS. are written in the same bold and distinct Anglo-Saxon hand. The Rubrics are in faded, dark red letters of the same form as the MS., but written after the text was finished, as they often extend far into the margin, the latter words being placed at the end of one or more consecutive lines of the MS. : for example in Matt. xi., MS. p. 37, line 14–17. The letters of the Rubrics were most likely formed, when the Capital letters were coloured. The Gospels are divided into paragraphs, denoted by large plain Capital letters of different colours, some of which, especially the green and light blue, are as bright as if recently coloured. There is generally, but not always, a Rubric at the head of each paragraph. Three or four paragraphs are often included in a Chapter; and the chapters of our modern versions sometimes begin in the middle or other parts of the paragraphs of this MS., in which there was not originally the least indication of such a division.

III. This is what remains of the once fine MS. written on vellum before the Norman Conquest, and denoted by Cot. because it is in the Cotton Library, British Museum, Otho C. I. A minute description is given of it by Wanley in A. D. 1704\*, when it was in a perfect state from Matt. xxvii. 6. It was so much injured by the fire, which destroyed many of Sir Robert Cotton’s MSS. on the 23rd of Oct. 1731, that, what was defective only as far as Matt. xxvii. 6 before that calamity, afterwards looked like a charred mass. Planta, in his Catalogue of the Cotton MSS., describes it as “once consisting of 290 leaves, but now (1802) so much burnt and contracted as to render the binding of it impracticable.” It was fortunately kept in a case; and what was found impracticable by Mr. Planta, has been effected under the careful superintendance of Sir Frederic Madden, by whose judicious arrangements many MSS. have been restored, and made accessible to the public. The smallest part of this burnt mass has been carefully mounted on thick folio paper, which is cut away

\* Catal. p. 211, 212.

in the middle to fit the injured vellum, and made fast by transparent paper, gummed to the edges of the paper and the vellum; the MS. can, therefore, be easily read on both sides. It is now bound in two large folio vols. Sir Frederic Madden tells us—that twenty-five folios are lost since Wanley described it. The first small fragment of this MS. now remaining is from folio 26, which Sir F. Madden has marked as part of St. Mark vii. 22. Such a note deserves the best thanks of all who consult the MS. as it saves much of their time. The fragments increase a little in size from folio 26 to 38. St. Luke is nearly complete, and occupies fol. 39–93. St. John fills fol. 95–135, and is nearly perfect, especially in the latter part. There are not any rubrical directions, and only a few badly formed capital letters of a dingy red colour in this MS. The accents are neither numerous nor carefully applied.

IV. H. The Hatton MS. No. 38 in the Bodleian\*, Oxford, is the size of a large 8vo. and written on vellum, in a very uniform and beautiful, but late hand, about the time of Henry II. The letters are so uniform, upright, and near together, as to appear like printing in facsimile types. It formerly belonged to the Rev. John Parker, son of Matthew Parker, Archbishop of Canterbury, who wrote his name in red chalk, "Iohēs parker," on the verso and top of the first fly-leaf. Wanley tells us that the missing leaf Lk. xvi. was neatly written and inserted by Mr. Parker. The four Gospels are arranged not in the usual order, but St. Matt. is placed after St. Luke; thus, Mark, Luke, Matthew, and John. The only Rubric in Anglo-Saxon is this at the beginning of St. John,—Her onginþ ðæt god spell ðe Johannes se godspellere gewrat on Pathmos ðam eighlande.—The accents are few, and capriciously applied.

V. This MS. denoted by Rl. is in the Royal Library, British Museum, I. A. XIV. It is very similar to the Hatton in the 8vo. size, but a little smaller. The writing is somewhat earlier in date, and less regular than the Hatton. The Rubrics are very few, and of a brighter red than the Hatton. There are scarcely any accents; yet Ysáac is found in fol. 33, 5. The four Gospels are placed in this order,—Mark, Matthew, Luke, and John.—St. Mark begins, *Initium Scī Euangelii secundum Marcum.* Her ys Godspelles angin, Halendes Cristes Godes sune, swa awriten is on þas witegan bec Isaiaim.—Her onginð Matheus boc þas halga Godspelleres.—*Begins,* Soðlice wel is to understanden þ æfter Matheus gerecednysse her his ononeornysse boc Hælendes Cristes Dauides suna.—*St. Luke,* Nu we willað her eow areceen Lucas boc ðæs halgan Godspelleres.—*Begins,* Forðan ðe wytodlice manega þohte þare þinge wace ge endebyrden ðe on us gefylde sint, swa us betahten þa þe hit of frimðe gesawon, and ðare spræce þe nas wæron.—Then follows the Rubric to St. John precisely as in the Hatton MS.—This Royal MS. belonged to St. Augustine's Abbey †, Canterbury. It was also in possession of Thomas Cranmer, Archbishop of Canterbury, whose name is written on the upper margin of the first leaf.

\* Wanley's Catal. p. 76.

† Ibid. p. 181.

**VI.** O. The Oxford MS. in the Bodleian, No. 441, is closely allied to the best MSS. B, C, and Cot.; namely to I, II, and III.—This Oxford MS. of the four Anglo-Saxon Gospels is in small folio, written before the Norman Conquest\*, in a fine bold Anglo-Saxon character, and has some vowels accented. The Rubrics are written in a small and recent hand, between the paragraphs; or, for want of room, in the margin. The first six leaves of St. Mark, fol. 57–62, fol. 90, fol. 131, and fol. 150, also the last three leaves of St. John, fol. 192–194, are written in a small and recent hand upon new parchment, with few accents.—The first edition of the Anglo-Saxon Gospels by John Foxe, in 1571, was printed from this Oxford MS. No. 441. It was also the basis of the edition by Junius and Marshall in 1665.

**VII.** The Latin of the Lindisfarne Gospels, or the Durham Book, is said to have been written about A.D. 687 by Eadfrith, a monk, and the interlinear and verbal Anglo-Saxon Gloss, by Aldred a Priest, between 946 and 968. Both Eadfrith and Aldred became Bishops of Durham. It is one of our finest MSS.

**VIII.** The Latin of the Rushworth Gospels appears to be written about the end of the 7th century; and the interlinear and verbal Anglo-Saxon Gloss of the 10th. The first three Gospels have been published by the Surtees Society. St. Matthew, edited by the Rev. Joseph Stevenson, M.A., 8vo. 1854. St. Mark in 1861, and St. Luke in 1863, both edited by Geo. Waring, Esq., M.A.

Printed editions.—**I.** The Anglo-Saxon Gospels were first printed, at the suggestion and expense of Matthew Parker, Archbishop of Canterbury, under the care of John Foxe, the Martyrologist, with this title:—"The Gospels of the fower Euangelistes translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, newly collected out of Auncient Monumentes of the sayd Saxous, and now published for testimonie of the same at London. Printed by John Daye dwelling ouer Aldersgate. 1571. *Cum Priuilegio Regie Maiestatis per Decennium.*" The text is in the clear and readable Anglo-Saxon type, used by Daye in Ælfric's "Sermon on Easter day," 1567†, the first book printed in Anglo-Saxon. The Anglo-Saxon occupies two-thirds the width of the page, and the remaining third is filled with the English Version of the Bishops' Bible in small old English. Foxe wrote the long dedication to Queen Elizabeth. The chief object for the publication of these Gospels is thus stated in the Preface:—"We haue published especially to this end, that the said boke imprinted thus in the *Saxons* letters, may remaine in the Church as a profitable example, and president of olde antiquitie, to the more confirmation of your gracious proceedinges now in the Church agreable to the same. Wherin as we haue to see how much we are beholden to the reuerend and learned father in God, *Matthew* Archbishop of Cant. a cheefe and a famous trauailler in thys Church of *England*, by whose industrious diligenece and learned labours, this booke,

\* Wanley, p. 64.

† See Origin of Eng. and Ger. Languages, iii. 9, page 18, note \*.



with others moe, hath bene collected and searched out of the *Saxons* Monu-  
mētes : so likewise haue we to vnderstand and conceaue, by the edition hereof,  
how the religion presently taught and professed in the Church at thys present,  
is no new reformation of thinges lately begonne, which were not before, but  
rather a reduction of the Church to the Pristine state of olde conformitie,  
which once it had." (p. 9.)

**II.** A much improved edition of the Anglo-Saxon Gospels\* was published,  
with the Gothic by Junius and Marshall, in 1665, with the following ample  
title,—Quatuor D. N. Jesu Christi Euangeliorum Versiones perantiquae duae,  
Gothica scil. et Anglo-Saxonica: quarum illam ex celeberrimo Codice Argenteo  
nunc primum depromsit Franciscus Junius, Francisci filius. Hanc autem ex Codi-  
cibus MSS. collatis emendatius recudi curavit Thomas Mareschallus, Anglus :  
cujus etiam Observationes in utramque Versionem subnectuntur.—Accessit et  
Glossarium Gothicum : cui præmittitur Alphabetum Gothicum, Runicum, etc.  
operâ ejusdem Francisci Junii.—Dordrecht. Typis et sumptibus Junianis.—  
Excudebant Henricus et Joannes Essæi, Urbis Typographi Ordinarii. CIΩIOCLXV.

**III.** A very neat and handy edition of the Anglo-Saxon Gospels appeared  
in 12mo, London 1842, with this title—*Da Halgan Godspel on Englisc.*—The  
Anglo-Saxon Version of the holy Gospels, edited from the original manuscripts,  
by Benjamin Thorpe, F.S.A. London, Rivington : Oxford, Parker : 1842.

One peculiar feature of the Anglo-Saxon version may be noticed,  
before we speak of the next translation. Those terms, which are adopted  
in other versions from the Hebrew, Greek, and Latin, are generally  
translated by indigenous Anglo-Saxon compounds, so descriptive as to  
be intelligible to every reader. A very few examples will be sufficient  
to show this principle, and the compositive power of the Anglo-Saxon  
language. For Centurion they used hundred-man, similar to the Lat.  
Centurio :—Disciple, leorning-eniht, *a learning youth* :—Dropsy, a man  
with the dropsy was called water-seoc-man :—Parable, bigspel, *a near  
example* :—Repentance, dæd-bót, *an amends-deed* :—Resurrection, ærist,  
*a rising again* :—Sabbath, reste-dæg, *a day of rest* :—Scribe, bók-ere,  
bók-wer, *a book man* :—Synagogue, gesamnung, *a congregation* :—  
Treasury, gold-hórd, *gold-hoard*.

**WYCLIFFE.**—Till the discovery of printing in the 15th century,  
the Holy Scriptures and other writings could only be published, or  
made generally known, by Lectures and by the slow process of manu-  
scripts. Between forty and fifty years, Wycliffe was more or less  
closely connected with the University of Oxford. As Tutor, Head of

\* See Description of this vol. in Gothic, p. vii. No. I.

a College, and Professor of Divinity, he had great facilities for making the Gospel generally known. In addition to the members of noble families, and men educated for lay professions, those especially preparing for the Church attended his Lectures, and were educated under his superintendence; taking with them into every parish throughout the whole country, the learning and impressions they had received in the University, giving lectures upon his principles, and often becoming his willing agents in transcribing his works. The important part, taken by Wycliffe in preparing for the Reformation by the translation of the Scriptures, will be best seen by a short notice of the chief incidents of his life.

John Wycliffe is said to have been born in 1324 at a small village of that name, near Richmond, in Yorkshire; and, at the age of sixteen, to have become one of the first members of Queen's College, founded in 1340. He was a fellow of Merton College in 1356. With much natural talent, unwearied assiduity, and a facility in acquiring knowledge, this diligent and unobtrusive student gained in the University great reputation for his learning, and faithful friends by his decision of character, combined with kindness of heart and unassuming manners. He was deservedly popular, and was much attached to Oxford for the literary facilities and the uninterrupted quietude which he could not find anywhere so perfect as in the University. During more than twenty years he gratified his insatiable desire for knowledge on all subjects, never neglecting to devote a specified time for reading the Bible, making all other knowledge subservient to the great object he ever kept in view, a thorough knowledge of the Scriptures. He read the Latin Fathers with great care, and studied Aristotle, the profound reasoner of the Greeks. As the Greek language and literature were little known and almost forgotten in England before the taking of Constantinople by the Turks in A. D. 1453, when the Greeks fled for refuge to other countries, where they introduced and interpreted the ancient Greek authors, Wycliffe had not the means of acquiring a knowledge of Greek. He could, therefore, study Aristotle only in the Latin translations and commentaries. Even with such inadequate assistance he became a most subtle reasoner, and an unrivalled disputant, able to encounter the intricacies of scholastic divinity. His great opponent, the Chronicler Knighton, admits that, while Wycliffe was generally esteemed a most eminent theologian, he had no equal in the employment of the scholastic art of disputation.

About the year 1360, circumstances occurred which called forth

Wycliffe's extraordinary talents. Oxford was so celebrated as a seat of learning in the reign of Henry III. that an immense number of students came to the University from all parts of England and from the Continent. Anthony Wood, in his *Annals*\*, tells us they amounted to thirty thousand. When all allowance is made for this almost incredible estimate of the students by one of Oxford's most partial friends, it at least indicates the popularity of the University. By the undue influence of the mendicant Friars, the younger students were tempted to leave the Colleges for the Convent, till they are said to have been reduced to six thousand. The Church of Rome, to revive the monastic institutions, established the four orders of Mendicants, the Augustines, Carmelites, Dominicans and Franciscans. The first establishment of the Dominicans was at Oxford in 1221. With other privileges, the Popes had allowed the Friars the liberty of superintending education. They had their own exempt jurisdiction; and, in their unremitting endeavours to gain converts by trespassing on the statutes of the University, they were involved in continual disputes with the Chancellor and Scholars. The University and the Church suffered so much by this interference, that a Convocation was assembled, and a decree passed, that no youth, under the age of eighteen, should be received by the Friars into their orders. The contest became so warm and exasperating, that Wycliffe entered into the defence of his beloved University with such zeal, energy and success, as to confound the Friars. They could not resist his plain and honest reasoning. He overwhelmed them by his arguments and learning, and brought them into popular disgrace by his pamphlets on the "able beggary" absurdly advocated by the Friars.

The whole University was gratified by this display of Wycliffe's energy, talents and learning; and, in testimony of respect and gratitude, elected him Warden or Master of Balliol College or Hall, as it was then called. In the early part of 1361, he was presented by his College to the valuable Rectory of Fillingham in Lincolnshire, which he afterwards exchanged for Ludgershall in Buckinghamshire, that he might be within a few miles of his numerous friends in the University. In the year 1365 Simon de Islip, Archbishop of Canterbury, appointed him Warden of Canterbury Hall, now occupied by the Canterbury Quadrangle of Christ Church. In 1367 he defended Edward III. in refusing to pay Pope Urban the tribute which had been claimed ever since it was exacted from the weak King John. Wycliffe wrote with such ability, and used

\* Vol. i. p. 206; Baber, p. 11.

such convincing arguments, as to prove, beyond any future doubt, the illegality of the claim. The See of Rome was silent but indignant, looking upon Wycliffe with a jealous eye, as the cause of the defeat. In England this defence increased the fame of its author, and procured for him the favourable regard of the Duke of Lancaster and both Houses of Parliament. Edward III. had previously made him one of his Chaplains.

In 1372 Wycliffe was gratified by obtaining the chief desire of his heart, the election to the Professorship of Divinity. His whole life had been spent in preparing himself for the faithful discharge of the duties devolving on the Divinity Professor. Being elevated to a Professorship, which enabled him to diffuse with authority that light which had already beamed on his own mind, he used great judgment in his lectures and in the theological discussions over which he presided. His experience taught him that deep-rooted principles and old customs must be treated with a gentle hand. His heart was filled with piety towards God and love to man, which were always manifested by his unaffected simplicity of manner, in language as plain and expressive as it was elegant. His lectures always attracted a large audience, as he was ever more desirous of correcting error by the statement of truth, than by direct and personal attacks. When he had felt his way, and had obtained numerous supporters in the University, the majority of whom read and studied the Scriptures not only critically but practically; with such friends, he threw off all reserve and spoke of vital religion, the religion of the heart with its practical results, and the best means of promoting them amongst the people. His lectures and sermons were full of the Scriptures, forming short treatises on Divinity, worthy of the Oxford Professor. He entertained a deep conviction, that the only way of promoting vital and practical religion in the mass of the population, was by giving them the Word of God in their own tongue. He had, therefore, for some time been engaged in translating the Scriptures into English, from the Latin Vulgate, the authorised version of the Church of that day. Many of his most able and faithful friends assisted him in this holy work. While he was increasing in Christian knowledge, and imparting it to the common people, as well as to those numerous students of the University who attended his Lectures for the acquisition of that scriptural knowledge, which would enable them to discharge faithfully the duties of parish Priests throughout the whole land,—his reputation, his piety and worldly prosperity went hand in hand. His past services to the crown were rewarded in 1374, by his being presented

to the valuable Rectory of Lutterworth. As ecclesiastics were generally the best educated men of that time, and therefore well prepared to assist in state affairs, Wycliffe was employed by the Government as a Diplomatist in several embassies. The See of Rome could not forget the rebuke and victory of Wycliffe. Though silent, Rome was ever watchful for an opportunity of crushing the successful opponent. Wycliffe and his friends went on, with great zeal and energy, in their work of translating and disseminating the Scriptures. As his knowledge of revelation increased, and his view of divine truth was cleared, he manifested greater decision and fully declared his religious opinions. When his friends, who had supported him from motives of state policy, saw that his governing principle was scriptural truth, they forsook him. The See of Rome seized the opportunity, and annoyed and persecuted him; but opposition could not retard his work.

This brief notice must not be lengthened by entering into details: it is only necessary to state, that Courtney, Archbishop of Canterbury, under the influence of the Church of Rome, with the aid of the Aristocracy and the sanction of the timid Richard II., brought a bill into the House of Lords to arrest Wycliffe and his followers, "and hold them in strong prison till they justify themselves according to the law and reason of Holy Church\*." As soon as the Bill had passed the Lords, Courtney endeavoured to carry it into effect. The House of Commons remonstrated upon its illegality, not having passed their house. The Chancellor of the University excused himself by declaring, that his own life and the peace of the University would be endangered, if Wycliffe were taken. To allay the fury of the storm, Wycliffe thought it prudent, in Nov. 1382, to retire to the country. But persecution was so severe and unrelenting, that he was compelled to descend from what had been his throne—his professorial chair, and to leave the University for ever. He sought retirement at Lutterworth, where, despite all opposition and persecution, he fearlessly wrote in defence of his doctrines, and proceeded in his work of completing and revising the translation of the Scriptures, till his death, on the last day of Dec. 1384.

The bitter feeling and hostility of the See of Rome did not end with Wycliffe's death, but by a decree of the Council of Constance his remains were disinterred in 1428, then burnt and the ashes cast into the Swift, a streamlet which runs by Lutterworth†. But Wycliffe lives, and ever

\* Gibson's Codex Jur. Eccles. Anglican. p. 399.

† See Life of Wycliffe by Foxe, 1610: Lewis, 1720: Baber, 1810: Le Bas, 1823: Tytler, 1826: Vaughan, 1845.

will live in the hearts and affections of the Anglo-Saxon race, as the first translator of the whole of the Scriptures into English.

As Oxford was the chief scene of Wycliffe's literary enjoyment and fame, the home of his heart, a retreat which he always sought with pleasure and left with regret, it is gratifying to know that Oxford has raised an imperishable monument to Wycliffe's memory by publishing, at its own expense, the splendid edition in 4 vols. 4to. of

"The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books, in the earliest English Versions made from the Latin Vulgate by John Wycliffe and his Followers; edited by the Rev. Josiah Forshall, F.R.S. etc., late Fellow of Exeter College, and Sir Frederic Madden, K.H. F.R.S. etc., Keeper of the MSS. in the British Museum. Oxford, at the University Press 1850."

This is one of the best, most laborious, and accurate editions of any early English author I have ever seen. The editors have examined and described 170 MSS., and selected and most carefully printed two of the best in parallel columns, the first written before 1390, and the second before 1420. The Prologues and every available and desirable information have been given. A very excellent and ample Glossary is appended to the 4th vol. Altogether, this edition is the work of sound and ripe scholars,—an honour to the University of Oxford and their press, as well as to the literary veterans, the editors. All must acknowledge with them, that "they have spared neither time nor pains to render their work complete;" especially when it is known, that "A considerable portion of their time, during nearly twenty-two years, has been spent in accomplishing their task."—*Pref.* p. xxxviii.

Our text of Wycliffe's Gospels is founded upon the first version given in this Oxford edition of 1850, collated with the original MS. in the Bodleian, No. 369 of the Douce Collection. This MS. is written on vellum, in large fol. 2 cols. ff. 486 [429 bis], consisting of two distinct MSS., both imperfect. The first is written with marginal corrections throughout, in three different hands, all before 1390\*. The second part of the volume, from fol. 251 to the end, containing the Text of our Gospels, is written about the same time as the former, that is before 1390, say the preceding year 1389, the date I have adopted. A facsimile of this MS., Matt. vi. 14, 15, is given in the plate facing the Title. Sir F. Madden says, in *Pref.* p. xxi., that "the version described . . . is to a greater or less degree the work of Wycliffe; that it is the earliest translation of the whole Bible in the English language, admits of no reasonable doubt."

\* Sir F. Madden's *Pref.* p. l. No. 87.

**Editions of Wycliffe.**—The numbers I. II. and III. were from the text before 1420, adopted as the later text in the Oxford edition of 1850.

I. The New Testament of Wycliffe was first printed in folio, London 1731, by the Rev. John Lewis, Minister of Margate, Kent, with a short Glossary or Explanation of the old and obsolete words in Dr. Wycliffe's Translation. The text was taken from two MSS., one of which was his own [now, 1850, Sir F. Madden states, in the Bodleian, Gough, Eccl. Top. 5] and the other the property of Sir Edward Deering, Bart., now, 1850, of the Very Rev. Wm. Conybeare, dean of Llandaff.

II. The Rev. Henry Baber, M. A., republished in 4to., London 1810, a reprint of the preceding with the following additions, which are very valuable, and deserve the attention of every scholar. "A short memoir of the Life, Opinions and Writings of Dr. Wycliffe: an historical account of the Saxon and English versions of the Scriptures which have been made previous to the fifteenth Century. The Glossary of Lewis at the end of the vol. is corrected and considerably enlarged." (p. v.)

III. The New Testament in the same version as that published by the Rev. John Lewis was again published in 1841, from a MS. then belonging to H. R. H. the Duke of Sussex, [now, 1850, in the collection of the earl of Ashburnham,] by Messrs. Bagster, in the English Hexapla, 4to. Lond. 1841.

IV. When the 4to. edition of 1850 was commenced, Sir F. Madden says,—Pref. p. i. note <sup>a</sup>,—"No part of the earlier of the two versions before 1390 had ever been printed, with the exception of the Song of Solomon, given by Dr. Adam Clarke in his commentary on the Bible, [8 vols. 4to. Lond. 1810–25,] from a MS. in his own library," [now Brit. Mus. Eg. 618, 619].

V. In 1848, the New Testament in the earlier version, was printed by Mr. Lea Wilson, from a MS. in his own possession, [now, 1850, in the hands of the earl of Ashburnham,] under the title *The New Testament in English, translated by John Wycliffe, circa MCCCLXXX. etc.* 4to. Lond.

**TYNDALE.**—The mind cannot be fettered by man, however powerful. We yearn for freedom of heart and soul. All the gifts of God are as free as the light of the sun. So is the light of his divine revelation free to all. By the light of the divine word man sees and knows the truth, and the truth makes him free\*. Free from the thralldom of evil—and to do good. His freedom is not for selfishness, dissension and strife, but for order, harmony and truth. At particular times, we see a man raised up, whose love for truth is so great, that it frees him from all fear of evil and even from the fear of *death*, when put in competition

\* "Ye shall know the truth, and [ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς] the truth shall make you free." St. John viii. 32.

with truth. Such was William Tyndale, as will be seen by a few particulars of his life. William Tyndale, the second of three sons of John Tyndale of Hunt's Court, in the parish of North Nibley, in Gloucestershire, is said to have been born there about the year 1484. He descended from Hugh Baron de Tyndale. At an early age he was sent to Oxford. John Foxe tells us, Wm. Tyndale "was brought up from a child in the University of Oxford, where he by long continuance grew up and increased, as well in the knowledge of tongues and other liberal arts; as specially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he read privily to certain students and fellows of Magdalen College some parcel of divinity. His manners and conversation were such that all, who knew him, reputed and esteemed him to be a man of most virtuous disposition and of life unspotted. Thus he in the University of Oxford, increasing more and more in learning, and proceeding in degrees of the schools, spying his time, removed from thence to the University of Cambridge." He probably went to Cambridge with the view of profiting by the instruction of Erasmus, who lectured on the Greek language in that University, from 1509 till the beginning of 1514. At Cambridge he formed an acquaintance with a young and diligent student, John Frith, who afterwards assisted him in his translation of the New Testament. It must have been about 1518, in his thirty-fourth year, when, as Foxe tells us, Tyndale "had made his abode a certain space now further ripened in the knowledge of God's word, leaving that University also, he resorted to one Maister Welch, a knight of Gloucestershire, and was there schoolmaister to his children, and in good favour with his maister." This was Sir John Welch, of Little Sodbury, at whose house Tyndale held many disputes on religious subjects with the clerical dignitaries of the neighbourhood, who frequented Sir John's table. This brought him into so much danger, that he deemed it prudent to leave the country and go to London.

It is difficult to fix the time of his ordination; we only know that, after preaching at St. Dunstan's in the West the same earnest and practical sermons delivered in the country, he attempted to obtain the patronage of Tonstall, Bishop of London, by sending his translation of the Attie Greek Orator, Isocrates. He was unsuccessful, as the Bishop's palace was full; but an eminent merchant, Humfrey Monmouth, a favourer of Luther, admitted him into his house; and when Tyndale "understode at the laste, not only that there was no rowme in my lorde of london's palace to translate the new testament, but also that there



was no place to do it in all englonde," [Prol. to Pentateuch, 1530,] he determined to go to Germany. His friend Monmouth settled upon him an annuity of ten pounds, about £150 of our money, and paid his passage that he might live abroad and finish his translation of the New Testament from Greek into English. He is said to have gone to Wittenberg to confer with Luther, who published in 1522 his first edition of his New Testament in German. Tyndale and his friend John Frith were driven from place to place, till at last they settled in the free imperial city of Worms on the Rhine, where Tyndale's first edition of the New Testament was printed at the end of 1525 or in the early part of 1526, in very small octavo.

The beautiful facsimile edition of Mr. Francis Fry, F.S.A., has been noticed and the full title given in the notes on Tyndale's translation\*. He has taken so much pains to acquire accurate information, as to the printer, the place and the date of this first edition of Tyndale's New Testament, that I gladly refer to his satisfactory introduction, illustrated by facsimiles. I have only room for a very brief summary. Peter Schöffer on becoming a Lutheran, found it necessary to leave Mayence, and to settle in the free city of Worms in 1512. Fourteen works printed by Schöffer from 1518 to 1529, seven of which have the imprint Worms, have been carefully compared with the capital letters, the three sizes of type, the woodcut of St. Paul, and the numerals used in the New Testament of Tyndale, and they perfectly accord. Not only the type, but the length of the lines and their number in each page, are exactly the same in the two German editions of the Prophets as in Tyndale's Testament. The water-marks in the paper are also the same. If then the same type, the length and the number of lines in a page, the same woodcut and water-mark are found in the other works of Schöffer, printed at Worms, as in Tyndale's New Testament of 1526, can there be any reasonable doubt that it was printed at Worms by Peter Schöffer, corroborated as this inference is by the Lutheran profession of Schöffer, and the residence of Tyndale at Worms? There is not any date in the Testament; but, as Cochläeus caused Tyndale to flee to Worms in the middle of 1525, and the Testament was printed there immediately after, we may conclude it was published by the end of that year, or the beginning of the next, as it was sold in Oxford "before the 7th of Feb. 1526†."

There is an imperfect copy of Tyndale's New Testament of 1526 in the Library of St. Paul's Cathedral. The only copy known to exist, perfect from the beginning of St. Matt. to the end of Revelation, is in the Baptist's College, Bristol. Of this Bristol copy, Mr. Fry has taken a very correct facsimile, which was made on tracing paper, transferred to stone, and printed. The

\* Notes, p. 584.

† Anderson's Annals of the English Bible, vol. i. p. 93.

whole lithographic impression consists of one hundred and seventy-seven copies, of which twenty-six are in 4to.

Our gratitude is due to the free city of Worms, for the protection of Tyndale, while printing the first edition of his New Testament. In England's days of darkness and persecution, on the false plea of religion, which, when pure, and under the mild and sympathizing influence of the Gospel, abhors tyranny, we are deeply indebted to Hamburg and other free cities of Germany; and, in after times of still greater gloom, to Holland and Switzerland for their friendly reception and protection of our refugee countrymen, when their lives were imperilled at home, for conscientiously adhering to those truths which they had learned from the Scriptures. In these free cities and states, our countrymen were received as brethren, with honour,—their talents and learning acknowledged, and their works printed and published. Though Tyndale had the reputation of being well versed in modern as well as ancient languages, we should not have known the extent of his lingual acquirements, nor whether the first impression of his New Testament was large or small, if the following facts in the year 1526 had not been recorded, by the friendly hand of a foreigner, in the diary of Spalatinus, secretary of Frederic, the elector of Saxony, and supporter of Luther. Von Busche, Professor of Hebrew in the University of Marburg, a personal friend of Tyndale, "told us that six thousand copies of the New Testament in the English language had been printed at Worms; and that this translation had been made by an Englishman, sojourning there with two other natives of England, who was so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, and German, that whichever he might be speaking, you would think it to be his native tongue\*."

The quarto translation with notes, partly printed at Cologne, was finished at Worms in 1526, as well as the very small octavo already described. The Dutch booksellers found such ready sale for Tyndale's translation, that they issued several editions, without any correction or supervision of the translator, who is supposed to have gone to Hamburg after 1526 to obtain the best Hebrew criticism, from the learned Jews in that city, and to correct what he had translated of the Old Testament by the original Hebrew. There he met with Miles Coverdale, who assisted him in translating the five books of Moses into English, printed

\* Schelhornii *Amœnitates Literariæ*, tom. iv. p. 431. Excerpta quædam e diario Geo. Spalatini.

by the Hamburg press in 1530. Tyndale's English version of Jonah issued from the same press in 1531. We next hear of Tyndale at Antwerp, where he found a faithful friend in Thomas Poyntz, an English merchant, who cordially received him into his house. While residing in this respected family, besides preaching to the English residents, he most carefully revised his translation of the New Testament, and in 1534, after the lapse of eight years, published it with this title:—

The Newe Testament, dyligently corrected and compared with the Greke by Willyam Tindale: and fynessed in the yere of oure Lorde God anno M.D. and XXXIIII. in the moneth of Nouember.—Then follows. “W. T. vnto the Reader. Here thou hast (moost deare reader) the New Testament, or covenaut made wyth us of God in Christes bloude. Which I have looked over agayne (now at the last), with all dyligence, and compared it vnto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght dyd sowe therin.”

Tyndale's translation of the Scriptures had been denounced by public authority in England; and, by an imperial decree promulgated at the diet of Augsburg in 1530, persons accused of heresy could be seized and cast into prison. Those who opposed the reading of the Scriptures in the language of the people were enraged when they saw the increased supply of the English version; and, availing themselves of the imperial decree, they employed secret influence and agency for the capture of Tyndale. Henry Philips was sent to Antwerp, who, under the guise of friendship, inveigled him from the house of Poyntz in August 1535, and then delivered him into the hands of the officers, sent to apprehend him as a denounced heretic. Tyndale was at once conveyed to the Castle of Vilvoord, about eighteen miles from Antwerp. Though great efforts were made for his liberation, they were all ineffectual; for, after being confined in prison more than a year, he was brought to trial; and “at last,” says Foxe, “he was condemned by virtue of the Emperor's decree, made in the assembly at Augsburg; and upon the same brought forth to the place of execution; was there tied to a stake; and then first strangled by the hangman, and afterward with fire consumed, in the morning [\*of October 6th], at the town of Vilvoord, in the year 1536, when he was about the age of fifty-two. Thus much of William Tyndale, who, for his notable pains and travail, may be worthily called an apostle of England.”

\* The date in Foxe's Calendar. See Walter's Biographical Notice, p. lxxiv, prefixed to the Works of Tyndale, 8vo. 1848.

Though Henry VIII did not appear to have any connection with carrying into effect this arbitrary, unjust and cruel decree, Tyndale earnestly and with a loud voice prayed at the stake—"Lord! open the King of England's eyes!"—The prayer of the dying martyr was heard; for, before the close of 1536, the first volume of the Holy Scriptures in English ever printed in this country, the folio edition of the \*New Testament, issued from the press of the king's own printer, with the name of William Tyndale on the title. Nay more, when what is generally called *Matthew's Bible* was published in 1537, the king gave his royal "Licence that the same may be sold, and read of every person, without danger of any act, proclamation, or ordinance heretofore granted to the contrary." This Bible received its designation from the name of Thomas Matthew being given on the title-page. It was chiefly a republication of Tyndale's version; but those parts of the Old Testament, which he did not live to translate, were taken from Coverdale's Bible of 1535. The New Testament of Tyndale had been in circulation for eleven years; and it was the best translation and popular, because the language was familiar to the people. Some of the Prologues and notes of Tyndale had been introduced into Matthew's Bible, and given offence and raised opposition. To remove these objections Archbishop Cranmer, with the king's sanction, proposed the publication of the whole Bible without note or comment. He had the translation of Tyndale copied, and sent in portions to the Bishops for their correction, and then to be returned to him for his final revision. This version was published in 1539, and is known as *Cranmer's, or the Great Bible*, the first that was authorized "to be sett up in summe convenyent place within the church, wherent the parishners may rede yt." The Great Bible was the authorized version in the reign of Henry and Edward; and, after the death of Mary, it was authorized by Elizabeth, and continued in general use till superseded by the revised edition of 1568 under the superintendence of Archbishop Parker, assisted by the most learned Bishops, hence called the *Bishops' Bible*. The first rule, recommended by King James I. in the preparation of our present authorized version of 1611, was this,— "The ordinary Bible read in the Church, commonly called the *Bishops' Bible*, to be followed, and as little altered as the original will permit." From this very brief detail, it appears that our present English Version was based upon the Bishops' Bible of 1568, and that upon Cranmer's of 1539, which was a new edition of Matthew's Bible of 1537, partly from Coverdale of 1535, but chiefly from Tyndale; in other words, that our

\* A copy is in the Bodleian.

present authorized translation is mainly that of Tyndale, made from the original Hebrew and Greek. It has stood the test of the severest criticism, from his last revision to the present time, without material alteration; because Tyndale, having a critical knowledge of Hebrew and Greek and deep Christian experience, caught the very spirit of the original, and gave the impression of it in plain, idiomatic English. His style is easy, correct and vigorous. His translation of the New Testament is a fine specimen of our language, in what may be called the first stage of maturity. It is the foundation of our *standard translation*, which is also the *standard of our language*. He avoids Latin derivatives, and generally uses indigenous words, the strong and expressive Saxon terms, known by all the people. In this respect our version happily follows him. Tyndale translates τὴν ἀγάπην τοῦ Θεοῦ, Lk. xi. 42, *the love of God*, which our established version has adopted; but Wycliffe has *the charite of God*, from the Vulgate *charitatem Dei*. Our translators seldom depart from Tyndale, but when they do, in a particular word, the spirit of the passage is often lost; for instance, in 1 Cor. xiii. 13, Tyndale has,—*Nowe abideth fayth, hope and love, even these thre; but the chefe of these is love* [ἡ ἀγάπη]. *Love* is divine affection in the *soul*, for *God is love* [ὅτι ὁ Θεὸς ἀγάπη ἐστίν]. *Faith* in the Saviour is the *foundation* of good works, *hope* raises the *superstructure*, and *love* completes and crowns it in eternity. *Faith* works by *love*, and *love* is the *fulfilling of the law* [πλήρωμα νόμου ἡ ἀγάπη]. The perfection of a good work is, that it springs from love. Every Christian knows this to be his ruling principle. We have an illustration of it in filial love. How different is the feeling and conduct of an affectionate child from that of a servant! The child, influenced by love, is unwearied in attention, and the only *hope* is an increase of *mutual affection*; while the servant's constraining principle is naturally the *hope of material wages*. Thus, while Christian love is the constraining principle of action here, and the fulfilling of the law, when our present *faith* is lost in sight, and *hope* in enjoyment, this *ἀγάπη* will continue, and increase throughout eternity.—Now, if this be the literal and true meaning of St. Paul's Greek, let *love* be substituted for *charity*, wherever it occurs in 1 Cor. xiii., as it is in Tyndale 1526, followed by Coverdale 1535, Matthew 1537, Archbishop Cranmer 1539, and Parker 1568,—and there can be little doubt that *love* is more in accordance with the scope of the chapter than *charity*, and that Tyndale's last clause,—*the chefe of these is love*, is far better than the Vulgate *major horum est charitas*, or than Wycliffe's,—*the moost of thes is charite*, or even than our version,—*the greatest of these is charity*.

Before I close my Preface, I must have the pleasure of alluding to the friendly assistance I have received in the preparation and printing of these Gospels. First, and most of all, I am deeply indebted to George Waring, Esq., M.A., of Trinity College, Cambridge, and Magdalen Hall, Oxford, whose contributions to Anglo-Saxon philology as editor, for the Surtees Society, of the Lindisfarne and Rushworth Glosses, are already before the public. Many years ago the text of the Gothic and Anglo-Saxon Gospels had been very carefully transcribed, and the Anglo-Saxon collated with the oldest and best MSS. The final revision had been long deferred in consequence of other pressing engagements and failing sight, till all impediments were removed in the early part of 1864 by my friend, who made an arrangement with the Publisher to take the responsibility of preparing my transcript for the press, and seeing it accurately printed:—of harmonizing the division of verses, and the punctuation of the Gothic, Anglo-Saxon, and the translation of Tyndale with Wycliffe and our authorized version: and of regulating, as far as possible, the accents, which indicate the long sound of the Anglo-Saxon vowels over which they are placed. The accent on diphthongs is here omitted, except when found in the MSS., as it was not employed by Dr. Grimm and others to denote the length of the vowel, but merely to indicate the etymological origin of the accented vowel. Every accent in the Anglo-Saxon text, therefore, denotes the long sound of the vowel over which it is placed, and the diphthongs *eo*, *ea*, etc. are accented exactly as in *B.* or in *C.*

As the simplicity of Anglo-Saxon accentuation has frequently been overlooked, or involved in a complicated system, it will tend to remove false impressions, and to make the matter clear, by recollecting that the Anglo-Saxons only used one accent, which always indicated the long sound of the vowel over which it was placed. Our complicated system of English vowels arose from the Norman scribes, who first confused the Anglo-Saxon accents, and then attempted to supply their place by a multiplicity of vowels, which we have adopted, as will be seen by the following examples:—*Cwén a ween, fēt feet, gēs geese*, etc.:—*Dic̄a dike, lic like, lim lime, win wine*, etc.:—*Bóc a book, fōr fore, before, gōd good, gēs a goose*, etc.:—*Dú thou, hū how, hūs a house, mūs a mouse*, etc.:—*Brýd a bride, fýr fire, mýs mice*. In all these instances the Anglo-Saxon is quite plain and consistent, expressing the same sound by the same accented vowel, while the English employs different vowels for the same purpose, as in *ween, geese*;—*good, goose, fore*;—*thou, how, house, and mouse*. The greatest complication of vowels is seen in our expression of the long open sound of *o*, heard in *no* and *bone*. We use *oe*, *oa*, and *o* with a silent final *e*,

while the Anglo-Saxons, in all cases, merely accented the *á*, as,—*Dá a doe, fá a foe, tá a toe, etc.*—*Bát a boat, ác an oak, fám foam, etc.*—*Bán a bone, stán a stone, etc.* This superabundant employment of English vowels is troublesome to natives, and most perplexing to foreigners. On the contrary, the Anglo-Saxon system of accenting the long vowels is plain and definite. Mr. Waring has been guided by these general principles in accenting the Anglo-Saxon, but Gothic words have not been accented, because not a single accent has been found in Cod. Arg. Every possible care has, however, been taken to secure the greatest verbal accuracy in the Gothic and Anglo-Saxon texts, as well as in the other two.

I believe Mr. Waring has exerted himself to the uttermost to fulfil his engagement, and I have devoted a far longer time to the work than I anticipated would be at my disposal. Neither labour nor expense has been spared, when either could be profitably employed to benefit the work. I have, therefore, not only willingly assisted in preparing the MS. for the press, collated the B text with the C, but I have carefully read over every proof twice and the revise once, after being read in the same manner by Mr. Waring, and by a friend; every sheet has, therefore, been carefully read over at least nine times.

Mr. Waring suggested and superintended the placing of þ and ð, or the hard and soft sound of our modern *th*, as they are used in all parts of England at the present day. Though in our numerous provincial Dialects almost every letter has a diversity of sounds, I believe there is greater uniformity in the hard and soft sound of our *th*,—the Anglo-Saxon þ and ð,—than in any other letters. As the true archaism of our good old English and its nervous energy are retained in the provincial Dialects of our Island\*, I have no doubt the original and genuine hard and soft sounds of the Anglo-Saxon þ and ð have been transmitted to us by the secluded peasantry of our rural districts, and confirmed by those educated in our Universities and towns. The only way then of recovering the right sound of þ and ð, and of correctly applying these characters in writing and printing Anglo-Saxon, is to adopt the true English sound of these letters. If the two distinct sounds of our modern *th* have been faithfully conveyed to us, we only ascend to Anglo-Saxon times and re-adopt their rational system by using their two distinct characters for these two distinct sounds. The Norman scribes could not distinguish between the hard and soft sound of þ and ð; they therefore, in writing Anglo-Saxon, confounded them, using the one or the other without any apparent distinction. Some scribes only employed ð or ð, which is the same letter

\* See Origin of the English and Germanic Languages, part iii. § 19, p. 26.

in a modified form, as in the Rushworth Gloss, which discards the use of þ altogether in St. Mark, Luke, and John. Hence the *th* for both sounds in modern English, to the confusion of foreigners. Our present printed Anglo-Saxon text, indicating the true, the distinct hard and soft sound of *th* by þ and ð, will be a great assistance to foreigners, in showing the correct pronunciation of *th*, in English words cognate with the Anglo-Saxon.

The hard, sharp, or acute sound of the English *th* in *thin* and *sooth*, is represented by the Anglo-Saxon Þ and þ; the soft, flat, or grave sound of TH in THine and sooTHE is represented by Ð, ð or ð.

For ascertaining the hard and soft sound of *th*, equally applicable to English and Anglo-Saxon, are given the following general

#### RULES.

I. The hard, sharp or acute Þ or þ, is used in *the beginning* of all words, not pronominal, as þincan to *think*, þin *thin*.

a. And at *the end* of radical and inflectional terminations, as bæþ a *bath*, clāþ *cloth*, sōþ *sooth*, þincþ *thinketh*. Except wið WITH, etc.

b. And sometimes when *th* is preceded or followed by a consonant, as embþencan to *think about*; êþnes *easiness*; þritig *thirty*.

II. The soft, flat or grave Ð, ð or ð is used in *the beginning of all pronouns* and of all words derived from pronouns, as ðæt THAT; ðe THE; ðæslíc *like THIS*, ðanonne THence, ðærdár THere.

a. Also often between two vowels, as baðu BATHS, baðian to BATHe, cláðum with CLOTHES.

These Rules are in perfect accordance with those given in our best works on orthoepy.

In the printing department, we have had the most willing assistance and co-operation from all engaged in the work at the University Press, to whom our thanks are due.

To the Master of Corpus Christi College, Cambridge, Dr. Pulling, to the Rev. Henry Octavius Coxe, M. A., Librarian, and to the Assistant-Librarians of the Bodleian, Oxford, I am greatly indebted, for the most ready and friendly assistance, in the consultation and use of MSS. under their care. Though I had carefully collated the whole of the Bene't, or Corpus MS. of the Anglo-Saxon Gospels, with my own copy, in 1832, and examined it again in 1841, I have frequently had to consult it since 1850. While the stringent regulations, made by Archbishop Parker, for the preservation of the MSS. and printed books left to Corpus Christi College, Cambridge, have been observed, the Master, Dr. Pulling, and the Fellows of the College, have had the happy art



of giving every facility, in so friendly a manner as to avoid the least appearance of conferring a favour. The same may be said of Dr. Guest, Master of Caius College, who has most kindly removed doubts by consulting the MS. My best and most willing acknowledgments are due to the Rev. J. E. B. Mayor, M.A., Librarian of the University of Cambridge, and to Henry Bradshaw, Esq., M.A., Fellow of King's College, for their ready assistance in procuring a Grace of the Senate to take out of the Library one of their treasures, the MS. of the Anglo-Saxon Gospels. I have, therefore, had the great advantage of the unrestrained possession and use of this MS. for reference, during the time the Anglo-Saxon text has been passing through the Oxford University Press.

J. B.

Oxford; June 27th, 1865.

#### THE CHIEF CONTRACTIONS.

a, after a number, denotes the right hand page, *recto*; and b, the left hand page, *verso*.

a indicates the first word in a verse,  $b=2$ ,  $c=3$ ,  $d=4$  etc. to  $z=26$ ;  $ab$  denote words 1 and 2,  $cd=3$  and 4;  $a-d$  denote the words from 1 to 4, both inclusive;  $dd$  indicate a double alphabet, i. e. 26 letters of one alphabet, and  $d=4$  of the next. or  $26 + 4=30$ , the number of the word in the verse. Thus, in Notes, p. 571, col. 2. 15e=chap. v. verse 15;  $e=5$ , the fifth word in verse 15.

Arg. or Arg. v. Cod. Arg.

A. S. Anglo-Saxon.

B The Bene't or Corp. Christi MS. v.

Prof. p. xlii. § 1.

b, v. a.

b, v. a.

C The Cambridge MS. v. Prof. p. xlii. § II.

Cast. Mai. Count Castiglione and Angelo Mai, v. Notes, p. 571; v. 3 and vii. 28e.

Cod. Arg. Codex Argenteus, v. Prof. p. iv-ix.

Cod. Aug. Codex Augustinus Bodl. D. 2. 11.

Col. Column.

Corp. Corpus Christi Coll. Camb. v. B.

Cot. Cotton, v. Prof. p. xiv. § iii.

D. 2. 11, v. Cod. Aug. etc. or etc. et cætera.

Fol. or fol. folio or leaf.

3=g, gh and y.

Gal. Löh. Gabelentz and Löbe, v. Prof. p. viii. § vii.

Grk. Greek.

H. or Hat. The Hatton MS. v. Prof. p. xv. i. e. *id est*.

Jn. St. John's Gospel.

Lk. St. Luke.

Mass. Massman, v. Prof. p. ix. § x.

Mk. St. Mark.

Mt. St. Matthew.

O. The Oxford MS. v. Prof. p. xvi. § vi.

Bl. Royal MS. v. Prof. p. xv. § v.

Rush. or Rushw. Rushworth, v. Prof. p. xvi.

Skelr. Skelreins, v. Prof. p. viii. § vi.

Upps. Uppström's Cod. Arg. 4to. Uppsala 1854-1857, v. Notes, p. 570.

Upps. Frag. Goth. v. Notes, p. 570.

v. vide, see.

Vet. Ital. The Old Italic Version, v. Prof. p. xi.

w. wanted or omitted in MSS.

·MÐ. N N T E G A B A I A F L E T I P M A N N A M  
 MD. UNTE YABAI AFLETIP MANNAM  
 xlv. Enim si remittitis hominibus

M I S S A Ð E Ð I N S İ Z E . A F L E T I P G A H  
 MISSAÐEDINS İZE, AFLETIP YAH  
 transgressiones eorum, remittit et

İ Z W I S A T T A İ Z W A R S A U F A R H I M I N A M .  
 İZWIS ATTA İZWAR SA UFAR HIMINAM.  
 vobis pater vester ó super coelis.

İ P G A B A I N I A F L E T I P M A N N A M M I S -  
 İP YABAI NI AFLETIP MANNAM MIS-  
 Autem si non remittitis hominibus trans-

S A Ð E Ð I N S İ Z E . N I P A U A T T A İ Z -  
 SAÐEDINS İZE, NI PAU ATTA İZ-  
 gressiones eorum, neque pater . ves-

Y A R A F L E T I P M I S S A Ð E Ð I N S İ Z Y A  
 WAR AFLETIP MISSAÐEDINS İZWA-  
 ter remittit transgressiones vest-

·M E . R X S : A P P A N B I P E F A S T A I P , N I W A I R -  
 ME. ROS. APPAN BIPE FASTAIP, NI WAIR-  
 xlv. tras. Autem quum jejunatis, non fia-

*Matt. vi. 14-16, v. Alphabet, p. xxxvi.*

ANGLO-SAXON, THE BENET OR CORP. MS. B.†

nunzē ac alyr us of yfele soþlice; Witodlice zýf  
*cost-nunge, ac alys us of yfele soþlice. Witodlice gyf*  
*temp-tation, but loose us from evil. Amen. Verily, if*

zē forzýfād mannu hyra synna þon forzýfþ  
*ge forgyfād mannum hyra synna þonne forgyfþ*  
*ye forgive men their sins, then forgiveth*

eower þe heofenlica fæder eow eowre zýltar;  
*eower se heofenlica fæder eow eowre gyltas.*  
*your † heavenly father you, your guilt.*

Gýf zē soðlice ne forzýfād mannu. ne eower fæ  
*Gyf ge soðlice ne forgyfād mannum, ne eower fæ-*  
*If ye soothly forgive not men, neither your fa-*

der ne forzýfþ eow eowre synna;  
*der ne forgyfþ eow eowre synna.*  
*ther forgiveth you, your sins.*

{ *Matt. vi. 13-15.*  
 { *Pref. p. xiii.*

on costnunge. ac alyr us of yfele. sodlice. Witodlice  
 on costnunge, ac alys us of yfele. sodlice. Witodlice  
 gif ge forgyfað mannū heora synna. þonne for-  
 gif ge forgifað mannum heora synna, þonne for-  
 gifest eower se heofenlica fæder eow eowre gil-  
 tar. gif ge sodlice ne forgyfað mannū. ne eower  
 fæder ne forgyfst eow eowre synna. Dys gebyrað\*\*

*Matt. vi. 13-15, v. Pref. p. xiii. § ii.*

## WYCLIFFE. D.

yuel amen. þat is so be it / forsoþe  
 zif zee shulen forzeue to men her  
 synnys : & zoure heuenly fadir. shal  
 forzeue to zou zoure trespassis / so  
 þely zif zee shulen forzeue not to  
 men : neiþ zoure fadir shal forzeue  
 to zou zoure synnes. But when zee

*Matt. vi. 13-16. Pref. p. xxii.*

## TYNDALE. E.

*tempta*-cion. but delyvre vs ffrom yvell / Amen. For ad  
 yff yeshall forgeve other men there treaspases /  
 youre father i hevē shal also forgeve you. but ad  
 ye wyll not forgeve men there treaspases / nomoz  
 re shall youre father forgeve youre treaspases.

Moreovre when ye faste / be not sad as the yz  
 poeryts are. For they disfigure there faces / that  
 hit myght apere vnto men that they faste. Verez  
 ly y say vnto you / they have there rewarde. But  
 thou / whē thou fastest / aņoynte thyneheed / ad

*Matt. vi. 13-17.*

\* v. Facsimile facing the Title; and Preface, p. vi. vii.

† v. Notes, p. 574, col. I; and

Preface, p. xiii.

‡ Verbally, *the heavenly Father of you.*

|| The Cambridge MS.: v. Preface,

p. xiii. § ii. The verbal English of C is given in the preceding example, marked B.

\*\* The Rubric:

v. the entire Rubric, in Notes, p. 575, col. I. *Matt. vi. 16a.* The literal English of this Rubric is, *This belongeth* to the head of the fast on Wednesday.

Notes on the Gothic Alphabet.

GOTHIC<sup>1</sup>.

Form	Sound	Number
Ɑ	A a	1
Ɱ	B b	2
Ɐ <sup>2</sup>	G g	3
Ɒ	D d	4
ⱱ	E e	5
Ⱳ <sup>3</sup>	Q q	6
ⱳ	Z z	7
ⱴ	H h	8
Ⱶ <sup>4</sup>	þ þ	9
ⱶ, i̅	I i	10 <sup>9</sup>
ⱷ	K k	20
ⱸ	L l	30
ⱹ	M m	40
ⱺ	N n	50
ⱻ <sup>5</sup>	Y y	60
ⱼ	U u	70
ⱽ	P p	80
[ϥ]		90
Ɀ	R r	100
Ⳁ	S s	200
ⳁ	T t	300
Ⳃ <sup>6</sup>	W w	400
ⳃ	F f	500
Ⳅ <sup>7</sup>	CH ch	600
ⳅ <sup>8</sup>	WH wh	700
Ⳇ	O o	800

<sup>1</sup> The Gothic alphabet is evidently formed from the Greek. It was first used by Ulphilas about A.D. 360. See *Facsimile, and Preface, p. iii.*

<sup>2</sup> Most of the *Gothic letters* have the same sound as their English representatives; but, as in Greek so in Gothic, *g* has always a hard sound, as in *give*; and *g* before another *g*, or before *k*, has the sound of *n*: thus, Lk. i. 11, *aggilus*, an *angel*, is pronounced *angilus*, as the Grk. ἄγγελος: Lk. v. 21, *þagkyan*, to *think*, is pronounced *þankyan*.

<sup>3</sup> Is represented by our *q* sounded as *kw*, thus *gens a wife*, Lk. i. 18, is pronounced *kwens*.

<sup>4</sup> Our indefinite *th* would have been used, but the A.S. þ was necessary to distinguish ψ from th as separate letters in such words as *athaitands*, Lk. vii. 19.

<sup>5</sup> As *ya yea*, *yuk a yoke*.  
<sup>6</sup> As *oy* between two consonants.  
<sup>7</sup> The hard *ch* as the Grk. χ.  
<sup>8</sup> As in *whela while*, *whan when*; *hw* could not be used, as *hw* occur as separate letters in *hwssopo*, pronounced *boyssoþo*, Skeir. p. 179.

<sup>9</sup> IⱭ = 11 : KⱭ = 21 : NΓ = 53 : ϰⱯh = 188 : FⱭZ = 537.

Notes on the Anglo-Saxon Alphabet.

Eng. Ang.-Sax. Vowels.	Eng. Ang.-Sax. Vowels.
a as a in man.	o as o in cock.
æ <sup>b</sup> as ai in main.	o as o in coke.
e as e in met.	o as oo in cook.
æ as ea in meat.	u as u in full.
ē as ee in meet.	ū as ou in foul.
i as i in win.	y as y in lyfap.
ī as i in wine.	ȳ as y in lȳf life.

<sup>t</sup> Ð, ð, ȝ have the sound of *th* in *thine* and *soothc*. See p. xxxii.  
<sup>k</sup> þ, þ have the sound of *th* in *thin* and *soothb*. See p. xxxii.

*Note*—The accent, in Anglo-Saxon, indicates the long vowels [see notes b-g and p. xxx] and must not be confounded with syllabic emphasis, or the stress of the voice, which falls upon the chief syllable in a word. This emphasis, in Gothic and Anglo-Saxon, is always upon the *first radical syllable* of a word, and never upon prefixes, such as *a*, *be*, *ge*, etc.

ANGLO-SAXON.

Form	Sound
ⱭⱭ	a A a <sup>b</sup>
Ɱ	b B b
Ɐ	c C c
Ɒ	d D d
ⱱ	e e <sup>c</sup>
Ⱳ	f F f
ⱳ	g G g
ⱴ	h H h
Ⱶ	i I i <sup>d</sup>
ⱶ	k K k
ⱷ	l L l
ⱸⱸ	m M m
ⱹ	n N n
ⱺ	o O o <sup>e</sup>
ⱻ	p P p
ⱼ	q Q q
ⱽ	r R r
Ⳁ	s S s
ⳁ	t T t
Ⳃ	u U u <sup>f</sup>
ⳃ	w W w
Ⳅ	x X x
ⳅ	y Y y <sup>g</sup>
Ⳇ	z Z z
ⳇ	æ Ai ai <sup>h</sup>
Ⳉ	ð δ ð δ <sup>i</sup> þ þ <sup>k</sup>
ⳉ	þ þ that: ʒ and.

THE  
FOUR GOSPELS.

GOTHIC:      ANGLO-SAXON:      WYCLIFFE:      TYNDALE:

AIWAGGELYO  
þairh  
MAPPAIU,  
MARKU, LUKAN,  
yah  
IOHANNEN:

DA FEOWER  
CRISTES BÉC,  
on  
Engliscum  
gereorde:

THE  
GOSPEL  
of  
MATHEU,  
MARK, LUKE,  
and  
JOON  
in Englische:

THE  
GOSPELL  
of  
S. MATHEW,  
S. MARKE, S. LUKE,  
and  
S. IHON:

Translated from  
THE GREEK,  
by  
ULPHILAS,  
Bishop of  
THE MOESO-GOTHS,  
between  
A. D. 348 and 388,  
about  
A. D. 360.

Translated from the  
VETUS ITALICA,  
and printed chiefly  
from a MS.  
written between  
A. D. 990 and A. D. 1050;  
probably about  
A. D. 995.

Translated from the  
LATIN VULGATE,  
by  
JOHN WYCLIFFE,  
and printed  
from  
a manuscript,  
written  
about  
A. D. 1389.

Translated from  
THE GREEK,  
by  
WILLIAM TYNDALE,  
and printed  
from  
the first edition,  
published  
in  
A. D. 1526.

AIWAGGELYO†

þAIRH

MAPP AIU

*Is wanting till Chapter V, 15: except a few verses and fragments of verses, the sources of which are indicated in the notes†.*

HÉR ONGINNEP

ÐÆT GÓDSPELL†

ÆFTER

MATHEUS GERECEDNYSSE.

CHAP. I. 1 Hér is on eneorisse hóc Hælendes Cristes, Dauides suna, Abrahames suna.

2 Sóplice Abraham gestrýnde Isaac. Isaac gestrýnde Iacob. Iacob gestrýnde Iudam and his gebróðra.

3 Iudas gestrýnde Phares and Zaram, of ðam wífe ðe wæs genemned Thamar. Phares gestrýnde Esrom. Esrom gestrýnde Aram.

4 Aram gestrýnde Aminadab. Aminadab gestrýnde Naason. Naason gestrýnde Salmon.

5 Salmon gestrýnde Booz, of ðam wífe Raab. Booz gestrýnde Obeth, of ðam wífe Ruth. Obeth gestrýnde Iesse.

6 Iesse gestrýnde ðone cyning Dauid. Dauid cyning gestrýnde Salomon, of ðam wífe ðe wæs Urias wif.

7 Salomon gestrýnde Roboam. Roboas gestrýnde Abiam. Abia gestrýnde Asa.

8 Asa gestrýnde Iosaphath. Iosaphath gestrýnde Ioram. Ioras gestrýnde Oziam.

9 Ozias gestrýnde Ioatham. Ioatham gestrýnde Aebaz. Aebaz gestrýnde Ezechiam.

10 Ezechias gestrýnde Mannasen. Mannases gestrýnde Amon. Amon gestrýnde Iosiam.

11 Iosias gestrýnde Iechoniam and his gebróðru, on Babilonis geleorednysse.

12 And æfter Babilonys geleorednysse, Iechonias gestrýnde Salathiel. Salathiel gestrýnde Zorobabel.

† Refers to the Chapter and Verse of the Notes at the end of the Volume, belonging to that Version, and the Word of the Verse after which the † stands.

## THE GOSPEL

OF

M A T H E U.

## GOSPELL

OF

S. M A T H E W.

CHAP. I. 1 The boke of generacioun of Jhesu Crist, the sone of Dauyd, the sone of Abraham.

2 Abraham gendride† Ysaac. Ysaac forsothe bigate Jacob. Jacob forsothe bigate Judas and his bretheren.

3 Judas forsothe bigate Phares and Zaram, of Thamar. Phares forsothe bigate Esrom. Esrom forsothe bigate Aram.

4 Aram forsothe bigate Amynadab. Amynadab forsothe bigate Nason. Nason forsothe bigate Salmon.

5 Salmon forsothe bigate Booz, of Raab. Booz forsothe bigate Obeth, of Ruth. Obeth forsothe bigate Gesse.

6 Jesse forsothe bigate Dauith the kyng. Dauith forsothe kyng bigate Salomon, of that *womman* that was Uries *wyf*.

7 Salomon forsothe bigate Roboam. Roboam forsothe bigat Abias. Abias forsothe bigate Asa.

8 Asa forsothe bigate Josophat. Josophat forsothe bigate Joram. Joram forsothe bigate Osias.

9 Osias forsothe bigate Joathan. Joathan forsothe bigate Achaz. Achaz forsothe bigate Ezechie.

10 Ezechie forsothe bigate Manasses. Manasses forsothe bigate Amon. Amon forsothe bigate Josias.

11 Josias forsothe bigate Jechonyas and his bretheren, in to transmigracyoun of Babiloyne.

12 And after the transmygracyoun of Babiloyne, Jechonias bigate Salatiel. Salatiel forsothe bigate Zorobabel.

CHAP. I. 1 Tys is the boke off the generacion off Jhesus Christ, the sonne of David, the sonne also of Abraham.

2 Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and hys brethren.

3 Judas begat Phares and Zaram, off Thamar. Phares begat Esrom. Esrom begat Aram.

4 Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon.

5 Salmon begat Boos, of Rahab. Boos begat Obed, of Ruth. Obed begat Jesse.

6 Jesse begat David the kyng. David the kyng begat Solomon, of her that was the wyfe of Ury.

7 Solomon begat Roboam. Roboam begat Abia. Abia begat Asa.

8 Asa begat Josaphat. Josaphat begat Joram. Joram begat Osias.

9 Osias begat Joatham. Joatham begat Achas. Achas begat Ezechias.

10 Ezechias begat Manasses. Manasses begat Amon. Amon begat Josias.

11 Josias begat Jechonias and hys brethren, aboute the tyme of the captivete of Babilon.

12 After they wer ledd captive to Babilon, Jechonias begat Salathiel. Salathiel begat Zorobabel.

13 Zorobabel gestrýnde Abiud. Abiud gestrýnde Eliachim. Eliachim gestrýnde Azor.

14 Azor gestrýnde Sadoc. Sadoc gestrýnde Achim. Achim gestrýnde Eliud.

15 Eliud gestrýnde Eleazar. Eleazar gestrýnde Mathan. Mathan gestrýnde Iacob.

16 Iacob gestrýnde Ioseph, Marian wer, of ðære wæs ácenned se Hælend, ðe is genemned Crist.

17 Eornostlice calle encoressa fram Abrahame oð Dauid synd feowertyne encoressa, and fram Dauide oð Babilonis geleorednysse feowertyne encoressa, and fram Babilonis geleorednesse oð Crist feowertyne encoressa<sup>†</sup>.

18 Sóplice ðus wæs Cristes encores. Ðá ðæs Hælandes módor, Maria, wæs Iosepe beweddod, ár hí to somne becomun, heo wæs gemét on innode hæbende of ðam Hálegan Gáste.

19 Sóplice Iosep, hyre wer, ðá he wæs rihtwís, and nolde hí gewídmærsian, he wolde hí dihllice forlætan.

20 Him ðá sóplice ðás þing þencendum, Drihtnes engel on swefnum ætýwde, and him to cwæþ, Iosep, Dauides sunu, nelle dú ondrædan Marian, ðine gemæcecan, to onfómne; ðæt on hyre ácenned ys hyt ys of ðam Hálgan Gáste.

21 Witodlice heo cenþ sunu, and ðú nemst hys naman Hælend: He sóplice hys fole hál gedêþ fram hyra synnum.

22 Sóplice cal ðys wæs geworden, ðæt gefylled wære, ðæt fram Drihtne geweweden wæs þurh ðone witegan.

23 Sóplice! seo fémne hæþ on innode, and heo cenþ sunu, and hí nemnaþ his naman Emanuhel, ðæt ys gerecht on úre geþeode, God mid us.

24 Ðá árás Iosep of swefene, and dyde swá Drihtnes engel him bebed, and he onfeng hys gemæcecan;

25 And he ne grétte hí, [oð ðæt]<sup>†</sup> heo cende hyre frum-cennedan sunu, and nemde hys naman Hælend.<sup>†</sup>

21 . . . iþ gabairiþ sunu, yah haitais namo is Iesu :<sup>†</sup>



13 Zorobabel forsothe begate Abyut. Abyut forsothe bygate Eliachim. Eliachim forsothe bigate Asor.

14 Asor forsothe bigate Sadoc. Sadoc forsothe bygate Achym. Achym forsothe bygate Elyut.

15 Elyut forsothe bygate Eleasar. Eleasar forsothe bigate Mathan. Mathan forsothe bigate Jacob.

16 Jacob forsothe bigate Joseph, the husband of Marie, of whiche *Marie* Jesus is born, that is clepid Crist.

17 And so alle generaciouns from Abraham til to Dauith *ben* fourtene generaciouns, and fro Dauith vnto transmygracioun of Babiloyne *ben* fourtene generaciouns, and from the transmygracioun of Babiloyne vnto Crist *ben* fourtene generaciouns.

18 Forsoth the generacioun of Crist was thus. Whane Marie, his modir, was wysid to Joseph, bifore that thei shulden come to gidre, she is foundun hauynge in the wombe of the Holy Gost.

19 Joseph forsothe, hir husband, when he was iust man,<sup>†</sup> and wolde not pupliche<sup>†</sup> hir, wolde priuily forsake hire.

20 Sothely hym thenkyng these thingus, lo! the angel of the Lord aperide in sleepe<sup>†</sup> to hym, sayinge, Joseph, the sone of Dauyd, nyl thou drede to take Marie, thi wyf; forsothe that thing that is born in hire is of the Holy Goost.

21 Sothely she shal bere a sone, and thou shalt clepe his name Jesus; for he shal make his peple saif fro her synnes.

22 Forsothe al this thing was don, that it shulde be fulfillid, that thing that was seid by a prophete, seiynge,

23 Loo! a virgyne shal haue in wombe, and she shal bere a sone, and his name shal be clepid Emanuel, that is interpretid,<sup>†</sup> God with us.

24 Sothely Joseph rysynge vp fro sleep, did as the angel of the Lord comaundide hym, and toke his wijf;

25 And he knewe hir nat, til she had boren hir first bygoten sone, and clepide his name Jhesus.

13 Zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Asor.

14 Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud.

15 Eliud begat Eleasar. Eleasar begat Matthan. Matthan begat Jacob.

16 Jacob begat Joseph, the husbunde off Mary, of whome was boren that Jhesus, which is called Christ.

17 All the generacions from Abraham to David are fowretene generacions, and from David vnto the captivete of Babilon are fowrtene generacions, and from the captivete of Babilon vnto Christ are also fowrtene generacions.

18 The byrthe off Christe was on thys wyse. When hys mother, Mary, was maryed vnto Joseph, before they cam to dwell togedder, she was founde with chylde by the Holy Goost.

19 Then her husbunde, Joseph, beinge a perfect man, and loth to defame her, was mynded to put her away secretly.

20 Whill he thus thought, behold! the angell of the Lord apered vnto him in slepe, sainge, Joseph, the sonne of David, feare not to take vnto the Mary, thy wyfe; for that which is conceaved in her is of the Holy Goost.

21 She shall brynge forthe a sonne, and thou shalt call his name Jesus; for he shall save his peple from their synnes.

22 All thys was done to fulfill that which was spoken of the lorde be the prophet, saynge,

23 Beholde! a mayde shalbe with chylde, and shall brynge forthe a sonne, and they shall call his name Emanuel, which is as moche to saye be interpretation, as God with vs.

24 Joseph as sone as he awoke out of slepe, did as the angell off the Lorde bade him, and toke hys wyfe vnto hym;

25 And knewe her not, tyll she had brought forth her fyrst sonne, and called hys name Jesus.

CHAP. II. 1 Eornustlice dā se Hælend áccenned wæs on Iudeisere Bethleem, on dæs cyninges dagum Herodes, dā comon dā tungol-witegan fram east-dæle to Hierusalem,

2 And cwædon, Hwær ys se, Iudea cyning ðe áccenned ys? sóþlice we gesáwon hys steorran on east-dæle, and we comon us him to ge-cadméenne.

3 Ðá Herodes ðæt gchýrde dā wearþ he gedréfed, and cal Hierosolim-waru mid him.

4 And dā gegaderode Herodes ealle caldras ðæra sacerda, and folces wrietas, and áxode, hwær Crist áccenned wære.

5 Ðá sædon hí him, On Iudeiscere Bethlem; witodlice ðus ys áwriten þurh ðone witegan,

6 And ðú, Bethleem, Iudea land, witodlice ne eart ðú læst on Iuda caldrum; of ðe forþ-gæþ se here-toga, se ðe reoþ mín folc Ísrahel.

7 Herodes dā clypode on sunder-spræcc dā tungel-witegan, and befran hí georne hwænne se steorra him aetowde.

8 And he ásende hí to Bethlem, and ðus cwæþ, Farað, and áxiaþ geornlice be ðam cilde, and ðonne ge hyt gemetaþ, cýðaþ eft me, ðæt ic cume and me to him gebidde.

9 Ðá hí ðæt gebod gehýrdon, dā férdon hí. And sóþlice! se steorra, ðe hí on east-dæle gesáwon, him befóran féردة, oð he stóð ofer, ðær ðæt cild wæs.

10 Sóþlice dā, dā tungel-witegan ðone steorran gesáwon, [hig]<sup>†</sup> fægenodon swýðe myclum gefean.

11 And ganggende into ðam húse, hí gemétton ðæt cild mid Marian, hys méder; and hí áþenedon hí, and hí to him gebædon. And hí untýndon hyra gold-hordas, and him lác brohton, ðæt wæs gold, and récels, and myrre.

12 And hí áfengon andsware on swefnum, ðæt hí eft to Herode ne hwyrfdon, ac hí on óderne weg on hyra ríce férdon.<sup>†</sup>

13 Ðá hí dā férdon, dā atýwde Drihtnes

CHAP. II. 1 Therefore when Jhesus was born in Bethlem of Juda, in the days of kyng Herode, loo ! kyngis<sup>t</sup> camen fro the cest to Jerusalem,

2 Sayinge, Wher is he, that is borun kyng of Jewis? forsothe we han seyn his sterre in the este, and we comen for to wirshipe hym.

3 Sothely kyng Herode herynge is trublid, and al Jerusalem with him.

4 And he, gedrynge to gidre alle the princis of prestis, and scribis of the peple, enquiride of hem, wher Crist shulde be borun.

5 And thei seiden to hym, In Bethlem of Juda; for so it is writen bi a prophete,

6 And thou, Bethlem, the lond of Juda, thou art nat the leste in the princis of Juda; for of thee a duk shal gon out, that shal governe my peple of Yrael.

7 Than Herode, priuyli the kyngis clepid to hym, bisily lerynde of hem the tyme of the sterre that aperide to hem.

8 And he, sendynge hem in to Bethlem, saide, Go see, and axe see bisily of the chylde, and whan see han founden, telle azein to me, that and Y cummynge wirshipe hym.

9 The whiche, when thei hadden herde the kyng, wenten away. And loo! the sterre, the whiche thei sayen in este, wente bifore hem, til that it cummynge stood aboue, wher the childe was.

10 Forsothe thei, seeynge the sterre, ioiyeden with a ful grete ioye.

11 And thei, entrynge the hous, founden the childe with Marie, his modir; and thei fallynge doun worshipiden hym. And her tresours opnyd, thei offreden to hym ziftis, gold, encense, and merre.

12 And answer taken in sleep, that thei shulden not turne azein to Herode, thei ben turned by an other way in to her cuntree.

13 And when thei hadden gon away,

CHAP. II. 1 WHEN Jesus was borne in Bethlem a toune of Jury, in the tyme of king Herode, beholde! there cam wyse men from the est to Jerusalem,

2 Saynge, Where is he, that is borne kyng of the Jues? we have sene his starre in the est, and are come to worship hym.

3 Herode the kyng after he hadd herde thys was troubled, and all Jerusalem with hym.

4 And he sent for all the chefe prestes, and scribes off the people, and demaunded off them, where Christ shulde be borne.

5 They sayde vnto hym, In Bethlem a toune of Jury; for thus it is writen be the prophet,

6 And thou, Bethlem, in the londe of Jury, shalt not be the leest as per-teynynge to the princes of Juda; for out of the shal come a captaine, whych shall govern my people Israhel.

7 Then Herod prevely called the wyse men, and dyligently enquired of them the tyme of the starre that appered.

8 And sent them to Bethlem, saynge, When ye be come thyder, searche dyligently for the childe, and when ye have founde hym, bringe me worde, that Y maye come and worshippe hym also.

9 When they had herde the kyng, they departed. And lo! the starre, whych they sawe in the este, went before them, vntyll it cam and stod over the place, where the chylde was.

10 When they sawe the starre, they were marveyulously gladd.

11 And entred into the house, and founde the childe with Mary, hys mother; and kneled doune and worshipped hym. And opened there treaseures, and offred unto him gyftes, gold, franckynsence, and myr.

12 And after they were warned in ther slepe, that they shulde not go ageyne to Herod, they returned into ther awne countre another way.

13 After that they were departed, lo!

engel Iosepe on swefnum, and ðus cwæþ, Arís, and nim ðæt cild and his mōdor, and fleoh on Egypta-land, and beo ðær, oð ðæt ic ðe secge; toweard ys, ðæt Herodes sécþ ðæt cild, to forspillenne.

14 He árás ðá, and nam ðæt cild and his mōdor on niht, and fērde on Egyptum,

15 And was ðær oð Herodes forþ-sip; ðæt wære gefylled, ðæt ðe fram Drihtne geeweden was þurh ðone witegan, Of Egyptum ic minne sunu geelypode.

16 Ðá wæs Herodes swýðe gebolgen, forðam ðe he beþáht wæs fram ðam tungel-witegum; and he ásende ðá and ofslóh ealle ða cild, ðe on Bethleem wáeron, and on eallum hyre gemærum, fram twý-wintrum cilde and binnan ðam, æfter ðære tide ðe he ge-áxode fram ðam tungel-witegum.

17 Ðá wæs gefylled, ðæt geeweden wæs þurh Hieremian, ðone witegan,

18 Stefn wæs on héhnysse gehýred, wóp and mycel þotorung, Rachel weop hyre bearn, and heo nolde beon gefrēfred, forðam ðe hí næron.†

19 Sôþlice ðá Herodes wæs forþfaren, witodlice! on swefne Drihtnes engel ætýwde Iosepe on Egyptum,

20 And ðus cwæþ, Arís, and nim ðæt cild and his mōdor, and far on Israhela land; nú synd forþfarene ðe ðæs cildes sáwle sóhton.

21 He árás ðá, and onfēng ðæt cild and his mōdor, and com on Israhela land.

22 Ðá he gehýrde ðæt Archelaus rixode on Iudea þeode, for ðæne Herodem, he ondréd ðyder to farende. And, on swefnum gemynegod, he fērde on Galileisce dælas;

23 And he com ðá and eardode on ðære ceastre, ðe is genemned Nazareth, ðæt wære gefylled, ðæt geeweden wæs þurh ðone witegan, Forðam ðe he Nazarenise byþ genemned.†

loo! the angel of the Lord apperide in sleep to Joseph, sayynge, Ryse vp, and take the child and his modir, and flee in to Egipt, and be thou there, til that I seye to thee; sothely it is to come, that Herode seeke the child, for to lese hym.

14 The whiche *Joseph*, rysynge vp, toke the chijld and his modir by nyzte, and wente into Egipt,

15 And was there til to the deth of Erode; that it shuld be fulfillid, that thing that was said of the Lord by the prophete, sayinge, Fro Egypt Y haue clepide my sone.

16 Thanne Erode seeynge that he was scorned<sup>t</sup> of the kyngis, was gretely wroth; and he sendynge slew; alle the children, that weren in Bethlem, and in alle the eendis of it, fro two 3eer age and with ynne, after the tyme that he hadde soujt out of the kyngis.

17 Than it was fulfillide, that thing that was said by Jeremye, the prophete, sayinge,

18 A voice is herd an heeze, weepyng and myche weylng, Rachel weepyng hir sonys, and she wolde not be comfortid, for thei ben not.

19 Sothely Erode dead, loo! the angel of the Lord aperide in sleep to Joseph in Egipt,

20 Saynge, Ryse vp, and take the childe and his modir, and go in to the lond of Yrael; for thei that soujten the lijf of the chylde ben dead.

21 The whiche *Joseph*, rysynge vp, toke the child and his modir, and cam in to the lond of Yrael.

22 Forsothe he heerynge that Archelaus regned in Jude for Eroude, his fadir, dred for to go thidir. And he, monestid in sleep, wente in to the parties of Galilee;

23 And he cummyng dwelte in a citee, that is clepid Nazareth, that it shulde be fulfillid, that thing that is said by prophetis, For whi he shal be clepid of Nazareth.

the angell of the Lorde apered to Joseph in his slepe, saynge, Aryse, and take the childe and his mother, and flye in to Egipte, and abyde there, tyll Y bringe the worde; for Herod wyll seke the chylde, to destroye hym.

14 Then he arose, and toke the chylde and his mother by nyght, and departed in to Egipte,

15 And was there vnto the death of Herod; to fulfill that which was spoken of the Lorde by the prophet, which sayeth, Out of Egipte have Y called my sounne.

16 Then Herod perceavyng that he was moeked off the wyse men, was exceedynge wroth; and sent forth and slue all the chylde, that were in Bethlem, and in all the eostes there of, as many as were two yere old and vnder, accordynge to the tyme which he had diligently searched oute of the wyse men.

17 Then was fulfilled that which was spoken be the prophet, Jeremi, saynge,

18 On the hilles was a voyce herde, mournynge wepyng and greate lamentacion, Rachel wepyng ffor her chylde, and wolde nott be comforted, because they were not.

19 When Herod was deed, lo! an angell off the Lorde apered vnto Joseph in Egipte,

20 Saynge, Arise, and take the chylde and his mother, and go in to the londe of Israhel; for they are deed which sought the chylde's deeth.

21 Then he arose vp, and toke the chylde and his mother, and cam into the londe of Israhel.

22 But when he herde that Archelaus did raygne in Jury in the roume off his father, Herode, he was afraide to goo thether. Notwithstondynge, after he was warned in his slepe, he tourned a syde into the parties off Galile;

23 And went and dwelt in a cite called Nazareth, to fulfill that which was spoken be the prophetes, He shalbe called of Nazareth.

3 Stibna wopyandins in aupidai, Manweid wig Frauyins ; railtos waurkeiþ staigos is. †

7 . . . Kuni nadre, whas gataiknida izwis pliuhan faura þamma anawairþin hatiza ?†

8 Waurkyaþ nu akran wairþata idreigos. †

9 Yah ni [þuggkyaþ] qiþan in izwis, Attan aigum Abraham ; qiþa auk izwis, patei mag Guþ us stainam þaim urraisyan barna Abrahama. †

10 Aþþan yu so aqizi at waurtim bagme ligiþ ; all nu bagme unbairandane akran god, usmaitada, yah in fon galagyada. †

11 Ik allis izwis daupya in watin, [du idreigai] ; iþ sa afar mis gagganda swinpoza mis ist, þizei ik ni in wairþs [skohans bairan] ; sah [þan] izwis daupeiþ in Ahmin Weihamma [yah funin]. †

CHAP. III. 1 On ðam dagum com Iohannes se Fulluhtere, and bodude on ðam wéstene Iudeæ,

2 And cwæþ, Dôþ dæd-bôte, sóþlice gencalácep heofona rice.

3 Ðis ys se, be ðam ðe geoweden ys þurh Esaiaþ, ðone witegan, Clypiendes stefn wæs on wéstene, Gegearwiap Drihtnes weg ; dôþ his sídas rihte.

4 Se Iohannes wítodlice hæfde reaf of oífenda hærum, and fellenne gyrdel embe hys lendenu ; and hys mete wæs gærstapan, and wudu hunig.

5 Ðá férde to him Hierosolim-waru, and eal Iudea þeod, and eal ðæt rice wið geondam Iordanen ;

6 And hi wæron gefullode on Iordane fram him, and hi andettan hyra synna.

7 Sóþlice ðá he geséh manega ðæra Sunder-hálgena, and ðæra Riht-wisendra to his fulluhte cumende, he cwæþ to him, Lá næddrena cyn, hwá geswutelode eow to fleome fram ðam towardan yrrre ?

8 Eornostlice dôþ méðemne weastm ðæra dæd-bôte,

9 And ne cwedaþ betwux eow, We habbaþ Abraham us to fæder ; sóþlice ic scege eow, ðæt God ys swá mihtig ðæt he mæg of ðysum stánnum áweccan Abrahames bearn.

10 Eallunga ys seo æx to ðæra treowa wurtrumum ásett ; cornustlice ælc treow ðe góðne wæstm ne bringþ, byþ forcorfen, and on fýr áworpen.

11 Wítodlice ic eow fullige on wætere, to dæd-bôte ; se ðe æfter me towerd ys he ys strengra ðonne ic, ðæs geseý neom ic wyrðe to berenne ; he eow fullaþ on Hálgum Gáste and on fýre.

12 Ðæs fann ys on his handa, and he áfeormaþ his þyrscel-flóre, and he gegaderaþ his hwæte on his bern ; ða ceafu he forbærnþ on unádwæscendlicum fýre. †

13 Ðá com se Hælend fram Galilea to Iordane to Iohanne, ðæt he hine fullode.

14 Iohannes ðá sóþlice forbead him,

CHAP. III. 1 In thilke days came Joon Baptist, prechyng in the desert of Jude,

2 Sayinge, Do 3e penaunce, for the kyngdom of hevens shal nei3.<sup>†</sup>

3 Forsothe this is he, of whom it is said by Ysaye, the prophete, A voice of a cryinge in desert, Make 3e redy the wayes of the Lord; make 3e rjztful the pathes of hym.

4 Forsothe that ilk Joon hadde cloth of the heeris of cameylis, and a girdil of skyn aboute his leendis; sothely his mete weren locustis, and hony of the wode.

5 Thanne Jerusalem wente out to hym, and al Jude, and al the cuntre aboute Jordan;

6 And thei weren cristenyd of hym in Jordan, knowlechyng there synnes.

7 Sothely he seeynge many of Pharisees and of Saducese comynge to his bapteme, saide to hem, Generaciouns of eddris, who shewide to 3ou for to flee fro wrath to cumme?

8 Therefore do 3ee worthi fruytis of penaunce,

9 And nyl 3e say with ynne 3ou, We han the fadir Abraham; sothely Y saye to 3ou, for whi God is mi3ti to reyse vp of these stonys the sons of Abraham.

10 For now the axe is putt to the rote of the tree; sothely euery tree that makith nat good fruyt, shal be kitt doun, and shal be sent in to fjr.

11 Forsothe Y cristene 3ou in water, in to penaunce; forsothe he that is to cumme after me is strengre than Y, whos shon Y am not worthi to bere; he shal baptise<sup>3</sup> 3ow in the Holy Goost and fjr.

12 Whos wynwing cloth<sup>†</sup> in his hond, and he shal fully clense his corne floore, and shal gedre his corne in to his berne; but chaffis he shal brenne with fyr unquenchable.<sup>†</sup>

13 Thanne Jhesus came fro Galilee in to Jordan to Joon, for to be cristned of hym.

14 Soothly Joon forbeed hym, sayinge,

CHAP. III. 1 In those dayes Jhon the Baptiser cam, and preached in the wildernes off Jury,

2 Saynge, Repent, the kyngdome of heven is at honde.

3 This is he, of whom it is spoken be the prophet, Esay, which sayeth, The voyce off a cryer in wyldernes, Prepare the Lordes way; and make hys pathes strayght.

4 This Jhon had hys garment off camels heer, and a gerdell off a skynne aboute his loynes; hys meate was locustes, and wyld hony.

5 Then went oute to hym Jerusalem, and all Jury, and all the region rounde aboute Jordan;

6 And were baptised of hym in Jordan, knoledging their synnes.

7 When he sawe many off the Pharisees and off the Saduces come to hys baptism, he sayde vnto them, O generacion of vipers, who hath taught you to fle from the vengeance to come?

8 Brynge forth therefore the frutes belongynge to repentaunce.

9 And se that ye ons thinke not to saye in yourselves, We have Abraham to oure fater; for I say vnto you, that God is able off these stonys to rayse vp chyldren vnto Abraham.

10 Even now is the axe put vnto the rote of the trees; soo that every tree which bringeth not fforthe goode frute, shalbe hewne doune, and cast into the fyre.

11 I baptise you in water, in token of repentaunce; but he that cometh after me is myghtier then I, whose shues I am not worthy to beare; he shal baptise you with the Holy Gost and with fyre.

12 Which hath also his fan in his hond, and will poure his floore, and gadre the wheet into his garner; and will burne the chaffe with everlastynge fyre.

13 Then cam Jesus from Galilee into Jordan to Jhon, ffor to be baptised off hym.

14 But Jhon fforbade hym, saynge, I

and cwæþ, Ic secal fram ðe beon gefullod,  
and cymst ðú to me ?

15 Ðá andswarode se Hælend him  
and cwæþ, Læt nú, ðus unc gedafenap  
ealle rihtwisnesse gefyllan. Ðá forlét  
he hine.

16 Sôþlice ðá se Hælend gefullod wæs,  
hrædlice he ástáh of ðam wætere ; and  
him wurdon ðær rihte heofenas ontýn-  
ede, and he geseah Godes Gást niðer-  
stigende swá swá culfran, and wunigende  
ofer hync ;

17 And sôþlice ! ðá com stefn of heof-  
enum, and ðus cwæþ, Hér is mín se  
gecorena sunu, on ðam me gelicode.†

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CHAP. IV. 1 Ðá wæs se Hælend gelæd  
fram Gáste on wésten, ðæt he wære fram  
deofle costud.

2 And ðá ðá he fæste feowurtig daga  
and feowurtig nihta, ðá ongan hync  
syððan hingrian.

3 And ðá genealéhte se costnigend,†  
and cwæþ, Gyf ðú Godes sunnu sý, cwep  
ðæt ðás stánas to hláfe gewurdon.

4 Ðá andswarode se Hælend, Hit ys  
áwriten, Ne leofap se man be hláfe ánum,  
ac be ælcon worde ðe of Godes múþe græþ.

5 Ðá gebrohte se deofol hine on ða  
hálgan ceastre, and ásette hine ofer ðæs  
temples healnesse, and cwæþ to him,

6 Gyf ðú Godes sunu cart, ásend ðe  
clonne nyðer ; sôþlice hit ys áwriten, Ðæt  
he his englum behead be ðe, ðæt hig ðe  
on hyra handum beron, ðe-læs ðe ðin fót  
æt stáne ætsporne.

7 Ðá cwæþ se Hælend eft to him, Hit  
ys áwriten, Ne costna ðú Drihten ðinne  
God.

8 Eft se deofol hine genam and lædde  
hine on swíde heahne múnt, and æteowde  
him calle middan-cardes rieu, and hyra  
wuldor ;

9 And cwæþ to him, Ealle ðás ic sylle  
ðe, gyf ðú feallende to me ge-cadmétst.

4 . . . Ni bi hlaib ainana libaid  
manna, ak bi all waurde . . . .†

5 . . . yah gasatida ina ana gib-  
lin alhs, yah qap du imma,†

6 Yabai sunus siyais Guþs, wairp þuk  
dalap ; gamelid ist auk, Þatei aggilum  
seinaim anabiudiþ bi þuk, yah ana handum  
þuk ufhaband, ei whan ni gastaggyais by  
staina fotu þeinana.†

7 . . . Ni fraisais Frauyan Guþ  
þeinana.†

10 [Ðanuh] imma Iesus qap . . . gamelid

10 Ðá cwæþ se Hælend to him, Gang



I owe for to be cristned of thee, and thou comest to me ?

15 Forsothe Jhesus answeringe saide to hym, Suffre now, for so it becummeth vs for to fulfille all riȝtwisnesse. Than *Joon* leete hym.†

16 Forsothe Jhesus cristened steiȝ vp anoon fro the water ; and loo ! heuens ben opened to hym, and he say the Spirit of God cummynge down as a culuer, and cummynge vpon hym ;

17 And loo ! a voice fro heuenes, sayinge, This is my byloued sone, in the whiche Y haue plesid to me.

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CHAP. IV. 1 Thanne Jhesus was led in to desert of a spirit, that he shulde be temptid of the deucl.

2 And whanne he hadde fastid fourty days and fourety niȝtis, afterward he hungride.

3 And the tempter cummynge niȝ, saide to hym, ȝif thou be Goddis sone, say that these stoons be maad looues.

4 The whiche answerynge said to hym, It is wryten, A man lyueth not in breed aloon, bot in euery word that cometh forth fro the mouthe of God.

5 Thanne the deuyl toke hym in to an hooly citec, and sette hym on the pynacle of the temple, and saide to hym,

6 ȝif thou be Goddis sone, sende thee down ; sothely it is wryten, For to his aungels he comaundide of thee, and thei shulden take thee in hoondis, lest perauenture thou hurte thi fote at a stoon.

7 Eftsone Jhesus saith to hym, It is wryten, Thou shalt not tempte the Lord thi God.

8 Eftsone the deuyl toke hym in to a ful heeȝ hill, and shewide to hym alle the rewmys of the world, and the glorie of hem ;

9 And saide to hym, Alle these thingis Y shal ȝeue to thee, ȝif thou fallynge down shalt worshipe me.

10 Than Jhesus saide to hym, Go,

ought to be baptyseed off the, and comest thou too me ?

15 Jesus answered and sayde to hym, Lett hyt be so nowe, for thus hit becommeth us to fulfyll all rightewesnes. Then he suffred hym.

16 And Jesus as sone as he was baptised cam strayght out of the water ; and lo ! heven was open vnto hym, and he sawe the Spirite of God descende lyke a dove, and lyght vppon hym ;

17 And lo ! there cam a voice from heven, sayng, Thys ys my deare sonne, in whom is my delyte.

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CHAP. IV. 1 Then was Jesus ledd awaye of the spirite in to a desert, to be tempted of the devyll.

2 And when he had fasted fourtye dayes and fourtye nyghtes, att the last he was an hungred.

3 Then came vntyll hym the tempter, and sayde, Yff thou be the sonne of God, commande that these stones be made bred.

4 He answered and sayde, Yt is wryten, Man shall nott live only by breede, but by every worde that proceadeth out off the mouth off God.

5 Then the devyll tooke him vpp in to the holy cite, and set hym on a pynacle of the temple, and sayd vnto hym,

6 Yf thou be the sonne of God, cast thysylfe doune ; for hit ys wrytten, He shall geve his angels charge over the, and with there handes the shall stey the vpp, that thou dashe not thy fote agaynst a stone.

7 Jesus sayde to hym, Hit ys wrytten also, Thou shalt not tempte thy Lorde God.

8 The devyll toke hym up agayne and ledde hym in to an exceedynge hye mountayne, and shewed hym al the kyngdomes of the worlde, and the beauty of them ;

9 And sayde vnto hym, All these will I geve the, iff thou wilt faull doune and worship me.

10 Then sayde Jesus vnto hym, Avoyd

ist, [Auk] Frauyan Guþ þeinana inweitan, yah imma ainamma fullafahyais. †

17 . . . Īdreigoþ, atnewhida sik þiudangardi himine. †

18 . . . Wharbons þan four marcin Galileias, gasawh twans broþrun, Seimona, [saci heitada] Paitrus, yah Andraian, broþar is, wairpandans nati in marcin ; wesun auk fiskyans.

19 Yah qaþ im [Īesus], Hiryats afar mis, yah gatauya igqis nutans manne. †

20 [Īþ þai] sunsaiw afletandans þo natya, laistidedun afar imma.

21 Yah inngaggans framis yainþro, gasawh [anþarans twans broþrun,] Īakobu þana Zaibaidaias, yah Īohannen, broþar is, in skipa [unþ Zaibaidaias, attin seinamma, manwyandans natya [scina], yah haihait ins.

22 Īþ þai sunsaiw afletandans þata skip yah attan seinana, [laistidedun] afar imma. †

þú sceocca onbæc ; sóþlice hit ys áwriten, To Drihtne ðinum Gode þú ðe ge-eað-metsþ, and him ánum þeowast.

11 Ðá forlét se deofol hine ; and englas genealæhton, and him þenodon. †

12 Sóþlice ðá se Hælend gehýrde ðæt Iohannes belæwed was, ðá férde he to Galileam.

13 And forlætenre ðære ceastre Nazareth, he com, and eardode on Capharnaum, on ðam sæ-gemárum, on endum Zabulon and Neptalim,

14 Ðæt wære gefylled, ðæt ðe geoweden was þurh Esaia, ðone witegan,

15 † [Zabulones eorþu and Neptalimes eorþe, sæs weg ofer Iordane, ðara þeoda Galilea,]

16 Þeoda-fole ðe on þýstrum sæt geseah mycel leoht, and sittendum on gearde deapes sceade, is leoht up-ásprungan.

17 Syððan ongan se Hælend bodian, and cweðan, Dóþ dáed-bóte, sóþlice heofona rice genealæp. †

18 Ðá se Hælend code wið ða Galileiscean sæ, he geséh twegen gebróðru, Simonem, se was genemned Petrus, and Andream, his bróðor, sendeude hyra nett on ða sæ ; sóþlice hí wæron fisceras.

19 And he sæde him, Cumað æfter me, and ic dó ðæt gyt beoþ manna fisceras.

20 And hí ðær rihte forlétan hyra net, and him fyligdon.

21 And ðá he ðanon code, he geséh twegen óðre gebróðru, Iacobum Zebedei, and Ioannem, his bróður, on scype mid hyra fæder, Zebedeo, remigende hyra net, and he clypode hí.

22 Hi ðá sóna forlétan hyra nett and hyra fæder, and him fyligdon. †

23 And ðá beférde se Hælend ealle Galileam, lærende on hyra gesomnungum, and he wæs bodiende gódsþel ðæs rices, and hælende ælce álle, and ælce untrumnyse on ðam folce.

24 And ðá férde his hlisa into ealle Syriam ; and hí brohton him ealle yfel-

Sathanas ; forsothe it is wrytin, Thou shalt worshipe the Lord thi God, and to hym alone thou shalt serue.

11 Than the deucl lafte hym ; and loo ! aungelis camen niȝe, and serueden to hym.

12 Sothely whanne Jhesus hadde herde that Joon was taken, he wente into Galilee.

13 And the cite of Nazaret laft, he came, and dwelte in the citee of Capernaum, beside the see, in the eendis of Zabulon and Neptalym,

14 That it shulde be fulfillid, that thing that was said by Ysay, the prophete,

15 The lond of Zabulon and the lond of Neptalym, the weye of the see ouer Jordan, of Galilee of hethene men,

16 The peple that dwelte in derknessis say grete liȝt, and men sittynge in the cuntree of shadow of deth, liȝt is sprunge to hem.

17 Fro thennus Jhesus bygan for to preche, and say, Do ȝe penaunce, forsothe the kyngdom of heuens shal come niȝe.

18 Sothely Jhesus, walkynge bisidis the see of Galilee, say two bretheren, Symon, that is clepid Petre, and Andrew, his brother, sendynge nett in to the see ; forsothe thei weren fisheris.

19 And he saide to hem, Come ȝe after me, and I shal make ȝou to be maad fisheris of men.

20 And anon her nettis forsakyn, they sueden hym.

21 And he goynge forth fro that place, say tweyn other bretheren, Jamys of Zebedee, and Joon, his brother, in the ship with Zebedee, her fadir, makyunge aȝein<sup>†</sup> her nettis, and he clepide hem.

22 Sothely anon the nettis forsaken and the fadir, thei sueden hym.

23 And Jhesus enuyraunȝe al Galilee, techyng in the synagogis of hem, and prechyng the gospel of kyngdam, and helynge al sorow,<sup>†</sup> and al sekenesse in the peple.

24 And his opynyoun<sup>†</sup> wente in to al Syrie ; and thei offriden to hym alle *men*

Satan ; for it is written, Thou shalt worshyp thy Lorde God, and hym only shalt thou serue.

11 Then the dyvell left hym ; and lo ! the angels cam, and ministred vnto hym.

12 When Jesus had herde that Jhon was taken, he departed in to Galile.

13 And left Nazareth, and went, and dwelte in Capernaum, which is a cite apou the see, in the coostes off Zabulon and Neptalim,

14 To fulfill that whiche was spoken be Esay, the prophet, saynge,

15 Beholde the londe of Zabulon and Neptalim, the waye of the see beyonde Jordan, Galile off the Gentylys,

16 The peple whiche sat in derknes sawe greate lyght, and to them which sate in the region and shadowe of deeth, lyght is spronge.

17 From thatt tyme Jesus began to preche, and to say, Repent, for the kingdome of heven is at honde.

18 As Jesus walked by the see off Galile, he sawe two brethren, Simon, which was called Peter, and Andrew, his brother, castynge a neet into the see ; for they were fishers.

19 And he sayde unto them, Folowe me, and I will make you fishers of men.

20 And they strayght waye lefte there nettes, and folowed hym.

21 And he went forthe from thence, and sawe other twoo brethren, James the sonne of Zebede, and Jhon, his brother, in the shippe with Zebede, their father, mendynge their nettes, and called them.

22 And they with out tarynge lefte the shyp and their father, and folowed hym.

23 And Jesus went aboute all Galile, teachyng yn their sinagoges, and prechyng the gospell of the kyngdome, and healinge all manner of sicknes, and all manner dyseases amonge the peple.

24 And hys ffame spreed abroode through oute all Siria ; and they brought

hæbbende missenlicum áðlum, and on tintregum gegripene, and ða ðe deofel-seoenyssa hæfdon, and mónod-seoce, and laman; and he ða gehæalde.

25 And him fyligdon mycele menigu fram Galilea, and fram Decapoli, and fram Hierusalem, and fram Iudea, and fram begeondan Iordanen.†

3 Audagai þai unledans ahmin, unte [íze] íst þiudangarai himine.†

8 Audagai þai hrainyahairtans, unte þai Guþ gasaiwhand.†

13 [Yus siyup] salt [airþos]; ip ya-bai salt baud wairþip, whe gasupoda ?†.

CHAP. V. 1 Sôþlice ða se Hælend geséh ða menigu, he ástáh on ðone munt; and ða he sæt, ða geneakéhton his leorning-enihtas to him.

2 And he ontýnde his múþ, and lærde hi, and cwæþ,

3 Eadige synd† ða gástlican þearfan, forðam hyra ys heofena rice.

5 Eadige synd ða liþan, forðam ðe hi corþan águn.

4 Eadige synd ða ðe nú wépaþ, forðam ðe hi beoþ gefrêfrede.†

6 Eadige synd ða ðe for rihtwisnesse hingriap and þyrstaþ, forðam ðe hi beoþ gefyllede.

7 Eadige synd ða mild-heortan, forðam ðe hi mild-heortnyssce begytaþ.

8 Eadige synd ða clæn-heortan, forðam ðe hi God gescop.

9 Eadige synd ða gesybsuman, forðam ðe hi beoþ Godes bearn genemede.

10 Eadige synd ða ðe chtnysse þoliaþ for rihtwisnyssce, forðam ðe hyra ys heofonan rice.

11 Eadige synd ge, ðonne hi wyriap cow, and chtaþ cow, and scegeaþ æle yfel ongén cow leogende, for me.

12 Gebliissiap and gefægniap, forðam ðe cower méð ys mycel on heofonum; swá hi chtun ða witegan ðe beforan cow wæron.

13 Ge synd corþan scalt; gyf ðæt scalt áwyrþ, on ðam ðe hit gesylt biþ? Hit. ne mæg syððan to náhte, búton

hauynge yuele, takyn with dyuers sorowis and tourmentis, and hem that hadden deuelis, and lunatijk men, and men in palsie, and he helide hem.

25 And there sieden hym many cumpanyes of Galilee, and of Decapoly, and of Jerusalem, and of Judec, and of bezonde Jordan.

vnto hym all sicke people, that were taken with diuers diseases and gripinges, and them that were possessed with devils, and those which were lunatyke, and those that had the palsey, and he healed them.

25 And there folowed hym a greate nombre off people from Galile, and from the ten cites, and from Jerusalem, and from Jury, and from the regions that lye beyonde Jordan.

CHAP. V. 1 Jhesus forsothe, seyng cumpanyes, wente vp in to an hill; and when he hadde sete, his disciplis camen nize to hym.

2 And he, openynge his mouthe, tauzte to hem, saynge,

3 Blessid *be* the pore in spirit, for the kyngdam in heuenes is heren.

5 Blessid *be* mylde *men*, for thei shul welde the eerthe.

4 Blessid *be* thei that mournen, for thei shul be comfortid.†

6 Blessid *be* thei that hungren and thristen rjztwinesse, for thei shul ben fulfillid.

7 Blessid *be* merciful *men*, for thei shul gete mercye.

8 Blessid *be* thei that ben of clene herte, for thei shul see God.

9 Blessid *be* pesible *men*, for thei shul be clepid the sons of God.

10 Blessid *be* thei that suffren persecuciou for rjztwinesse, for the kyngdam of heuenes is herun.

11 See shulen be blessid, when men shulen curse 3ou, and shulen pursue 3ou, and shulen say al yuel azains 3ou leezing, for me.

12 Ioye see with yn forth, and glade see with out forth, for 3oure meede is plenteuouse in heuenes; forsothe so thei han pursued and prophetis that weren before 3ou.

13 See ben salt of the erthe; that 3if the salt shal vanyshe away, wherynne shal it be saltid? To no thing it is

CHAP. V. 1 When he sawe the people, he went vp into a mountayne; and when he was set, his disciples cam vnto hym.

2 And he opened his mought, and taught them, saynge,

3 Blessed are the poore in sprete, for theirs is the kyngdome off heven.

4 Blessed are they that morne, for they shalbe comforted.

5 Blessed are the meke, for they shall inheret the erth.

6 Blessed are they which hunger and thirst for rightewesnes, for they shalbe filled.

7 Blessed are the mercifull, for they shall obteyne mercy.

8 Blessed are the pure in herte, for they shall se God.

9 Blessed are the maynteyners of peace, for they shalbe called the chyldren of God.

10 Blessed are they which suffre persecucion for rightewesnes sake, for theirs ys the kyngdome off heven.

11 Blessed are ye, when men shall revyle you, and persecute you, and shall falsly say all manner of yvell saynges agaynst you, ffor my sake.

12 Reioyce, and be glad, for greate is youre reward in heven; for so persecuted they the prophets which were before youre dayes.

13 Ye are the salt of the erthe; but and if the salt be once vnsavery, what can be salted ther with? It is thence-

15 . . . . . ak ana lukarnastap-  
in, yah liuhteip† allaim þaim in þamma  
garda.

16 Swa liuhtyai liuhaþ izwar in and-  
wairþya manne, ei gasaiwhaina izwara  
goda waurstwa, yah hauhyaina attan  
izwarana þana in himinan.

17 Ni hugyaiþ ei qemyau gatairan  
witop, aipþau praufetuns; ni qam ga-  
tairan, ak usfullan.

18 Amen auk qiþa izwis, und þatei  
usleiþip himins yah airþa, yota ains, aip-  
þau ains striks, ni usleiþip af witoda,  
unte allata wairþip.

19 Ip saei nu gatairip aina anabusne  
þizo minnistona, yah laisyai swa mans,  
minnista haitada in þiudangardyai him-  
ine; ip saei tauyip, yah laisyai swa, sah  
mikils haitada in þiudangardyai himine.

20 Qiþa auk izwis, þatei nibai manag-  
izo wairþip izwarazos garaihteins þau  
þize bokaryc yah Fareisaic, ni þau qimip  
in þiudangardyai himine.

21 Hausidedup þatei qiþan ist þaim  
airizam, Ni maurþryais; ip saei maurþr-  
eiþ, skula wairþip stauai.

22 Aþþan ik qiþa izwis, þatei whazuh  
modags broþr seinamma sware, skula  
wairþip stauai; ip saei qiþip broþr sein-  
amma, Raka, skula wairþip gaqumþai;  
aþþan saei qiþip, Dwala, skula wairþip  
in gaiainnan funins.

23 Yabai nu bairais aibr þein du hunsl-  
astada, yah yainar gamuncis, þatei broþr-  
ar þeins habaiþ wha bi þuk,

24 Aflet yainar þo giba þeina in and-  
wairþya hunslastadis, yah gagg faurþis  
gasibyon broþr þeinamma, yah biþe at-  
gaggands atbair þo giba þeina.

ðæt hit sý út-áworpen, and sý fram mann-  
um fortreden.

14 Ge synd middan-earde leoht; ne  
mæg seo ceaster beon behýd ðe byþ  
uppan munt áset;

15 Ne hi ne ælaþ hyra leoht-fæt, and  
hit under eyfe settap, ac ofer candel-stæf,  
ðæt hit onlihte callum ðam ðe on ðam  
húse synd.

16 Swá onlihte cower leoht befóran  
mannum, ðæt hi gescon cower góðan  
weorc, and wuldrian cowerne fæder ðe  
on heofonum ys.†

17 Nelle ge wénan ðæt ic come towurp-  
an ða æ, odðe ða witegan; ne com ic  
ná towurpan, ac gefyllan.

18 Sôþes on eornost ic seege eow,  
ærdam ðe gewite heofon and eorþe, an i,  
odðe an prica, ne gewit fram ðære æ,  
ærdam calle þing gewurðan.

19 Eornostlice se ðe towyrpþ an of  
ðysum læstum bebodum, and ða men  
swá lærþ, se byþ læst genemmed on heof-  
onan rice; sóþlice se ðe hit dēþ, and  
lærþ, se biþ mycel genemmed on heofonan  
rice.†

20 Sôþlice ic seege eow, búton cower  
rihtwisus máre sý ðonne ðæra writera  
and Sundor-halgena, ne gá ge on heof-  
onan rice.

21 Ge gehýrdon ðæt geoweden was  
on ealdum tidum, Ne ofsleh dū; se ðe  
ofslihþ, se byþ dôme seyldig.

22 Ic seege eow, sóþlice ðæt æle ðe  
yrsap hys bróder, byþ dôme seyldig;  
sóþlice, se ðe segh hys bróder, Ðu áword-  
ena, he biþ geþehte seyldig; se ðe segh,  
Ðu stunta, se byþ seyldig helle fyres.

23 Eornostlice gyf dū bringst ðine lác  
to weofode, and dū ðær geþenegst, ðæt  
ðin bróðor hæfþ ænig þing ágén dē,

24 Læt ðær ðine lác befóran ðam al-  
tære, and gang ær and gesybsuma wið  
ðinne bróder, and ðonne cum dū syððan  
and bring ðine lác.†

worth our, no bot that it be sent out,  
and defouled of men.

14 3e ben lizt of the world ; a citee  
putt on an hill may nat be hid ;

15 Nether *men* tendyn a lanterne, and  
putten it vnder a busschel, but on a candil-  
stike, that it 3eue lizt to alle that ben  
in the hous.

16 So shyne 3oure lizt before men,  
that thei see 3oure good werkis, and glo-  
rifie 3oure fadir that is in heuens.

17 Nyle 3e gesse<sup>†</sup> that Y came to  
vndo<sup>†</sup> the lawe, or the prophetis ; I came  
not to vndo the lawe, but to fulfille.

18 Forsothe I say to 3ou trewthè, til  
heuen and erthe passe, oon i<sup>†</sup>, or titil,  
shal nat passe fro the lawe, til alle thingis  
be don.

19 Therefore he that vndoth<sup>†</sup> oon of  
these leste maundementis, and techith  
thus men, shal be clepid the leste in the  
rewme of heuenes ; forsothe this that  
doth, and techith, shal be clepid grete in  
the kyngdame of heuenes.

20 Forsothe Y say to 3ou, no but 3if  
3oure ryztwisnesse shal be more plenteu-  
ouse than of scribis and Pharisees, 3ee  
shulen not entrein to kyngdam of heuenes.

21 3ee han herde that it is said to  
olde men, Thou shal nat slea ; forsothe  
he that sleeth, shal be gylty of dome.

22 But I say to 3ou, that euerche that  
is wrothe to his brother, shal be gylty  
of dome ; forsothe, he that shal say to his  
brother, Racha<sup>†</sup>, shal be gylty of coun-  
seile ; sothly he that shal say, Fool<sup>†</sup>,  
shal be gylti of the fijr of helle.

23 Therefore 3if thou offrist thi 3ift at  
the auter, and there shalt bythenke, that  
thi brother hath sum what ageins thee,

24 Lecue there thi 3ift before the au-  
ter, and go first for to be reconseilid<sup>†</sup> to  
thi brother, and thanne thou cummynge  
shalt offre thi 3ifte.

forthe goode for nothyng, but to be cast  
oute at the dores, and that men treade it  
vnder fete.

14 Ye are the light of the worlde ; a  
cite that is set on an hill cannot be hid ;

15 Nether do men lyght a candell, and  
put it vnder a busschel, but on a candel-  
stick, and it lighteth all them which are  
in the housse.

16 Se that youre light so shyne before  
men, that they maye se youre good  
workes, and glorify youre father which  
is in heven.

17 Ye shall not thynke that I am come  
to disanull the lawe, or the prophets ; no  
I am nott come to disanull them, but to  
fulfyll them.

18 For truly I saye vnto you, till  
heven and erth perisse, one iott, or one  
tytle, of the lawe shall not scape, tyll all  
be fulfilled.

19 Whosoever breaketh one of these lest  
comaundmentes, and shall teache men  
so, he shalbe called the leest in the kyng-  
dome off heven ; but whosoever shall  
observe, and teache them, that persone  
shalbe called greate in the kyngdome off  
heven.

20 For I saye vnto you, except youre  
rightewesnes excede the rightewesnes off  
the scribes and Pharises, ye cannot en-  
tre into the kyngdome off heven.

21 Ye have herde howe it was sayd  
vnto them off the olde tyme, Thou shalt  
not kyll ; whosoever shall kyll, shalbe in  
daunger of iudgement.

22 But I say vnto you, whosoever his  
angre with hys brother, shalbe in daun-  
ger off iudgement ; whosoever shall saye  
vnto his brother, Racha, shalbe in  
daunger off a counsell ; but whosoever  
shall saye vnto his brother, Thou fole,  
shalbe in daunger off hell fyre.

23 Therefore when thou offerest thy  
gyfte att the altre, and there remembrest,  
that thy brother hath eny thyng agaynst  
the,

24 Leve there thyne offryng before  
the altre, and go thy waye first and  
reconcile thy sile to thy brother, and  
then come and offre thy gyfite.

25 Siyais wailahugyands andastauin þeinamma sprauto, mid þatei is in wiga niþ imma, ibai whan atgibai þuk sa andastaua stauin, yah sa staua þuk atgibai andbalta, yah in karkara galagyaza.

26 Amen qiþa þus, Ni usgaggis yainiro, unte usgibis þana minnistari kinutu.

27 Hausideduþ þatei qiþan ist, Ni horinos.

28 Apþan ik qiþa izwis, þatei whazuh saci saiwlip qinon du luston izos, yu gahorinoda izai in hairtin seinamma.

29 Iþ yabai augo þein þata taihswo marzyai þuk, usstigg<sup>†</sup> ita, yah wairp af þus; batizo ist auk þus, ei fraqistnai ains lipiwe þeinaize, yah ni allata leik þein gadriusai in gairinan.

30 Yah yabai taihswo þeina handus marzyai þuk, afmait þo, yah wairp af þus; batizo ist auk þus, ei fraqistnai ains lipiwe þeinaize, yah ni allata leik þein gadriusai in gairinan.

31 Qiþanuh þan ist, Þatei whazuh saci afletai qen, gibai izai afstassais bokos.

32 Iþ ik qiþa izwis, þatei whazuh saci afletip qen seina, imuh fairina kalkinassaus, tauyip þo horinon, yah sa izo afsatida liugaip, horinop.

33 Aftra hausideduþ, þatei qiþan ist þaim airizam, Ni ufarswarais, ip usgibais Frauyin aipans þeinans.

34 Apþan ik qiþa izwis, ni swaran allis; ni bi himina, unte stols ist Guþs;

35 Nih bi airþai, unte fotubaurd ist fotiwe is; nih bi Iairusaulwmai, unte baurgs ist þis mikilins þindanis;

36 Nih bi haubida þeinamma swarais, unte ni magt ain tagl wheit, aipþau swart gatauyan;

37 Siyaiþ-þan waurd izwar, Ya, ya; Ne, ne; ip þata managizo þaim, us þanima ubilin ist.

25 Beo ðu onbúgende ðinum widerwinnan hrade, ða hwile ðe ðu eart on wege mid him, ðe-læs ðe ðin widerwinna ðe sylle ðam ðéman, and se ðéma ðe sylle ðam þéne, and ðu sý on ewertern send.

26 Sôþes ic seege ðe, Ne gæst ðu ðanone, ær ðu ágyldre ðone ýtemestan feorþlinge.

27 Ge gehýrdon ðæt on ealdum ewyðum geeweden was, Ne unriht-hæme ðu.

28 Sôþlice ic seege eow, ðæt ælc ðæra ðe wif gesylþ and hyre gewilnaþ, eallunga ðæt se gesyngað on hys heortan.

29 Gyf ðin swýðre eage ðe áswíce, áhola hit út, and áwurp hyt fram ðe; sôþlice ðe ys betere, ðæt án ðinra lima forwurde, ðonne eal ðin lichama sí on helle ásend.

30 And gyf ðin swíðre hand ðe áswíce, áceorf hi of, and áwurp hi fram ðe; witodlice ðe ys betere, ðæt án ðinra lima forwurde, ðonne eal ðin lichama fare to helle.<sup>†</sup>

31 Sôþlice hit ys geeweden, Swá hwyle swá his wif forlæt, he sylle hyre hyra hwi-gedáles bôe.

32 Ic seege eow to sôþum, ðæt ælc ðe his wif forlæt, búton forlegenysse þingum, he ðeþ ðæt heo unriht-hæmþ, and se unriht-hæmþ, ðe forlætene æfter him genimþ.

33 Eft ge gehýrdon, ðæt geeweden was on ealdum ewyðum, Ne forswere ðu, sôþlice Drihtne ðu ágyltst ðine áþas.

34 Ic seege eow sôþlice, ðæt ge eallunga ne swerion; ne þurh heofon, forðam ðe heo ys Godes þrym-setl;

35 Ne þurh corþan, forðam ðe heo ys hys fôt-seamul; ne þurh Hierusalem, forðam ðe heo ys mæres cynineges cester;

36 Ne ðu ne swere þurh ðin heafod, forðam ðe ðu ne miht ænne locc gedón hwitne, oððe blæne;

37 Sôþlice sí cower spræc, Hyt ys, hyt ys; Hyt nys, hyt nys; sôþlice gyf ðær mære byþ, ðæt biþ of yfele.



25 Be thou consentynge to thin aduersarie soon, the whyle thou art in the way with hym, lest peraventure thin aduersarie take thee to the domesman, and the domesman take thee to the mynystre, and thou be sente in to prisoun.

26 Trewely I say to thee, Thou shalt not go thennes, til thou 3elde the last ferthing.

27 3e han herd for it was said to olde men, Thou shalt nat do lecherye.

28 Forsothe Y say to 3ou, for why euery man that seeth a womman for to coueite hire, now he hath do lecherie by hire in his herte.

29 That 3if thi ri3t eize slaundre thee, pulle it out, and cast it fro thee ; for it speedith to thee, that oon of thi membris perishe, than al thi body go in to helle.

30 And 3if thi ri3t hond slaundre thee, kitt it away, and cast it fro thee ; for it speedith to thee, that oon of thi membris perishe, than that al thi body go in to helle.

31 Forsothe it is said, Who euere shal leue his wyf, 3eue he to hir a libel.†

32 Sothely Y say to 3ou, that euery man that shal leue his wyf, outaken cause of fornicacioun, he makith hire do lecherie, and he that weddith the forsaken *wyf*, doth auoutrie.

33 Efte soonys 3ee han herd, that it was said to olde men, Thou shalt not forswere, sothely to the Lord thou shalt 3eld thin oethis.

34 Forsothe Y say to 3ou, to nat swere on al manere ; neither by heuene, for it is the trone of God ;

35 Nether by the erthe, for it is the stole of his feet ; neither by Jerusalem, for it is the citee of a grect kyng ;

36 Neither thou shalt swere by thin heued, for thou maist not make oon heer whyt, or blak ;

37 But be 3oure word 3ea, 3ea ; Nay, nay ; forsot'e that that is more than this, is of yuel.

25 Agre with thine aduersary at once, whyles thou arte in the waye with hym, lest thine aduersary delyvre the to the iudge, and the iudge delivre the to the minister, and then thou be cast in to preson.

26 I say unto the verely, Thou shalt not come out thence, till thou have payed the vtmost farthinge.

27 Ye have herde howe yt was sayde to them off olde tyme, Thou shalt nott committ advoutrie.

28 But I say vnto you, that whosoever eyeth a wyfe lustynge after her, hathe committed advoutrie with her alrede in his hert.

29 Wherefore yf thy right eye offende the, plucke hym out, and caste him from the ; better hit is for the, that one of thy membres perisshes, then that thy whole body shuld be caste in to hell.

30 Also yf thy right honde offend the, cut hym off, and caste hym from the ; better hyt ys, that one off thy membres perisshes, then that all thy body shulde be caste in to hell.

31 Hit ys sayd, Whosoever put awaye his wyfe, let hym geve her a testimonyall of her devorement.

32 But I say vnto you, whosoever put awaye hys wyfe, except hyt be for fornication, causeth her to breake matrimony, and whosoever maryeth her that is divorced, breketh wedlocke.

33 Agayne ye have herde, howe it was sayd to them off olde tyme, Thou shalt not forswere thy silfe, but shaltt performe thyne othe to God.

34 But I say vnto you, swere not at all ; nether by heven, for hit ys Goddes seate ;

35 Nor yet by the erth, ffor it ys hys fote stole ; nether by Jerusalem, ffor hit ys the cite of the grecte kyng ;

36 Nether shalt thou swere by thy heed, because thou canst not make one heer whyte, or blacke ;

37 But your comunicacion shalbe Ye, ye ; Nay, nay ; for what soever is more than that, cometh off yvell.

38 Hausidedup þatei qiþan ist, Augo und augin, yah tunþu und tunþau.

39 Iþ ik qiþa izwis, ni andstandan allis þamma unselyin; ak yabai whas þuk stautai bi taihswon þeina kinnu, wandeī imma yah þo anþara;

40 Yah þamma wilyandin miþ þus staua, yah paida þeina niman, aflet imma yah wastya;

41 Yah yabai whas þuk ananaþyai rasta aina, gaggais miþ imma twos.

42 Þamma bidyandin þuk gibais, yah þamma wilyandin af þus leiwhan sis ni uswandyais.

43 Hausidedup þatei qiþan ist, Friyos newhundyān þeimana, yah fiais fiand þeina.†

44 Appan ik qiþa izwis, friyoþ fiyands izwarans, þiþyaiþ þans wrikandans izwis, waila tauyaiþ þaim hatyandam izwis, yah bidyaiþ bi þans usþriutandans izwis;

45 Ei wairþaiþ sunyus attins izwaris þis in himinam, unte sunnon seina urrannciþ ana ubilans yah godans, yah rigneiþ ana garaihtans yah ana inwindans.

46 Yabai auk friyoþ þans friyondans izwis ainans, who mizdono habaiþ? niu yah þai þiudo þata samo tauyand?

47 Yah yabai goleiþ þans friyonds izwarans þatainci, whe managizo tauyiþ? niu yah motaryos þata samo tauyand.

48 Siyaiþ nu yus fullatoyai, swaswe attā izwar sa in himinam fullatoyis ist.



CHAP. VI. I Atsaiwhiþ, armaion izwara ni tauyan in andwairþya manne, du saiwhan in, aiþþau laun ni habaiþ fram attin izwaramma þamma in himinam.

2 Þan nu tauyais armaion, ni haurnyais faura þus, swaswe þai lintans tauyand in gaqumþim yah in garunsim, ei hauhyaindau fram mannam; amen qiþa izwis, andnemun mizdon seina.

38 Ge gehýrdon † ðæt gecweden wæs, Eage for eage, and tōp for tēp.

39 Sōþlice ic secge eow, ne winne ge ongēn ða ðe eow yfel dōþ; ac gyf hwá ðe slea on ðin swýðre wenge, gegearwa him ðæt óðer;

40 And ðam ðe wylle on dōme wið ðe flitan, and niman ðine tunecan, læt him tō ðinne wafels;

41 And swá hwá swá ðe genýt þusend stapa, gá mid him óðre twá þusend.

42 Syle ðam ðe ðe bidde, and ðam ðe [wylle]† æt ðe borgian ne wyrn ðú him.†

43 Ge gehýrdon ðæt gecweden wæs, Lufa ðinne nextan, and hata ðinne feond.

44 Sōþlice ic secge eow, lufiaþ cowre fynd, and dōþ wel ðam ðe eow yfel dōþ, and gebiddaþ for cowre elteras, and tælendum eow;

45 ðæt ge sīn eowres fæder bearn ðe on heofonum ys, se ðe dēp ðæt his sunne up-áspringþ ofer ða góðan and ofer ða yfelan, and he læt rīnan ofer ða rihhtwisan and ofer ða unrihtwisan.

46 Gyf ge sōþlice ða lufiaþ ðe eow lufiaþ, hwylee mēde habbaþ ge? hū ne dōþ mánfulle swá?

47 And gyf ge ðæt án dōþ ðæt ge cowre gebróðra wylemniaþ, hwæt dó ge máre? hū ne dōþ hæðene swá?

48 Eornustlice beoþ fulfremede, swá eower heofonlica fæder is fullfremed.



CHAP. VI. I Begýmaþ, ðæt ge ne dōn cowre rihhtwisnesse befóran mannum, ðæt ge sīn geherede fram him, elles næbbe ge mēde mid cowrum fæder ðe on heofonum ys.

2 Eornustlice ðonne ðú ðine ælmessan sylle, ne bláwe man býman befóran ðe, swá liceteras dōþ on gesommungum and on wieum, ðæt hī sīn ge-árwurþode fram mannum; sōþ ic secge eow, hī onfengon hyra mēde.

38 3ee han herde that it is said, Eize for eize, toth for toth.

39 But Y say to 3ou, to nat a3ein stonde yuel ; but 3if any shal smyte thee in the rize cheeke, 3eue to hym and the tother ;

40 And to hym that wole stryue with thee in dome, and take away thi coote, leue thou to hym and thin ouer clothe ;

41 And who euere constrayneth thee a thousand pacis, go thou with hym other tweyne.

42 Forsothe 3if to hym that axith of thee, and turne thou nat away fro hym that wol borwe of thee.

43 3ee han herd that it is said, Thou shalt loue thin neizbore, and hate thin enemy.

44 But Y say to 3ou, lone 3ee 3oure enmyes, do 3ee wel to hem that haten 3ou, and preye 3ee for *men* pursuynge, and falsly chalengyng 3ou ;

45 That 3ee be the sonys of 3oure fadir that is in heuenes, that makith his sune to springe vp vpon good and yuel *men*, and rayneth vpon iuste men and vniuste men.

46 For 3if 3e louen hem that louen 3ou, what meed shul 3ee haue ? whether and publicans don nat this thing ?

47 And 3if 3ee greten<sup>t</sup> 3oure bretheren oonly, what more ouer shul 3ee don ? whether and paynymmys don nat this thing ?

48 Therefore be 3ee parfit, as and 3oure heuenly fadir is parfit.

38 Ye have herde howe it ys sayd, An eye for an eye, a tothe for a tothe.

39 But I saye vnto you, that ye withstond not wronge ; but yf a man geve the a blowe on thy right cheke, tourne to him the othre ;

40 And yff eny man will sue the at the lawe, and take thy coote from the, lett hym have thy cloocke also ;

41 And whosoever wyll compell the to goo a myle, goo wyth him twayne.

42 Geve to him that axeth, and from him that wokle borowe tourne not awaye.

43 Ye have herde howe it is sayde, Thou shalt love thyne neighbour, and hate thine enemy.

44 But Y saye vnto you, love youre enemies, blesse them that coursse you, do good to them that hate you, praye ffor them which doo you wronge, and persecute you ;

45 That ye maye be the ehildren of youre hevenly father, ffor he maketh his sunne to aryse on the yvell and on the good, and sendeth his reyne on the iuste and on the iniuste.

46 For yf ye shall love them which love you, what rewarde shall ye have ? doo not the publicans even so ?

47 And if ye be frendly to youre bretheren onli, what singular thyng doo ye ? doo nott the publicans lykewyse ?

48 Ye shall therefore be perfecte, even as youre hevenly father is perfecte.

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CHAP. VI. 1 Take 3ee hede, lest 3e don 3our rize wisnesse before men, that 3ee be seen of hem, ellis 3e shule nat han meed at 3oure fadir that is in heuenes.

2 Therefore when thou dost almesse, nyle thou syng byfore thee in a trumpe, as ypocritis don in synagogis and streetis, that thei ben maad worshipful of men ; forsothe Y saye to 3ou, thei han reseuyed her meede.

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CHAP. VI. 1 Take hede to youre almes, that ye geve it not in the syght of men to the intent that ye wolde be sene off them, or els ye gett no rewarde off youre father in heven.

2 Whensoever therfore thou gevest thine almes, thou shalt not make a trompet to be blowne before the, as the ypocrites do in the synagoges and in the stretes, ffor to be preysed off men ; verily I say vnto you, they have there rewarde.

3 Īþ þuk tauyandan armaion, ni witi hleidumei þeina wha tauyþ taihswo þeina,

4 Ei siyai so armahairtþa þeina in fullsnya, yah atta þeins saci saiwhiþ in fullsnya, usgibiþ þus in bairhtein.

5 Yah þan bidyaiþ, ni siyaiþ swaswe þai liutans, unte friyond in gaqumþim yah waihstam plapyo standaudans bidyan, ei gaumyaindau mannam; amen qiþa izwis, þatei haband mizdon seina.

6 Īþ þu þan bidyais, gagg in heþyon þeina, yah galukands haurðai þeinai, bidei du attin þeinamma þamma in fullsnya, yah atta þeins saci saiwhiþ in fullsnya, usgibiþ þus in bairhtein.

7 Bidyandansuþ-þan ni fluwaurdyaiþ, swaswe þai þiudo, þugkeiþ im auk ei in fluwaurdein seinai andhausyaindau.

8 Ni galeikop nu þaim, wait auk atta izwar þizei yus þaurbuþ, faurþizei yus bidyaiþ ina.

9 Swa nu bidyaiþ yus, Atta unsar þu in himinam, weihnai namo þein;

10 Qimai þiudinassus þeins; wairþai wilya þeins swe in himina yah ana airþai;

11 Hlaif unsarana þana sinteinan gif uns himma daga;

12 Yah aflet uns þatei skulans siyaima, swaswe yah weis afletam þaim skulam unsaraim;

13 Yah ni briggais uns in fraistubnyai, ak lausei uns af þamma ubilin; unte þeina ist þiudangardi, yah mahts, yah wulþus in aiwins, Amen.

14 Unte yabai afletiþ mannam missadedins ize, afletiþ yah izwis atta izwar sa ufar himinam.

15 Īþyabai ni afletiþ mannam missadedins ize, ni þau atta izwar afletiþ missadedins izwaros.

16 Aþþan biþe fastaiþ, ni wairþaiþ swaswe þai liutans gaurai, frawardyand auk andwairþya seina, ei gasaiwhaindau mannam fastandans; amen qiþa izwis, þatei andnemun mizdon seina.

17 Īþ þu fastands, salbo haubiþ þein, yah ludya þeina þwah,

3 Sôþlice ðonne ðú ðine ælnessan dō, nyte ðin wynstre hwæt dō ðin swýðre,

4 Ðæt ðin ælmesse sý on diglum, and ðin fæder hit ágyt ðe, se ðe gesyhþ on diglum.

5 And ðonne ge eow gebiddon, ne beo ge swylce liceteras, ða lufiþ ðæt hig gebiddon hi standende on gesommungum and stræta hyrnum, ðæt men hig geseon; sôþ ic seege eow, hi onfêngon hyra mède.

6 Ðú sôþlice ðonne ðú ðe gebidde, gang into ðinum bed-clyfan, and ðinre dura be-locenre, bide ðinne fæder on dihlum, and ðin fæder ðe gesyhþ on dihlum, hyt ágyt ðe.

7 Sôþlice ðonne ge eow gebiddon nellon<sup>†</sup> ge sprecan fela, swá swá hæðene, hig wénaþ ðæt hi sin gehýrede on hyra menigfealdan spræce.

8 Nellen ge eornostlice him ge-efenlæcan, sôþlice cower fæder wát hwæt eow þearf ys, wérdam ðe ge hyne biddaþ.

9 Eornostlice gebiddaþ eow ðus, Fæder úre ðú ðe cart on heofonum, si ðin nama gehálgod;

10 To-becume ðin rice; gewurde ðin willa on eorþan swá swá on heofonum;

11 Urne dæghwamlican hláf syle us to-dæg;

12 And forgyf us úre gyltas, swá swá we forgyfaþ úrum gyltendum;

13 And ne gelæd ðú us on costnunge ac álýs us of yfele. . . . . Sôþlice.

14 Witodlice gyf ge forgyfaþ mannum hyra synna, ðonne forgytþ cower se heofenlica fæder eow cower gyltas.

15 Gyf ge sôþlice ne forgyfaþ mannum, ne cower fæder ne forgytþ eow cower synna.<sup>†</sup>

16 Sôþlice ðonne ge fæston, nellon ge wesan swylce lease-liceteras, hig fornymaþ hyra ansýna, ðæt hig æteowun mannum fæstende; sôþlice ic seege eow, ðæt hig onfêngon hyra mède.

17 Ðú sôþlice ðonne ðú fæste, smýra ðin heafod, and þweah ðine ansýne,

3 But thee doynge almesse, knowe nat the left hond what thi riȝt hond doth,

4 That thi almes be in hidlis, and thi fadir that seeth in hidlis, shal ȝelde to thee.

5 And when ȝe shuln preye, ȝee shuln nat be as ypocritis, the whiche stondynge lounen to preye in synagogis and corners of streetis, that thei be seen of men ; trewly Y say to ȝou, thei han resseyued her meede.

6 But whan thou shalt preye, entre in to thi couche, and the dore schet, preye thi fadir in hidlis, and thi fadir that seeth in hidlis, shal ȝeelde to thee.

7 Sothely preyinge nyle ȝee speke moche, as hethen men don, for thei gessen that thei ben herd in theire moche speche.

8 Therefore nyl ȝe be maad liche to hem, for ȝoure fadir woot what is need to ȝou, before that ȝe axen hym.

9 Forsothe thus ȝe shulen preyen, Oure fadir that art in heuenes, halwid be thi name ;

10 Thi kyngdom cumme to ; be thi wille don as in heuen and in erthe ;

11 ȝif to vs this day oure breed ouer other substaunce ;

12 And forȝeue to vs oure dettis, as we forȝeue to oure dettours ;

13 And leede vs nat in to temptacioun, but delyuere vs fro yuel. Amen.†

14 Forsothe ȝif ȝee shulen forȝeue to men her synnys, and ȝoure heuenly fadir shal forȝeue to ȝou ȝoure trespassis.

15 Sothely ȝif ȝee shulen forȝeue not to men, neither ȝoure fadir shal forȝeue to ȝou ȝoure synnes.

16 But when ȝee fasten, nyl ȝe be maad as ypocritis sorweful, for thei putten her facis out of kyndly termys, that thei seme fastynge to men ; trewly Y say to ȝou, thei han resseyued her meede.

17 But whan thou fastist, anoynte thin hede, and washe thi face,

3 But when thou doest thine almes, let not thy lyfte hond knowe what thy riȝte hand doth,

4 That thynne almes may be secret, and thy father which seith in secret, shall rewarde the openly.

5 And when thou prayest, thou shalt nott be as the ypocrites are, for they love to stond and praye in the synagogges and in corners of the stretes, because they wolde be sene of men ; verely I saye vnto you, they have there rewarde.

6 But when thou prayest, entre into thy chamber, and shutt thy dore to the, and praye to thy father which ys in secrete, and thy father which seith in secret, shall rewarde the openly.

7 But when ye praye bable not moche, as the gentyls do, for they thincke that they shalbe herde ffor there moche bablynges sake.

8 Be ye not lyke them there fore, for youre father knoweth wherof ye have neade, before ye axe off him.

9 After thys maner there fore praye ye, O oure father which arte in heven, halowed be thy name ;

10 Let thy kingdom come ; thy wyll be fulfilled as well in erth as hit ys in heven ;

11 Geve vs this daye oure dayly breade ;

12 And forȝeue vs oure treaspases, even as we forȝeue them which treaspas vs ;

13 Leede vs not into temptacion, but delyvre vs ffrom yvell. Amen.

14 For and yff ye shall forȝeue other men there treaspases, youre father in heven shal also forȝeue you.

15 But and ye wyll not forȝeue men there treaspases, no more shall youre father forȝeue youre treaspases.

16 Moreovre when ye faste, be not sad as the ypocrites are, for they disfigure there faces, that hit myght apere vnto men that they faste ; verely Y say vnto you, they have there rewarde.

17 But thou when thou fastest, annoynte thyne heed, and washe thy face,

18 Ei ni gasaiwlaizau mannam fastands, ak attin þeinamma þamma in fullsnya, yah atta þeins saci saiwhip in fullsnya, usgibip þus.

19 Ni huzdyaip izwis huzda ana airþai, þarei malo yah midwa frawardeip, yah þarei þiubos ufgraband yah blifand ;

20 Ip huzdyaip izwis huzda in himina, þarei nih malo nih midwa frawardeip, yah þarei þiubos ni ufgraband, nih stiland.

21 Þarei auk ist huzd izwar, þaruh ist yah hairto izwar.

22 Lukarn leikis ist augo ; yabai nu augo þein ainfaþ ist, allata leik þein liuhadein wairþip ;

23 Ip yabai augo þein unsel ist, allata leik þein riqizein wairþip. Yabai nu liuhap þata in þus riqiz ist, þata riqiz whan filu ?

24 Ni manna mag twaim frauyam skalkinon, unte yabai fyaip ainana, yah anþarana friyoþ ; aipþau ainamma ufhaus-eip, ip anþaramma frakann. Ni maguþ Gupa skalkinon yah mammoniu.†

25 Duppe qiþa izwis, ni maurnaip saiwalaí izwarai, wha matyaip yah wha drigkaip ; nih leika izwaramma, whe wasyaip. Niu saiwala mais ist fodeinai, yah leik wastyom ?

26 Insaiwhip du fuglam himinis, þei ni saiaand, nih sneipand, nih lisand in banstins ; yah atta izwar sa ufar himinanu fodeip ins. Niu yus mais wulprizans siyuþ þaim ?

27 Ip whas izwara maurnands mag anaukan ana walstu seinana aleina aina ?

28 Yah bi wastyos wha saurgaip ? Gakunnaiþ blomans haipþyos, whaiwa wahs-yand. Nih arbaidyand, nih spinnand ;

29 Qiþuh þan izwis, þatei nih Saulaumon in allamma wulþau seinamma gawasida sik swe ains þize.

30 Yah þande þata hawi haipþyos, himma daga wisando, yah gistradagis in auhn

18 Ðæt dū ne sý gesewen fram mann-um fæstende, ac ðinum fæder ðe ys on dýglum, and ðin fæder ðe gesylþ on dýglum, hyt ágylt ðe.

19 Nellen ge gold-hordian eow gold-hordas on eorþan, ðær om and moþþe lit fornimþ, and ðær þeofas hit delfaþ and forstelap ;

20 Gold-hordiaþ eow sóþlice gold-hordas on heofenan, ðær nádor om ne moþþe hit ne fornimþ, and ðar þeofas hit ne delfaþ, ne ne forstelap.

21 Witodlice ðær ðin gold-hord is, ðær is ðin heorte.

22 Ðines lichaman leohtfæt is ðin eage ; gyf ðin eage biþ ánfæald, eall ðin lichama biþ beorht ;

23 Gif ðin eage sóþlice biþ mánfull, eall ðin lichama byþ þýsterfull. Eornustlice gyf ðæt leoht ðe on ðe is synt þýstru, hū mycle beoþ ða þýstru.†

24 Ne mæg nán man twám hláfordum þeowian, oððe he sóþlice ænne hataþ, and óðerne lufaþ ; oððe he biþ ánum gehýrsum, and óðrum ungehýrsum. Ne mágon ge Gode þeowian and woruld-welan.

25 Forðam ic scege eow, ðæt ge ne sín ymbhýdige eowre sáwle, hwæt ge eton ; ne eowrum lichaman, mid hwam ge sýn ymbscrýdde. Hú nys seo sáwl sélre ðonne mete, and eower lichama betera ðonne ðæt reaf ?

26 Behealdaþ heofonan fuglas, forðam ðe hig ne sáwaþ, ne hig ne ripaþ, ne hig ne gadriaþ on berne ; and eower heofonlica fæder hig fét. Hú ne synt ge sélran ðonne hig ?

27 Hwyle eower mæg sóþlice geþencan ðæt he ge-cænige áne elne to hys au-licnesse ?

28 And to hwi synt ge ymbhýdige be reáfe ? Besceawiaþ æcyres lilian, hū hig weaxaþ. Ne swineaþ hig, ne hig ne spinnap ;

29 Ic scege eow sóþlice, ðæt furðon Salomon on eallum hys wuldre næs oferwripen swá swá áu of ðyson.

30 Sóþlice gyf æcyres weod, ðæt ðe to-dæg is, and biþ to-morgen on ofen

18 That thou be nat seen fastynge to men, but to thi fadir that is in hidlis, and thi fadir that seeth in hidlis, shal 3eelde to thee.

19 Nyle 3e tresoure to 3ou tresours in erthe, wher rust and mou3the distruyeth, and wher theeues deluen out and stelen ;

20 But tresoure 3ee to 3ou tresouris in heuene, wher neither rust ne mou3the distruyeth, and wher theeues deluen nat out,† ne stelen.

21 Forsothe wher thi tresour is, there and thin herte is.

22 The lanterne of thi body is thin e3e ; 3if thin e3e be symple, al thi body shal be liz3ful ;

23 Bot 3if thyn e3e be weyward, al thi body shal be derkful. Therefore 3if the liz3 that is in thee be derknessis, how grete shulen thilk derknessis be ?

24 No man may serue to two lordis, forsothe ethir he shal haat the toon, and loue the tother ; other he shal susteyn the toon, and dispise the tothir. 3e mown nat serue to God and richessis.

25 Therefore Y say to 3ou, that 3e ben nat besie to 3oure lijf, what 3e shulen ete ; othir to 3oure body, with what 3e shuln be clothid. Wher 3oure lijf is nat more than mete, and the body more than clothe ?

26 Beholde 3e the flee3inge foulis of the eir, for thei sowen nat, ne repyn, neither gadren in to bernys ; and 3oure fadir of heuen fedith hem. Wher 3e ben nat more worthi than thei ?

27 Sothely who of 3ou thenkinge may putte to to his stature oo cubite ?

28 And of clothing what ben 3e besye ? Beholde 3e the lilies of the felde, how thei wexen. Thei traucilen nat, nether spynnen ;

29 Trewly I say to 3ou, for whi neither Salamon in al his glorie was keuerid as oon of thes.

30 For 3if God clothith thus the heye of the felde, that to day is, and to morwe

18 That it appere nott vnto men howe that thou fastest, but vnto thy father which is in secrete, and thy father which seith in secret, shall rewarde the openly.

19 Gaddre not treasure together on erth, where rust and mothes corrupte, and where theues breake through and steale ;

20 But gaddre ye treasure togedder in heven, where nether rust nor mothes corrupte, and wher theues nether breake vp, nor yet steale.

21 For whearesoeuer youre treasure ys, there are youre hertes also.

22 The light off thy body is thyne eye ; wherefore if thyne eye be single, all thy body ys full of light ;

23 But and if thyne eye be wycked, then is all thy body full of dereknes. Wherefore yf the light that is in the be dereknes, howe greate ys that dereknes ?

24 No man can serve two masters, for other he shall hate the one, and love the other ; or els he shall lene the one, and despise the other. Ye can nott serve God and mammon.

25 Therefore I saye vnto you, be not carefull for youre lyfe, what ye shall eat, or what ye shall dryneke ; nor yet for youre boddy, what rayment ye shall weare. Ys not the lyfe more worth then meate, and the boddy more off value then rayment ?

26 Beholde the foules of the aier, for they sowe not, neder reepe, nor yet cary into the barnes ; and yett youre hevenly father fedeth them. Are ye not better then they ?

27 Whiche off you though he toke taught therefore coulde put one cubit vnto his stature ?

28 And why care ye then for rayment ? Beholde the lyles off the felde, howe thy growe. They labour not, nether spynn ;

29 And yet for all that I saie vnto you, that even Solomon in all his royalte was nott arayed lyke vnto one of these.

30 Wherefore yf God so clothe the grasse, which ys to daye in the felde, and

galagiþ, Guþ swa wasyþ, whaiwa mais izwis leitil galaubyandans ?

31 Ni maurnaþ nu, qiþandans, Wha matyam ? aiþþau, Wha drigkam ? aiþþau, Whe wasyaima ?

32 All auk þata þiudos sokyand ; waitnh þan atta izwar sa ufar himinam þatei þaurbuþ. . . . .

ásend, God scrýt, calá ge gchwáedes geleafan, ðam mycle má he scrýt eow ?

31 Nellen ge eornustlice beon ymbhýd-ige, ðus ewoðende, Hwæt ete we ? odde, Hwæt drince we ? odde, Mid hwam beo we oferwrogene ?

32 Sôþlice calle ðás þing þeoda séceaþ ; witodlice cower fæder wát ðæt ge calra ðlyssa þinga beþurfon.

33 Eornustlice séceaþ árest Godes rice and hys rihtwisnesse, and calle ðás þing eow beoþ ðær-to ge-eacnode.

34 Ne beo ge ná hogiende ymb ða morgenlican neode, sôþlice se morgenlica dæg earaþ ymb hýne sylfne ; æghwyle dæg hæfþ genóh on hys ágenum ymbhogan.

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† CHAP VII. 1 Nellen ge dēman, ðæt ge ne sýn fordēmede ;

2 Witodlice ðam ylean dōme ðe ge dēmaþ, eow biþ gedēmed, and on ðam ylean gemete ðe ge metaþ, eow byþ gemeten.

3 To hwī gesihst dū ðæt mot on ðines bróðor égan, and dū ne gesyhst ðone beam on ðinum ágenum eagan ?

4 Odde hūmeta cwyst dū to ðinum bréder, Bróður, þaþa ðæt ie út-ádó ðæt mot of ðinum eagan, ðonne se beam biþ on ðinum ágenum eagan ?

5 Lá dū liccetera, ádó árest út ðone beam of ðinum ágenum eagan, and beháwa ðonne ðæt dū út-ádó ðæt mot of ðines bróður eagan.

6 Nellen ge syllan ðæt hálige hūndum, ne ge ne wurpen cower mere-grotu to-fóran cowerum swýnon, ðe-læs hig mid hyra fótum hig fortredon, and hig ðonne ongean gewende eow toslýton.†

7 Biddaþ, and eow biþ geseald ; séceaþ, and ge hit findaþ ; enuciaþ, and eow biþ ontýned.

8 Witodlice ále ðæra ðe bit, he onfelþ ; and se ðe sécþ, he hyt fint ; and ðam enuciendum biþ ontýned.



is sente in to the fourneyse, how moche more 3ou of lital feith ?

31 Therefore nyl 3e be bisie, sayinge, What shulen we ete ? or, What shulen we drynke ? or, With what thing shulen we be keuered ?

32 Forsothe heithen men sechen alle these thingis ; trewly 3oure fadir wote that 3e han need to alle these thingis.

33 Therefore seke 3ee first the kyngdam of God and his rjstwisnesse, and alle these thingis shulen be cast to 3ou.

34 Therefore nyle 3e be besie in to the morwe, for the morew day shal be besie to it self ; sothely it sufficeith to the day his malice.



CHAP. VII. 1 Nyle 3e deme, that 3e be nat demyd ;

2 For in what dome 3e demen, 3e shulen ben demyd, and in what mesure 3e meten, it shal be meten to 3ou.

3 But what seest thou a festu<sup>t</sup> in the eize of thi brother, and thou seest nat a beme in thin owne eize ?

4 Or what maner saist thou to thi brother, Brother, suffre that I caste out a festu fro thin eize, and loo ! a beme is in thin owne eize ?

5 Ypocrite, cast out first a beme of thin eize, and than thou shalt see for to cast out a festu of the eize of thi brother.

6 Nyl 3e 3eue holy thing to houndis, nether sende 3e 3our margaritis<sup>t</sup> before swyne, lest perauenture thei defoulen hem with theirre feet, and lest *houndis* turned to gidre al to-breke 3ou.

7 Axe 3e, and it shal be 3ouen to 3ou ; seke 3e, and 3e shulen fynde ; knocke 3e, and it shal be opnyd to 3ou.

8 For eche that axith, takith ; and he that seeth, fyndith ; and it shal be opnyde to a man knokyng.

to morowe shalbe cast into the fourname, shall he not moche more do the same vnto you, o ye off lytle fayth ?

31 Therefore take no thought, saynge, What shall we ete ? or, What shall we drynke ? or, Wherewith shall we be clothed ?

32 Afre all these thynges seke the gentyls ; for youre hevenly father knoweth that ye have neade off all these thynges.

33 But rather seke ye fyrst the kyngdom off heven and the rightewesnes ther of, and all these thynges shalbe ministred vnto you.

34 Care not therefore for the daye foloyng, for the daye foloyng shall care flor yt sylfe ; eche dayes trouble ys sufficient for the same silfe day.



CHAP. VII. 1 Iudge not, lest ye be iudged ;

2 For as ye iudge, so shall ye be iudged, and with what mesur ye mete, with the same shall it be mesurd to you agayne.

3 Why seist thou a moote in thy brothers eye, and percevest not the beame that ys in thine awne eye ?

4 Or why sayest thou to thy brother, Suffre me to plucke oute a moote oute off thyne eye, and behold ! a beame is in thine awne eye ?

5 Ypocryte, first cast oute the beame oute of thine awne eye, and then shalte thou se clearly to plucke oute the moote oute off thy brothers eye.

6 Geve not that which is holy to dogges, nether cast ye youre pearles before swyne, lest they treade them vnder their fete, and the other tourne agayne and all to rent you.

7 Axe, and it shalbe geven you ; seke, and ye shall fynd ; knocke, and it shalbe opened vnto you.

8 For whosoever axeth, receaveth ; and he that seket, fyndeth ; and to hym that knocketh it shalbe opened.

12

. . . . . yaina izwis mans, swa yah yus tauyaiþ im, þata auk ist witoþ yah praufeteis.

13 Inngaggiþ þairh aggwu daur ; unte braid daur, yah rums wigs sa brigganda in fralustai, yah managai sind þai inngaleiþandans þairh þata.

14 Whan aggwu þata daur, yah þraihans wigs, sa brigganda in libainai, yah fawai sind þai bigitandans þana.

15 Atsaiwhiþ sweþauh faura lingnapraufetum, þaim izci qimand at izwis in wastyom lambe, iþ innapro sind wulfos wilwandans ;

16 Bi akranam izē ufkunnaþ ins. Iþai lisanda of þaurnum weinabasya, aiþþau af wigadeimom smakkans ?

17 Swa all bagme godaize akrana goda gatauyiþ ; iþ sa ubila bagms akrana ubila gatauyiþ.

18 Ni mag bagms þiuþeigs akrana ubila gatauyan, nih bagms ubils akrana þiuþeiga gatauyan.

19 All bagme ni tauyandane akrau god, usmatada, yah in fon atlagyada.

20 Þannu bi akranam izē ufkunnaþ ins.

21 Ni whazuh saei qiþiþ mis, Franya, Frauya, inngaleiþiþ in þiudangardya himine ; ak sa tauyands wilyan attins meinis þis in himinam.

22 Managai qiþand mis in yainamma daga, Frauya, Frauya, niu þeinamma nam-in praufetidedum, yah þeinamma nam-in unbulþons uswaurpum, yah þeinamma nam-in mahtins mikilos gatawidedum ?

9 Hwyle man is of eow, gyf his sunu hyne bit hlāfes, sylst dū him stān ?

10 Oððe gyf he bytt fisceas, sylst dū him naddran ?

11 Eornustlice nū ge, ðe yfele synt, cunnun gōde sylena eowrum bearnum syllan, mycle mā eower fæder ðe on heofenum ys syleþ gōd ðam ðe hyne biddaþ ?

12 Eornustlice calle ða þing, ðe ge wyllen ðæt men eow dōn, dōþ ge him ðæt sylfe, ðæt ys sōþlice æ and witegena bebod.

13 Gangað inn þurh ðæt nearwe geat ; forðon ðe ðæt geat is swýðe wid, and se weg is swíðe rúm ðe to forspillednesse gelæht, and swýðe manega synt ðe þurh ðone weg farað.

14 Ealá hū neara and hū angsum is ðæt geat, and se weg, ðe to life gelæht, and swýðe feawa synt ðe ðone weg findon.†

15 Warniaþ eow fram leasum witegum, ða cumað to eow on secapa gegyrelum, ac hig beoþ inmane reafigende wulfas ;

16 Fram hyra wæstmum ge hí undergytaþ. Cwyst dū gaderað man winberian of þornum, oððe fie-æppla of þyrneinum ?

17 Swá æle gōd treow byrþ gōde wæstmas ; and æle yfel treow byrþ yfele wæstmas.

18 Ne mæg ðæt gōde treow heran yfle wæstmas, ne ðæt yfele treow gōde wæstmas.

19 Æle treow ðe ne byrþ gōdne wæstm, sý hyt foreorfen, and on fýr áworpen.

20 Witodlice be hyra wæstmum ge hig onenāwað.

21 Ne gæþ æle ðæra on heofena rice, ðe cwyþ to me, Drihten, Drihten ; ac se ðe wyreþ mīnes fæder willan ðe on heofenum is, se gæþ on heofena rice.

22 Manege cweðaþ on ðam dæge to me, Drihten, Drihten, hū ne witegode we on ðinum naman, and on ðinum naman we út-áwurpon deoflu, and on ðinum naman we worhton mycle mihta ?

9 Other who of 3ou is a man, whom 3if his sone axe breed, wher he shal dresse to hym a stoon ?

10 Other 3if he shal axe a fishe, wher he shal dresse to hym a serpent ?

11 Therefore 3if 3e, when 3e ben yuel men, han knowen for to 3eue good thing- us 3ouen to 3oure sonys, hou myche more 3oure fadir that is in heuenes shal 3eue good thingis to men axinge hym ?

12 Therefore alle thingis, what euer thingis 3ee wolen that men dou to 3ou, and 3e do to hem, forsothe these thingis *ben* the lawe and prophetis.

13 Entre 3e bi the streyt 3ate ; for the gate that ledith to perdicion<sup>t</sup> is brode, and the weye large, and ther ben many that entren bi it.

14 How streit is the 3ate, and narewe the weye, that ledith to lijf, and there ben fewe that fynden it.

15 Perceyue 3e, and flee fro fals prophetis, the whiche commen to 3ou in clothings of sheepis, but wythynne thei ben rauyshynge wolues ;

16 Of her fruytis 3e shulen knowe hem. Whether men gaderen grapis of thornys, or fijgis of breeris ?

17 So euery good tree makith good fruytis ; sothely an yuel tree makith yuel fruytis.

18 A good tree may nat make yuel fruytis, nether an yuel tree make good fruytis.

19 Euery tree that makith nat good fruyt, shal be kitte down, and shal be sent in to the fire.

20 Therefore of her fruytis 3ee shulen knowe hem.

21 Nat eche man that saith to me, Lord, Lord, shal entre into the kyngdam of heuenes ; but he that doth the wille of my fadir that is in heuenes, he shal entre in to the kyngdam of heuenes.

22 Many shul say to me in that day, Lord, Lord, whether we han nat prophedied in thi name, and han cast out deuclis in thi name, and han don many vertues in thi name ?

9 Ys there eny man among you, which wolde proffer his sonne a stone, if he axed him breed ?

10 Or if he axed fysshe, wolde he proffer hym a serpent ?

11 Yff ye then, whiche are evyll, cam geve to youre chyldren good gyftes, howe moche moore shall youre fater which ys in heven geve good thynges to them that axe off hym ?

12 Therefore, whatsoever ye wolde that men shulde do to you, even so do ye to them, this ys the lawe and the prophettes.

13 Enter in at the straye gate ; ffor wyde is the gate, and broade ys the waye thatt leadeth to destruccion, and many there be which gou yn there att.

14 For straye ys the gate, and narowe is the waye, that leadeth vnto lyfe, and feawe there be that fynde it.

15 Beware off falce prophettes, whiche come to you in shepes clothyng, but inwardly they are ravenynge wolves ;

16 Ye shall knowe them by their frutes. Do men gaddre grapes off thornes, or figges of bryres ?

17 Even soo evry good tree bryngethe forthe good frute ; butt a corrupte tree bryngethe forthe evyll frute.

18 A good tree cannott brynge forthe bad frute, nor yett a bad tree can brynge forthe good frute.

19 Every tree that bryngethe not forthe good frute, shalbe hewne doune, and cast into the fyre.

20 Wherefore by there frutes ye shall knowe them.

21 Not all they thatt say vnto me, Master, Master, shall enter into the kyngdome off heven ; but he that ful- filleth my fathers will which ys in heven.

22 Many will saye to me yn that daye, Master, Master, have we nott in thy name prophesied, and in thy name have we not cast oute devyls, and in thy name have we nott done many miracles ?

23 Yah þan andhaita im, Ðatei ni whan-  
hun kunþa izwis ; afleiþiþ fairra mis, yus  
waurkyandans unsibyana.

24 Whazuh nu saei hauseiþ waurda  
meina, yah tauyiþ þo, galeiko ina waira  
frodamma, saei gatimrida razn sein ana  
staina.

25 Yah atiddya dalap rign, yah qemun  
awhos, yah waiwonn windos, yah bistugq-  
un bi þamma razna yainamma ; yah ni  
gadraus, unte gasulip was ana staina.

26 Yah whazuh saei hauseiþ waurda  
meina, yah ni tauyiþ þo, galeikoda mann  
dwalamma, saei gatimrida razn sein ana  
malmin.

27 Yah atiddya dalap rign, yah qemun  
awhos, yah waiwonn windos, yah bistugq-  
un bi yainamma razna ; yah gadraus,  
yah was drus is mikils.

28 Yah warþ, þan ustauh Iesus† þo  
waurda, biabridedun manageius ana lais-  
cinai is ;

29 Was auk laisyands ins, swe waldufi  
habands, yah ni swaswe bokaryos.

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CHAP. VIII. I Dalap þan atgaggandin  
imma af fairgunya, laistidedun afar im-  
ma imyons managos.

2 Yah sai ! manna prutsfill habands  
durinnands inwait ina, qiþands, Frauya,  
yabai wilcis, magt mik gahrainyan.

3 Yah nfrakyands handu, attaitok im-  
ma, qiþands, Wilyau, wairþ hrains. Yah  
suns hrain warþ þata prutsfill is.

4 Yah qap imma Iesus, Saiwh, ei mann  
ni qiþais ; ak gagg, þuk silban atangei  
gudyin, yah atbair giþa þoei anabaup  
Moses, du weitwodipai im.

5 Afaruh þan þata innatgaggandin im-  
ma in Kafarnaum, duatiddya imma hunda-  
faps, bidyands ina,

6 Yah qiþands, Franya, þiumagus meins  
ligiþ in garða usliþa, harduba balwips.

23 Ðonne eweðe ic to him, Ðæt ic eow  
næfre ne eude ; gewitaþ fram me, ge ðe  
worlton unryhtwýsnesse.

24 Eornustlice æle ðæra ðe ðás mine  
word gehyrþ, and ða wyreþ, biþ gelic  
ðam wisan were, se hys hús ofer stán  
getimbrode.

25 Ðá com ðær rén, and mycele flód,  
and ðær bleowun windas, and áhruron on  
ðæt hús ; and hyt ná ne feoll, sóþlice hit  
was ofer stán getimbrod.

26 And æle ðæra ðe gehyrþ ðás mine  
word, and ða ne wyreþ, se biþ gelic ðam  
dysigan men, ðe getimbrode hys hús ofer  
sand-ceosol.

27 Ðá rinde hit, and ðær comun flód,  
and bleowun windas, and áhruron on  
ðæt hús ; and ðæt hús feoll, and hys  
hryre was mycel.†

28 Ðá was geworden, ðá se Hælend  
ðás word ge-endode, ðá wundrode ðæt  
fole his láre ;

29 Sóþlice he lærde, swylec he anweald  
hæfde, and ná swá swá hyra bócceras, and  
Sundor-hálgan.

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CHAP. VIII. I Sóþlice ðá se Hælend†  
of ðam munte nyðer-ástáh, ðá fyligdon  
hym myele mænio.

2 Ðá genealcæhte an hreoþla to him, and  
hine to him ge-caðmædde, and ðus ewæþ,  
Drihten, gyf ðú wylt, ðú miht me ge-  
clænsian.

3 Ðá ástrehte se Hælend hys hand, and  
hrepode hyne, and ðus ewæþ, Ic wylle,  
beo geclænsod. And hys hreoþla was  
hræðlice geclænsod.

4 Ðá ewæþ se Hælend to him, Warnu  
ðe, ðæt ðú hyt nænegum men ne seege ;  
ae gang, æteowe ðe ðam sacerde, and  
bring hym ða lác ðe Moyses bebead,  
on hyra geeýðnesse.

5 Sóþlice ðá se Hælend incode on  
Capharnaum, ðá genealcæhte hym an  
hundredes-ealdor, hyne biddende,

6 And ðus ewæðende, Drihten, m'n  
cnapa liþ on minum huse lama, and mid  
ylfe gepread.

23 And than Y shal knowliche to hem,  
For I knewe 3ou neuer; departe away  
fro me, 3e that worchen wickidnesse.

24 Therefore eche man that herith these  
my wordis, and doth hem, shal be maad  
liche to a wijse man, that hath bildid his  
hous vpon a stoon.

25 And rayn came down, and flodis  
camen, and wyndis blewen, and rusheden  
in to that hous; and it felle nat down,  
for it was foundid on a stoon.

26 And euery man that herith these my  
wordis, and doth hem nat, is liche to a  
man fool, that hath bildid his hous on  
grauel.<sup>†</sup>

27 And rayn came down, and floodis  
camen, and wyndis blewen, and thei  
hurliden in to that hous; and it felle  
doun, and the fallyng doun therof was  
grete.

28 And it is maad, when Jhesus hadde  
eendid these wordis, the cumpanyes won-  
dreden on his techyng;

29 Sothely he was techyng hem, as *a*  
*man* hauyng power, and nat as the  
scribis of hem, and Pharisees.

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CHAP. VIII. I Forsothe when Jhesus  
hadde comen down fro the hil, many  
cumpanyes folowiden hym.

2 And lo! a leprouse man cum-  
myng worshipide hym, sayinge, Lord,  
3if thou wolt, thou maist make me clene.

3 And Jhesus, holdyng forthe the  
hond, touchide hym, sayinge, I wole,  
be thou maad clene. And anon the  
lepre of hym was clensid.

4 And Jhesus saith to hym, See, say  
thou to no man; but go, shewe thee  
to prestis, and offre that 3ifte that  
Moyses comaundide, in to witnessing  
to hem.

5 Sothely when he hadde entride in  
to Capharnaum, centurio neyde to  
hym, preyinge hym,

6 And saide, Lord, my child lyeth in  
the hous sike on the palsie, and is yuel  
tourmentid.

23 And then will I knowlege vnto them,  
That I never knewe them; depart from  
me, ye workers of iniquite.

24 Whosoever heareth off me these  
saynges, and doethe the same, I wyll  
lyken hyme vnto a wyseman, which byllt  
his housse on a rocke.

25 And abundance off rayne descended,  
and the fluddes cam, and the wynddes  
blewe, and bett vppon that same housse;  
and it was not over throwen, because it  
was grounded on the rocke.

26 And whosoever heareth of me these  
sainges, and doth not the same, shalbe  
lykened vnto a folysh man, which bilt  
his housse apon the sonde.

27 And abundance off rayne descended,  
and the fluddes cam, and the wynddes  
blewe, and beet vppon that housse; and  
it was over throwen, and great was the  
fall off it.

28 And it cam to passe, that when  
Jesus had ended these saynges, the peple  
were astonnied at his doctryne;

29 For he taught them, as one havynge  
power, and not as the scribes.

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CHAP. VIII. I When Jesus was come  
downe from the mountayne, moch peple  
folowed him.

2 And lo! there cam a lepre and  
worsheped him, saynge, Master, if thou  
wylt, thou canst make me clene.

3 He putt forthe his hond, and  
touched him, saynge, I wyll, be clene.  
And immediatly his leprosy was clensid.

4 And Jesus said vnto him, Se, thou  
tell no man; but go, and shewe thysilf  
to the preste, and offer the gyfte that  
Moses comaundede to be offred, in  
witness to them.

5 When Jesus was entred in to Caper-  
naum, there cam vnto him a certayne  
Centurion, besechyng him,

6 And saynge, Master, my servaunt ly-  
eth sicke att home off the palsye, and  
is grievously payned.

7 Yah qap du ïmma Ìesus, Ìk qimands gabailya ina.

8 Yah andhafyauds sa hundafaps qap, Frauya, ni ïm wairþs, ei uf hrot mein ïngaggais ; ak þatainei qip waurda, yah gabailniþ sa þiumagus meins.

9 Yah auk ik manna ïm habands uf waldufnþya meinamma gadrauhþins ; yah qipa du þamma, Gagg, yah gaggip ; yah anþaramma, Qim, yah qimip ; yah du skalka meinamma, Tawei þata, yah tauyip.

10 Galausyands þan Ìesus sildaleikida, yah qap du þaim afarlaistyandam, Amen qipa izwis, ni ïn Ìsracla swalauða galaub-ein bigat.

11 Apþan qipa izwis, þatei managai fram urrunsa yah saggqa qimand, yah amakunþyand miþ Abrahamaha yah Ìsaka yah Ìakoba ïn þiudangardya ïm ïme ;

12 Ìþ þai sunyus þiudangardyos uswairpanda ïn riþis þata hindumisto ; yainar wairþip grets, yah krusts tunþiwe.

13 Yah qap Ìesus þamma hundafada, Gagg, yah swaswe galaubides, wairþai þus. Yah gabailnoda sa þiumagus ïs ïn yainai wheilai.

14 Yah qimands Ìesus ïn garda Pai-traus, yah gasawh swaihron ïs ligandein ïn heitom.

15 Yah attaitok handau izos, yah aflailot iya so heito ; yah urrais, yah andbahtida ïmma.

16 At andanahtya þan waurþanamma, atberun du ïmma daimonaryans managans, yah uswarp þans ahmans waurda, yah allans þans ubil habandans gahailida ;

17 Ei usfullnodedi, þata gamelido þairh Esaian, praufetu, qipandan, Sa unmahtins unsaros usnam, yah sauhþins usbar.

18 Gasaiwhands þan Ìesus managans hihmans bi sik, haihait galeiþan siponyans hindar marein.

19 Yah duatgaggands ains bokareis, qap du ïmma, Laisari, laistya þuk, piwhaduh þadei gaggis.

7 Ði ewaþ se Hælend to him, Ic cume, and hyne gehæle.

8 Ða andswarode se hundredes ealdor and ðus ewaþ, Drihten, ne com ic wyrcē, ðæt ðu ïngange under mine þecene ; ac eweþ ð'n an word, and min enapa biþ gehæled.

9 Sōþlice ic com man under anwealde geset, and ic hæbbe þegnas under me ; and ic ewede to ðysum, Gang, and he gæþ ; and ic ewede to oðrum, Cum, and he cymþ ; to minum þeowe, Wyrē ðis, and he wyrcē.

10 Witodlice ðu se Hælend, ðis gehyrde, ðu wundrode he, and ewaþ to ðam ðe hym fyligdon, Sōþ ic seege cow, ne gemette ic swā mycelne gelcufan on Ìsrahel.

11 To sōþum ic seege cow, ðæt manige cumað fram east-ðæle and west-ðæle, and wuniaþ mid Abrahamæ and Ìsahacæ and Iacobe on heofena rice ;

12 Witodlice ðises rices bearn beoþ áworpene on ða ýtemestan þýstro ; ðær biþ wōp, and tōþa gristbitung.

13 And se Hælend ewaþ to ðam hundrydes ealdre, Gá, and gewurde dē, swā swā ðu gelyfdest. And se enapa was gehæled on ðære tide.†

14 Ðá se Hælend com on Petres hūse, ðá geseah he hys swegre liegende, and hriþigende.

15 And he æthrán hyre hand, and se sefor hig forlēt ; ðá árás heo, and þenode him.

16 Sōþlice ðá hyt æfen wæs, hig brohton him manege deofol-soece, and he út-ádræfde ða unelēnan gāstas mid hys worde, and he calle gehælede ða yfel-hæbbendan ;

17 Ðæt wære gefylled, ðæt ðe geoweden is þurh Ìsaian, ðone witegan, ðus ewedende, He onfēng úre untrumnessa, and he ábær úre álla.

18 Ðá geseah se Hælend mycle menigeo ymbútan hyne, ðá hét he hig farau ofer ðone mūþan.†

19 Ðá génealcæhte him an án bōcere, and eweþ, Lárceow, ic fylige dē, swā hwæder swā ðu færst.

7 And Jhesus saith to hym, I shal come, and shal hele hym.

8 And centurio answeyng saith to hym, Lord, I am not worthi, that thou entre vndir my roof; but oonly say bi word, and my child shal be helid.

9 For whi and I am a man ordeynd vnder power, hauynge vndir me kniȝtis; and I say to this, Go, and he goth; and to an other, Come thou, and he cometh; and to my seruaunt, Do thou this thing, and he doth.

10 Sothely Jhesus, heerynge these thingis, wondride, and saide to men sunge hym, Trewly I saye to ȝou, I fonde nat so grete feith in Yrael.

11 Sothely Y say to ȝou, that manye shulen come fro the est and west, and shulen rest with Abraham and Ysaac and Jacob in the kyngdam of heuenes;

12 Forsothe the sonys of the rewme shulen be cast out in to vttemest derknessis; there shal be weepyng, and beetyng togidre of teeth.

13 And Jhesus saide to centurio, Go, and as thou hast bileened, be it don to thee. And the child was helid fro that houre.

14 And when Jhesus hadde comen in to the hous of Symond Petre, he say his wyues moder liggyng, and shakun with feueris.

15 And he touchide hir hond, and the feuer lefte hir; and she roose, and seruyde hem.

16 Sothely whan the euenyng was maad, thei brouȝte to hym many hauynge deuelys, and he castide out spiritis by word, and helide alle hauynge yuel;

17 That it shulde be fulfillid, that thing that was said by Ysaie, the prophete, sayinge, He toke oure infirmytees, and bere oure sykenessis.

18 Sothely Jhesus seeynge many cumpanyes about hym, bad *his discipulis* go ouer the water.

19 And oo scribe<sup>†</sup> commynge to, saide to hym, Maistre, I shal sue thee, whidir euer thou shalt go.

7 And Jesus sayd vnto him, I wyll come, and cure him.

8 The Centurion answered and saide, Syr, I am not worthy, that thou shuldest com vnder the rofe of my housse; but speake the worde only, and my seruaunt shalbe healed.

9 For Y also my selfe am a man vndre power, and have sowdeeres vndre me; and Y saye to one, Go, and he goth; and to anothere, Come, and he cometh; and to my seruaunt, Do this, and he doeth it.

10 When Jesus herde these saynges, he marveyled, and said to them that folowed him, Verely Y say vnto you, I have not founde so great fayth, no, not in Israell.

11 I say therefore vnto you, that many shall come from the ecst and weest, and shall rest with Abraham Ysaac and Jacob in the kyngdom of heuen;

12 And the children of the kingdom shalbe cast out in to the vtmoost derknessis; there shalbe wepyng, and gnasshing of tethe.

13 Then Jesus said vnto the Centurion, Go thy waye, and as thou hast beleued, so be it vnto the. And his seruaunt was healed that same houre.

14 And Jesus went into Peters housse, and sawe his wyues mother lyyng sicke of a fevre.

15 And he thouched her hande, and the fevre lefte her; and she arose, and ministred vnto them.

16 When the even was come, they brought vnto him many that were possessed with devylles, and he cast out the spirites with a worde, and healed all that were sicke;

17 To fulfill that whiche was spoken by Esay, the prophet, sainge, He toke on him oure infirmytes, and bare oure sicknesses.

18 When Jesus saw moche people about him, he commaunded to go over the water.

19 And there cam a scribe, and said vnto him, Master, I woll folowe the, whythersumever thou goest.

20 Yah qap du imma Iesus, Fauhons grobos aigun, yah fuglos himinis sitlans, ip sunus mans ni habaip whar haubip sein anahmaiwyai.

21 Anparuh þan siponye is qap du imma, Frauya, uslanbei mis frumist galecip-an, yah gafilhan attan meinana.

22 Ip Iesus qap du imma, Laistei afar mis, yah let þans dauþans filhan seinans dauþans.

23 Yah innatgaggandin imma iu skip, afariddyedun imma siponyos is.

24 Yah sai! wegs mikils warþ in marein, swaswe þata skip galuhip wairþan fram wegin; ip is saislep.

25 Yah duatgaggandans siponyos is, urraisidedun ina, qipandans, Frauya, nasei unsis; fraqistnam.

26 Yah qap du im Iesus, Wha farht-eip leitil galaubyandans? Þanuh urreis-ands gasok windam yah marein, yah warþ wis mikil.

27 Ip þai mans sildaleikidedun, qipandans, Whileiks ist sa, ei yah windos yah marei ufhausyand imma?

28 Yah qimandin imma hindar marein in ganya Gairgaisaine, gamotidedun imma twai daimonaryos, us blaiwashnom rinnandans, sleidyai filu, swaswe ni mahta manna usleipan þairh þana wig yainana.

29 Yah sai! hropidedun, qipandans, Wha uns yah þus, Iesu, sunau Guþs? qant her faur mel balwyan unsis?

30 Wasuh þan fairra im hairda sweine managaize haldana.

31 Ip þo skolsla bedun ina, qipandans, Yabai uswairpis uns, uslaubei uns galecip-an in þo hairda sweine.

32 Yah qap du im, Gaggip. Ip eis usgaggandans galipun in hairda sweine; yah sai! run gawarhtedun sis alla so hairda and driuson in marein, yah gadaupnodedun in watnam.

33 Ip þai baldandans gaplauhun, yah galecipandans gataihun in baurg all bi þans daimonaryans.

34 Yah sai! alla so baurgs usiddya

20 Ða ewaþ se Hælend to him, Foxas habbaþ holu, and heofenan figlas nest, sôþlice mannes sunu næfþ hwær he hys heafod áhyldde.

21 Ða ewaþ to him óðter of hys leorning-eniltum, Drihten, álfse me ærest to farenne, and bebyrigean miune fæder.

22 Ða ewaþ se Hælend to him, Fyilig me, and læt deade bebyrigean hyra deadan.†

23 And he ástáh on scyp, and hys leorning-enyhtas hym fyligdon.

24 Ða wearþ mycel styrung geworden on ðære sæ, swá ðæt ðæt scyp wearþ ofergoten mid yðum; witodlice he slép.

25 And hig genealæhton, and hý áweht-on hyne, ðus cweðende, Drihten, hæle us; we móton forwurðan.

26 Ða ewaþ he to him, To hwí synt ge forhte ge lytles geleafan? Ða árás he and behead ðam winde and ðære sæ, and ðær wearþ geworden mycel smylt-ness.

27 Gewisslice ða men wundrodun, and ðus cwædon, Hwæt is ðes, ðæt windas and sæ him hýrsumiaþ?

28 Ða se Hælend com ofer ðone mýþ-an on Gerasenisera ríce, ðá urnon him togénes twegen ðe hæfdon deofol-seoc-ness, of byrgenum útgangende, ða wæron swiðe réde, swá ðæt nán man ne mihte faran þurh ðone weg.

29 And hig hrymðon, and ewædon, Lá! Hælend, Godes sunu, hwæt ys ðe and us gemæne? come ðú hider ær tide us to þreagenne?

30 Ðær wæs sôþlice unfeorran swýna heord manega manna læswiende.

31 Ða deofla sôþlice hyne bædon, ðus cweðende, Gyf ðú us út-ádrifst, ásende us on ðas swina heorde.

32 Ða ewaþ he to hym, Farap. And hig ðá útgangende fêrdon on ða swin; and ðær rihte fêrde eall seo heord mycelum onræse niwel on ða sæ, and hig wurdon deade on ðam wætere.

33 Ða hyrdas witodlice flugon, and comun on ða ceastre, and cýddon ealle ðás þing, and be ðam ðe ða deoful-seocnyssa hæfdon.

34 Ða eode eall seo ceaster-waru to-



20 And Jhesus said to hym, Foxis han diehis,<sup>†</sup> and briddis of the eir *han* nestis, but mannes sone hath nat wher he reste his heued.

21 Sotheli an other of his disciplis saide to hym, Lord, suffre me go first, and birye my fadir.

22 Forsothe Jhesus saide to hym, Sue thou me, and late dede men birye her dead men.

23 And Jhesu steyinge vp in to a litel ship, his disciplis sueden hym.

24 And loo! a grete steryng was maad in the see, so that the litil ship was hilid with wawis; but he slepte.

25 And his disciplis camen niȝ to hym, and raysiden hym, sayinge, Lord, saue vs; we perishen.

26 And Jhesus seith to hem, What ben ȝee of litil feith agast? Thanne he rysyng comaundide to the wyndis and the see, and a grete pesibleness is maad.

27 Forsothe men wondreden, sayinge, What manere *man* is *he* this, for the wyndis and the see obeishen to hym?

28 And whan Jhesus hadde comen ouer the water in to the cuntre of men of Genazereth, twey men hauyng deuelis runnen to hym, goyng out fro birielis, ful ferse,<sup>†</sup> so that no man miȝte passe by that wey.

29 And loo! thei crieden, sayinge, What to vs and to thee, Jhesu, the sone of God? hast thou comen hidir before the tyme for to tourmente vs?

30 Sothely a flocc<sup>†</sup> of many hoggis lesewyng was nat fer from hem.

31 But the deuelis preyeden him, seyng, ȝif thou castist out vs hennes, sende vs in to the droue of hoggis.

32 And he saith to hem, Go ȝee. And thei goyng out wente in to the hoggis; and loo! in a greet bire al the droue wente heedlyng in to the see, and thei ben dead in watris.

33 Forsothe the hirdes fledden away, and cummyng in to the citee, tolden alle these thingis, and of hem that hadden the fendis.

34 And loo! al the citee wente aȝeinis

20 And Jesus said vnto him, The foxes have holes, and the bryd of the aier hath nestes, but the sounne of the man hath not where on to leye his heede.

21 Anothre that was one of hys disciples seyde vnto him, Master, suffre me fyrst to go, and burye my father.

22 But Jesus said vnto him, Folowe me, and let the deed burie their deed.

23 And he entred in to a shyppe, and his disciples folowed him.

24 And lo! there arose a grete storme in the see, in so moche that the shippe was hyd with waves; and he was aslepe.

25 And his disciples cam vnto him, and awocke hym, sayinge, Master, save vs; we perishe.

26 And he said vnto them, Why are ye fearfull o ye endewed with lytell faithe? Then he arose and rebuked the wyndes and the see, and there folowed a grete calme.

27 And men marveyled, and said, What man is this, that bothe wyndes and see obey hym?

28 And when he was come to the other syde in to the countre off the Gergesens, there met him two possessed of devylles, which cam out off the graves, and were out off measure fearee, so that no man myght go by that wey.

29 And lo! they cryed out, saynge, O Jesu, the sounne off God, what have we to do with thee? art thou come hyther to torment vs before the tyme be come?

30 There was a good waye off from them a greate heerd of swyne fedinge.

31 Then the devyles besought him, sayng, If thou cast vs out, suffre vs to go oure waye into the heerd of swyne.

32 And he said vnto them, Go youre wayes. Then went they out and departed into the heerd of swyne; and lo! all the heerd of swyne was caryed with violence hedlinge into the see, and perished in the water.

33 Then the heerdmen fled, and went there ways into the cite, and tolde every thinge, and what had fortunad vnto them that were possessed of the devyls.

34 And lo! all the cite cam out, and

wiþra Īesu; yah gasaiwhandans ĩna, bed-  
un ei usliþi hindar markos ize.

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 CHAP. IX. 1 Yah atsteigands ĩn skip,  
ufarleiþ, yah qam ĩn seinai þaurg.

2 Þaruh atberun du ĩmma usliþan, ana  
ligra ligandan. Yah gasaiwhands Īesus  
galaubein ize, qaþ du þamma usliþin,  
Þrafstei þuk, barnilo; afletanda þus fra-  
waurhteis þeinosa.

3 Þaruh sumai þize bokarye qeþun ĩn  
sis silþam, Sa wayamereip.

4 Yah witands Īesus þos mitonins ize,  
qaþ, Duweh yus mitoþ ubila ĩn hairtam  
izwaraim?

5 Whaþar ĩst raihtis azetizo qiþan,  
Afletanda þus frawaurhteis, þau qiþan,  
Urreis, yah gagg?

6 Appan ei witeiþ, þatei waldufni habaiþ  
sa sunus mans ana airþai afletan fra-  
waurhtins, þaruh qaþ du þamma usliþin,  
Urreisands; nim þana ligr þeinana, yah  
gagg ĩn gard þeinana.

7 Yah urreisands, galaiþ ĩn gard sein-  
ana.

8 Gasaiwhandeins þan manageins, oht-  
edun sildaleikyandans, yah mikilidedun  
Guþ, þana gibandan waldufni swaleikata  
mannam.

9 Yah þairhleipands Īesus yainþro, ga-  
sawh mannan sitandan at motai, Maþþaiu  
haitanana. Yah qaþ du ĩmma, Laistei  
afar mis. Yah usstandands, iddya afar  
ĩmma.

10 Yah warþ, biþe ĩs anakumbida ĩn  
garda, yah sai! managai motaryos yah  
frawaurhtai qiþandans miþanakumbide-  
dun Īesua yah siponyam ĩs.

11 Yah gaumyandans Farcisaicis qeþun  
du þaim siponyam ĩs, Duweh miþ motar-  
yam yah frawaurhtaim matyiþ sa laisarcis  
izwar?

12 Īþ Īesus gahausyands, qaþ du ĩm,  
Ni þaurþun hailai lekeis, ak þai unhaili  
habandans.

13 Appan gaggaiþ ganimiþ wha siyai,

geanes ðam Hælende; and ða ða hig  
hyne gesawun, ða bædon hig hyne, ðæt  
he ferde fram heora gemærum.

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 †CHAP. IX. 1 Ða astah he on seyp,  
and ofer-seglode, and com on his ceastre.

2 Ða brohton hig hym æenne laman, on  
bedde liegende. Ða geseah se Hælend  
hyra geleafan, and ewaþ to ðam laman,  
Lá beárn, gelyfe ðe; beoþ ðine synna  
forgifene.

3 Ða ewædon† sume ða bóceras him  
betwīnan, Ðes sprycþ bysmor-spræce.

4 Ða se Hælend geseah hyra gefanc,  
ða ewaþ he, To hwi þence ge yfel on  
cowrum heortum?

5 Hwæt is eadeliere to eweðenne, Ðe  
beoþ forgyfene ðine synna, oððe to eweð-  
anne, Áris, and gá?

6 Ðæt ge sóþlice witon, ðæt mannes  
sunu hæfþ anweald on eorþan synna to  
forgyfenne, ða ewaþ he to ðam laman,  
Áris; nym ðin bedd, and gang on ðin  
hús.

7 And he árás, and ferde to hys huse.

8 Sóþlice ða ða seo mænigeo ðis gesaw-  
on ða ondrédon hig hym, and wuldrod-  
on God, ðe sealde swylene anweald man-  
num.†

9 Ða se Hælend ðanon ferde, he geseah  
æenne man sittende æt toll-secamule, ðæs  
nana wæs Matheus. And he ewaþ to  
him, Fylig me. And he árás, and fyligde  
him.

10 And hyt wæs geworden, ða he sæt  
innan huse, ða comun manega mánfulle  
and synfulle and sæton mid ðam Hælende  
and mid hys leorning-cnyhtum.

11 Ða ða Sundor-hálgan ðæt gesawon  
ða ewædon hig to hys leorning-cnyhtum,  
Hwi yt cower láreow mid mánfullum  
and synfullum?

12 And se Hælend ewaþ ðis gehýrende,  
Nys hálum læces nán þearf, ac seocum.

13 Gáþ sóþlice and leornigeaþ hwæt is,

Jhesu, metyng hym; and hym seen, thei preiden *hym*, that he shulde passe fro her coostis.

CHAP. IX. 1 And Jhesus, goyng vp in to a boot, passide ouer the water, and came in to his citee.

2 And loo! thei offreden to hym a man syke in palsie, liggyng in a bed. Forsothe Jhesus, seeyng the feith of hem, saide to the man sike in palsie, Sonne, haue thou trust; thi synnes ben forzeuen to thee.

3 And lo! sum of the scribis said with yme hem self, This blasfemeth.

4 And when Jhesus hadde seen her thoutis, he said, Wherto thouken 3e yuel thingis in 3our hertis?

5 What is lizter to saye, Thi synnes ben forzeuen to thee, other to saye, Ryse thou, and walke?

6 Forsothe that 3e wite, that mannes ones hath power to forzeue synnes in erthe, thanne he saide to thilke man in palsie, Ryse vp; take thi bed, and go in to thin house.

7 And he roose, and wente in to his house.

8 Sothely the companyes seeyng dred-den, and glorifieden God, that 3aue siche power to men.

9 And when Jhesus passide thennis, he sei3 a man sittynge in a tolbothe, Matheu by name. And he saide to hym, Sue thou me. And he, rysyng, folowide hym.

10 And it is don, hym sittynge at the mete in the house, loo! many puplicans and synneful men cummyng saten at the mete with Jhesu and his disciplis.

11 And Pharisees seeyng saiden to his disciplis, Whi etith 3oure maister with puplicans and synful men?

12 And Jhesus heryng saide, A leche is nat nede to men that faren wel, but to men hauyng yuel.

13 Sothely 3ee goyng lerne what it is,

met Jesus; and when they sawe him, they besought him to departe out off there costtes.

CHAP. IX. 1 And he entred into the shippe, and passed over, and cam into his awne cite.

2 And lo! they brought vnto him a man sieke off the palsey, lyeing in his bed. And when Jesus sawe there faith, he said to the secke off the palsey, Sonne, be off good chere; thy synnes are foryeven the.

3 And lo! certeyne of the scribes said in them selves, He blasphemeth.

4 And when Jesus sawe there thoughtes, he said, Wherfore thinke ye evyll in your herttes?

5 Whether ys esyer to saye, Thi synnes ar foryeven the, or to saye, Arise, and walke?

6 That ye may knowe, that the sonne of man hath power to foryeve synnes in erth, then sayd he vnto the sicke of the palsey, Arise; take vppe thi beed, and go home to thyne housse.

7 And he arose, and departed to his house.

8 The people that sawe it marveyllled, and glorified God, which had geuen suche power to men.

9 And as Jesus passed forth from thence, he sawe a man sytt at the receyte off custume, named Matheu. And said to him, Folowe me. And he arose, and folowed him.

10 And hit cam to passe, thatt Jesus satt at meate in his housse, and lo! many publicans and synners cam and satt downe also with Jesus and his disciples.

11 When the Pharyses had perceaved that they sayd vnto hys disciples, Why eateth youre master with publicans and synners?

12 When Jesus herde that he sayde vnto them, The whole neade not the visicion, but they thatt are sicke.

13 Goo and lerne what that meaneth,

Armahairtīpa wilyau, yah ni huns! ; niþ-þan qam, laþon uswaurhtans, ak fra-waurhtans.

14 Þanuh atīddyedun siponyos Iōhan-nes, qīþandans, Duwhe weis yah Farei-saieis fastam filu, īþ þai siponyos þeinaī ni fastand?

15 Yah qap du īm Iēsus, Iþai magnum sunyus brupfadis qainon, und þata whei-los þei niþ īm īst brupfaps? Iþ atgagg-and<sup>†</sup> dagos, þan afnimada af īm sa brupfaps, yah þan fastand.

16 Aþþan ni whashun lagyip du plata fanan þarilis ana snagan fairnyana; unte afnimip fullon af þamma suagin, yah wairsiza gataura wairþip.

17 Niþ-þan giutand wein niuyata īn balgins fairnyans, aiþþau distaurmand balgeis, biþeli þan yah wein usgatiþ, yah balgeis fraqistnand. Ak giutand wein yuggata īn balgins niuyans, yah bayopum gabairgada.

18 Miþþancei is rodida þata du īm, þaruh reiks ains qimands, īnwait īna, qīþands þatei, Dauhtar meina nu gaswalt; akei qimands, atlagei handu þeina ana iya, yah libaiþ.

19 Yah urreisands Iēsus iddya afar īma, yah siponyos is.

20 Yah sai! qimo bloþarimandei .ib. wintruns, duatgaggandei aftaro, attaitok skauta wastyos is.

21 Qapuh ank īn sis, Yabai þataineī atteka wastyai is, ganisa.

22 Iþ Iēsus gawandyands sik, yah gasaiwhands þo, qap, Þrafstei þuk, dauhtar; galaubeins þeina ganasida þuk. Yah ganas so qimo fram þizai wheilai yainai.

23 Yah qimands Iēsus īn garda þis reikis, yah gasaiwhands swiglyans, yah haurnyans haurnyandans, yah managein auhyondcin,

24 Qap du īm, Afleipip, unte ni gaswalt so mawi, ak slepip. Yah bihloluh īna.

Ic wylle mild-heortnesse, næs onsægd-nesse; sōþlice ne com ic, rihtwīse to gecigeanne, ac ða symfullan.<sup>†</sup>

14 Ðá genealæhton Iohannes leorning-cnihtas to hym, and ðus<sup>†</sup> cwædon, Hwī fæste we and ða Sundur-hálgan gelómlice, sōþlice ðine leorning-cnihtas ne fæstap?

15 And se Hælend cwæp to him, Cwede ge secolon ðæs brýdguman cnihtas wép-an, ða hwile ðe se brýdguma mid hyn byþ? Sōþlice ða dagas cumap, ðæt se brýdguma byþ áfyrred fram hyn, and ðome on ðam dagum<sup>†</sup> hig fæstap.

16 Ne dēþ witodlice nān man niwes clādes secp on cald reaf; he to-brycþ hys stede on ðam reafe, and se slite biþ ðe wyrsa.

17 Ne hig ne dōþ niwe win on calde bytta, gyf hī dōþ, ða bytta beoþ to-brocene, and ðæt win ágoten, and ða bytta forwurðap. Ac hig dōþ niwe win on niwe bytta, and ægdēr byþ gehealden.<sup>†</sup>

18 Ðá he<sup>†</sup> ðás þing to him spræc, ðá genealæhte án caldor, and ge-eaðmēdde hyne to him, ðus cwedende, Drihten, min dōhtor is dead; ac cum, and sete ðine hand uppān hig, and heo lyfap.

19 And se Hælend áras and fyligde hym, and hys leorning-cnihtas.

20 And ðá án wif ðe þolode blóð-ryne twelf gear, genealæhte wiðæftan, and æthrán hys reafes fræd.

21 Hco cwæþ sōþlice on hyre móde, For án ic beo hál, gyf ic hys reafes æthrine.

22 And se Hælend bewende hyne, and hig geseah, and cwæþ, Gelýf, dōhtor; ðin geleafa dé gehælde. And ðæt wif wæs gehæled on ðære tīde.

23 And ðá se Hælend com into ðæs caldres healle, and geseah hwistleras, and hlýdende menigeo,

24 He cwæþ, Gáp heonun, nys ðys mæden dead, sōþlice ac heo slæpþ. And hig tældon hyne.

Y wole mercye, and nat sacrifice; forsothe Y came, nat to clepe riȝtful men, bot synful men.

14 Thanne the disciplis of Joon camen niȝe to hym, sayinge, Whi we and Phari-sees fasten ofte, but thi disciplis fasten nat?

15 And Jhesus saide to hem, Whether the sonys of the spouse<sup>†</sup> mow weilen,<sup>†</sup> how longe the spouse is with hem? Sothely days shulen come, when the spouse shal be taken away fro hem, and thanne thei shulen faste.

16 Sothely no man sendith ynne a medlynge of rudee<sup>†</sup> clothe in to an olde clothe; sothely he takith away the plente of it fro the clothe, and a wors kittying is maad.

17 Nether men senden newe wijne in to olde botelis,<sup>†</sup> ellis the wijn vessels ben broken, and the wijn is shed out, and the wijn vessellis perishen. But men senden newe wijn in to newe wijn vessellis, and bothe ben kept.

18 Jhesu spekyng these thingis to hem, loo! oo prince came to, and worshipid hym, sayinge, Lord, my douȝtir is now dead; but cume thou, and put thin hond vpon hire, and she shal lyue.

19 And Jhesus rysyng sude hym, and his disciplis.

20 And loo! a womman that suffride the flix<sup>†</sup> of blood twelue ȝeer, cam to byhynde, and touchide the hemme of his clothe.

21 Sothely she saide with yune hir self, jif I touche onely the clothis of hym, I shal be saaf.

22 And Jhesus turnyde, and seeyng hir, saide, Douȝter, haue thou trust; thi faith hath made thee saaf. And the womman was maad saaf fro that houre.

23 And when Jhesus came in to the hous of the prince, and seeȝ mynstrelis, and the companye makyng noyse,

24 He saide, Go ȝe away, for the wenche is nat dead, but slepith. And thei scorniden hym.

I have pleasure in mercy, and not in offeryng; for I am not come to call the riȝhtewes, but the sinners to repent-auce.

14 Then cam the desciples of Jhon to hym, sayng, Why do we and the Farises fast ofte, but thy discipules fast not?

15 And Jesus sayde vnto them, Can the weddyng chyldeyn morne, as longe as the bridegrom is with them? The tym will come, when the brydgrome shalbe taken away from them, and then shall they faste.

16 Noo man peceeth an olde garment with a pece off newe clothe; for then tacketh he away the pece agayne from the garment, and the rent ys made worse.

17 Nether do men put newe wyne into olde vessels, for then the vessels breake, and the wyne runneth oute, and the uessels peryssh. But they powre newe wyne into newe vessels, and so are both saved togedder.

18 Whyls he thus spake vnto them, lo! there cam a certayne ruler, and worshipped hyme, sayng, My doghter is deed all redy; but com, and lay thy honde on her, and she shall live.

19 And Jesus arose and folowed hym, with hys disciples.

20 And beholde! a woman which was diseased with an issue of bloud xij yeres, cam behynde hym, and toched the hem off hys vesture.

21 For she sayd in her silfe, Yff I maye toche but even his vesture only, I shal be safe.

22 Jesus tourned hym about, and behelde her, sayng, Doughter, be off goode comforte; thy fayth hath made the safe. And she was made whole even that same houre.

23 And when Jesus cam into the ruelers housse, and sawe the minstrels, and the people wondryng,

24 He sayde vnto them, Get you hence, for the mayde is not deed, but slepeth. And they leughe hym to scorne.

25 Panuh þan usdribana warþ so managei, atgaggands inn, habaida handu izos ; yah urrais so mawi.

26 Yah usiddya meriþa so and alla yaina airþa.

27 Yah wharbondin Īsua yainþro, laistidedun afar imma twai blindaus, hrop-yandans, yah qipandans, Armai uggkis, sunau Daweidis.

28 Qimandin þan in garda, duatiddyedun imma þai blindaus ; yah qap in Īsua, Gaulaubyats, þatei magyau þata tauyan ? Qeþun du imma, Yai, Frauya.

29 Panuh attaitok augam ĳze, qipands, Bi galaubeinai iggqarai wairþai iggqis.

30 Yah usluknodedun im augona. Yah inagida ins Īsua, qipands, Saiwhats, ei mauna ni witi.

31 Īþ eis usgaggandans, usmeridedun ina in allai airþai yainai.

32 Panuh bipe ut usiddyedun eis, sai ! atberun imma mannan baudana, daimonari.

33 Yah bipe usdribans warþ unhulþo, rodida sa dumba. Yah sildaleikidedun manageins, qipandans, Ni aiw swa uskunþ was in Īsraela.

34 Īþ Farcisaieis qeþun, Īn fauramaþlya unhulþono usdreibþ unhulþons.

35 Yah bitauh Īsua baurgs allos yah haimos, laisyands in gaqumþim ĳze, yah meryands aiwaggelyon þiudangardyos, yah hailyands allos saultins, yah alla unhailya.

36 Gasaiwhands þan þos manageins, inþeinoda in ĳze ; unte wesun afdauþdai, yah frawaurpanai swe lamba ni habandona hairdeis.

37 Panuh qap du siponyam seinaim, Asans railtis managa, ĳþ waurstwyans fawai.

38 Bidyþ nu frauyan asanais, ei ussandyai waurstwyans in asan seinu.

25 And þa he þa menigeo ut-adrāf, he eode<sup>†</sup> in, and nam hyre hand ; and ðæt mæden ārās.

26 And ðes hlisa sprang ofer call ðæt land.<sup>†</sup>

27 Ða se Hælend ðanun fōr, þa fylig-dun hym twegyn blinde, hrȳmynde, and eweðende, Lā Dāuides sunu, gemiltsa unc.

28 Sōþlice þa he hām com, þa blindan genealcēhton to him ; and se Hælend cwæþ to him, Gelyfe gyt, ðæt ic inc mæg gehēlan ? Hig ewædon to him, Witodlice, Drihten.

29 Ða æthrán he hyra eageana, eweðende, Sȳ inc æftyr incrun geleafan.

30 And hyra eagan wærun ontȳnede. And se Hælynd bebed him, eweðende, Warniaþ, ðæt ge hyt nānum men ne scegeon.

31 Hig sōþlice utgangynde, gewiðmærsudun hyne ofer call ðæt land.

32 Ða hig wæron sōþlice ut-āgāne, hig brohton him dumbne man, se wæs deofol-seoc.

33 And ut-ādryfenum ðam deofle, se dumba spræc. And þa menigeo wundredon, eweðende, Næfre ætȳwde swyle on Israhela folce.

34 Sōþlice þa Sundor-hālgan ewædon, On deofla caldre he driþf ut deoflu.

35 And se Hælend ymbfōr calle burga and ceastra, lærende on hyra gesomnungum, and bodiende rices gōdspell, and hælende ælce ādle, and ælce untrunnesse.

36 He gemiltsude sōþlice ðære menigeo, þa he hȳ geseah ; forðan hig wærun gedrēhte, and liegende swā swā secap ðe hyrde nabbap.

37 Ða he sæde hys leorning-cnihtun, Witodlice micel rip ys, and feawa wyrhtyana.

38 Biddaþ ðæs ripes hlāford, ðæt he sende wyrhtan to hys ripe.

25 And when the cumpanyc was east out, he entride in, and held hir honde; and the wenche roose vp.

26 And this fame wente out in to al the londe.

27 And Jhesu passynge thennes, twcy blynde men sueden hym, cryng, and sayng, Thou sone of Dauith, haue mercy of vs.

28 Sothely when thei came home, the blynde men camen ni; to hym; and Jhesus saith to hem, What wole 3e, that I do to 3ou? And thei seiden, Lord, that oure eezen ben opnyd. And Jhesus saide, Bilecue 3e, that I may do this thing to 3ou? And thei sayn, Sothely,† Lord.

29 Than he touchide her eezen, sayng, Vp 3our feith be it don to 3ou.

30 And the eezen of bothe ben opnyde. And Jhesus thretynde to hem, sayng, See 3ee, that no man wite.

31 But thei goynge out, defameden hym thorw; al that lond.

32 Sothely thei gon out, loo! thei offriden to hym a man doumb, hauynge a deucl.

33 And whan the deucl was cast out, the doumbe man spae. And the cumpanycs wondreden, sayng, It aperede neuere so in Yrael.

34 But the Pharisees saiden, In the prince of deuclis he eastith out deuclis.

35 And Jhesus compaside aboute alle citees and castels, techynge in synagogis of hem, and prechyng the gospel of kyngdam, and helynge al languyshynge†, and al siknesse.

36 Forsothe Jhesus, siynge cumpanyes, hadde rewthe of hem; for thei weren traucilid, and liggyng as sheep nat hauynge a sheperde.

37 Thanne he saide to his disciplis, Sothely *there is* moche rype corne, but fewe werkmen.

38 Therefore praye 3e the lord of the ripe corn, that he sende workmen into his ripp corn.

25 As sone as the people wer put forthe a dores, he went in, and toke her by the hond; and the mayde arose.

26 And this was noysed through out all the londe.

27 And as Jesus departed thence, two blynde men folowed hym, crying, and sayng, O thou sone of David, haue mercy on vs.

28 And when he was come into the housse, the blynd cam to hym; and Jesus sayde vnto them, Beleve ye, that I am able to do thys? They sayde vnto hyme, Ye, Master.

29 Then touched he their eyes, sayng, Acordynge to youre faythe be it vnto you.

30 And their eyes wer opened. And he chaarged them, sayng, Se, that no man knowe of it.

31 But they as sone as they were departed, spreed abroade hys name through oute all the londe.

32 As they went out, beholde! they brought to hym a domne man, possessed of a devyll.

33 And as sone as the devyll was east out, the domne spake. And the people merved, sayng, It never soo appered in Israhel.

34 Butt the Pharises sayde, He casteth oute devyls by the power of the chefe devyll.

35 And Jesus went about all the citees and tounes, teachynge in their synagoges, and prechyng the gosspe off the kyngdome, and healinge all maner sicknes, and desease amonge the people.

36 But when he sawe the people, he hadd pite on them; because they were pined awaye, and scattered abroade even as shepe havynge no shepheard.

37 Then sayde he to hys disciples, The heruest is greate, but the laborers ar feawe.

38 Wherfore praye the harvest lorde, to sende forthe labourers into hys harvest.

CHAP. X. 1 Yah athaitands þans  
twalif si . . . . .

CHAP. X. 1 And to somne gecigydu-  
m hys twelf leorning-enihtun, he seal-  
de him unelænra gāsta anweald, ðæt hig  
ádryfon hig út, and hældun ádle, and  
álee untrumnyse.

2 Dis synt sôþlice ðæra twelf Apostola  
naman; se forma ys, Simon, ðe ys ge-  
nenned Petrus, and Andreas, hys bró-  
ðor; Iacobus Zebedei, and Iohannes,  
hys bróður;

3 Philippus, and Bartholomeus; Thom-  
as, and Matheus Publicanus; and Iac-  
obus Alphei, and Taddeus;

4 Simon Chananeus, and Iudas Sca-  
rioth, ðe hýne belæwde.

5 Dās twelf se Hælynd sende, him  
bebeodende, and ewedende, Ne fare ge  
on þeoda weg, and ne gá ge innan Samar-  
itana ceastre;

6 Ac gáp má to ðam sceapum ðe for-  
wurdun Israela hiw-rædene.

7 Se Hælend cwæþ to hys leorning-  
enihtun, Gáp and bodiaþ, ewedende, ðæt  
heofoua ríce genecalæcþ;

8 Hælaþ untrume, áwececaþ deade,  
clænsiaþ hreofle, drifaþ út deoffu; ge  
onfengun to-gyfe, syllap to-gyfe.

9 Næbbe ge gold, ne scoller, ne feoh  
ou cowrum bigyrðlum,

10 Ne codd on wege, ne twá tunecan,  
ne gescý, ne gyrde; sôþlice se wyrhta  
ys wyrðe hys metys.

11 On swá hwylce burh, oððe ceastre,  
swá ge ingáp, áhsiaþ hwá si wyrðe on  
ðære, and wuniaþ ðær, oð ge út-gán.

12 Donne ge ingán sôþlice on ðæt hús,  
grétaþ hit, ewedende, Sý syb ðisum húse.

13 And gyf ðæt hús witodlice wyrðe  
biþ, eower syb cymeþ ofer hyt; gyf hyt  
sôþlice wyrðe ne byþ, eowur syb byþ to  
cow gecyrred.

14 And swá hwá swá cow ne under-  
fehþ, ne eowre spræca ne gehýrþ, ðonne  
ge út-gán of ðam húse, oððe of ðære  
ceastere, ásceacaþ ðæt dust of cowrum  
fótum.

15 Sôþlice ic eow secge, ácumendliere



CHAP. X. 1 And the twelue disciplis clepid to gidre, he 3aue to hem power of vnclene spiritis, that thei shulde casten hem out, and that thei shulden heele al ache, and al siknesse.

2 These ben the names of twelue apostelis ; the first, Symoun, that is clepid Petre, and Andrew, his brother ;

3 Philip, and Bartilmew ; Jamys of Zehedee, and Joon, his brother ; Thomas, and Matheu puplican ; and James Alphei, and Thadee ;

4 Symount Canane, and Judas Scarioth, the whiche betraiede Crist.

5 Jhesus sente these twelue, comaundynge to hem, and sayinge, Goth 3e nat into the wey of heithen men, and entre 3e nat in to the citees of Samarietans ;

6 But rather goth to the sheep of the hous of Yrael, that perishiden.

7 Sothely 3ee goynge preche, sayinge, for the kyngdam of heuenes shal neize ;

8 Hele 3e seke men, vpreyse 3ee dead men, clense 3e mesclis, cast 3e out deuelis ; frely 3e han taken, frely 3eue 3e.

9 Nyl 3e welden gold, nether syluer, ne money in 3oure girdlis,

10 Not a scripe in the weye, nether two cootis, nether shoon, nether 3eerd ; for a workman is worthi his mete.

11 In to whatener citee, or castel, 3e shulen entre, axeth who therinne is worthi, and there dwelle 3e, til that 3e gon out.

12 Forsothe 3e entrynge in to an house, grete 3e<sup>†</sup> it, sayinge, Pees to this hous.

13 And sothely 3if that ilk hous be worthi, 3oure pees shal come on it ; forsothe 3if that house be nat worthy, 3oure pees shall turne a3ein to 3ou.

14 And who euere shall nat resecyue 3ou, nether heer 3oure wordis, 3ee goynge forth fro that hous,<sup>†</sup> smytith away the dust fro 3oure feet.

15 Trewly I say to 3ou, it shall be

CHAP. X. 1 And he called his xij disciples vnto him, and gave them power over all vnclene sprites, to cast them oute, and to heale all maner of sicknesses, and all maner off deseases.

2 The names of the xij apostles are these ; the fyrst, Simon, which ys called Peter, and Andrew, his brother ;

3 James the sonne off Zebede, and Jhon, his brother ; Philip, and Bartilmew ; Thomas, and Matheu the publican ; James the sonne off Alphe, and Lebbeus, otherwyse called Taddeus ;

4 Simon off Cane, and Judas Iscarioth, which also betrayed hym.

5 These xij sent Jesus, and comaunded them, saynge, Goo nott into the wayes thatt leade to the gentyls, and into the cites off the Samaritans enter ye nott ;

6 But go rather to the lost shepe off the housse of Israel.

7 Go and preach, sayng, that the kyngdome off heven ys at hande ;

8 Heale the sicke, clense the lepers, rayse the deed, caste oute the devils ; frely ye have receved, frely geve agayne.

9 Posses nott golde, nor silver, nor brasse yn youre gerdels,

10 Nor yet scrip towards your iorney, nether two cotes, nether shues, nor yet a rod ; for the workman is worthy to have his meate.

11 Into whatsoever cite, or toune, ye shall com, enquirye who ys worthy yn it, and there abyde, till ye goo thence.

12 And when ye come into an housse, grete the same.

13 And yff the housse be worthy, youre peace shall come upon the same ; but yf it be not worthy, youre peace shall retourne to you agayne.

14 And whosoever shall nott receave you, nor will heare youre preachynge, when ye departe oute off that housse, or that cite, shake of the duste of youre fete.

15 Truely I say vnto you, it shalbe

hyþ Sodoma lande and Gomorra on dōmes dæg, ðonne ðære ceastre.†

16 Nū! ic eow sende swā secap gemang wulfas; beoþ eornustlice gleawe swā nædran, and bilwyte swā culfran.

17 Warniaþ eow sōþlice fram mamnum, hig syllap eow sōþlice on gemōtum, and swingap eow on hyra gesomnungum;

18 And ge beoþ gelædde to dēmum, and to cynyngum for me, to hyra dōme, and þeodum.

19 ðonne belæwap hig and† syllap eow, ne þence ge, hū oððe hwæt ge sprecum, eow hyþ gescald sōþlice on ðære tide, hwæt ge sprecum;

20 Ne synt ge nā ðe ðær spreaþ, ac cowres fæder gást, ðe sprycþ on eow.

21 Sōþlice brōður sylþ hys brōður to deaþe, and fæder hys sunu, and bearn árisaþ ongén magas, and to deaþe hi fordōþ.

22 And ge beoþ on hatunge callum mamnum, for minum naman; sōþlice se þurhwunap oð ende, se byþ hál.

23 ðonne hī eow chtaþ on ðysse byrig, fleoþ on oðre; and ðonne hī on ðære eow chtaþ, fleoþ on ða þryddan. Sōþlice ic eow secge, ne beforaþ ge Israhela burga, wærdan ðe mannes sunu cume.

24 Nys se leorning-cniht ofer hys láreow, ne þeow ofer hys hláford;

25 Genôh byþ sōþlice ðam leorning-cnihte, ðæt he sý swylec hys láreow, and þeow swylec hys hláford. Gyf hī ðæs hīredes fæder Belzebub clypedun, mycle swýður hig eow clypiaþ?

26 Eornustlice ne ondræde ge hig;† nys sōþlice nán þing dýhle, ðæt ne wurde geswutelod; ne nán dihle þing, ðæt ne wurde geopenod.

27 ðæt ic eow secge on þýstrum, secgaþ hyt on leohte; and ðæt ge on eare gehýraþ, bodiaþ uppam hrōfum.

28 And ne ondræde ge ða ðe cowyrne

23

. . . . þizai baurg, þliuhaþ in anþara. Amen auk qiþa izwis, ei ni us-tiuhþ baurgs Ísraclis, unte qimþ sa sunus mans.

24 Nist siponeis ufar laisarya, nih skalks ufar frauyin seinamma;

25 Ganah siponi, ei wairþai swe laisar-eis is, yah skalks swe franya is. Yabai gardawaldand Baiailzaibul haihaitun, und whan filu mais þans innakundans is?

26 Ni numm ogeiþ izwis ins; ni waitht auk ist gahuliþ, þatei ni andhulyaidau; yah fulgin, þatei ni ufkunnaidau.

27 Þatei qiþa izwis in riqiza, qiþaiþ in liuhada; yah þatei in auso gahauseiþ, meryaiþ ana hrotam.

28 Yah ni ogeiþ izwis þans usqimand-

more suffereable to the lond of men of Sodom and Gomor in the day of iudgement, than to that citee.

16 Loo! I sende you as sheep in to the mydil of wolues; therefore be ye war<sup>t</sup> as serpentis, and symple as dowues.

17 Forsothe be ye war of men, for thei shuln taken you in counseilis, and thei shuln bete you in there synagogis;

18 And to presidentis,<sup>t</sup> and to kyngis ye shulen be led for me, in to witnessynge to hem, and hethen men.

19 But whenne thei shulen take<sup>t</sup> you, nyl ye thanke, how or what thing ye speken, forsothe it shal be youen to you in that hour, what ye shuln speke;

20 For it ben nat ye that speken, but the spirit of youre fadir, that spekieth in you.

21 Sothely the brother shal take the brother in to deth, and the fadir the sone, and the sonys shulen ryse agens fadir and modir, and shulen tourmente hem bi deth.

22 And ye shulen be in hate to alle men, for my name; forsothe he that shall dwelle stille in to the eende, this shal be saaf.

23 Sothely whenne thei shulen pursue you in this citee, flee ye in to an other. Trewly I saye to you, ye shulen nat eende the citees of Yrael, til that mannes sone come.

24 The disciple is nat above the maistre, ne the seruaunt above his lord;

25 It is ynow to the disciple, that he be as his maistre, and to the seruaunt as his lord. Jif thei han clepid the husbonde man<sup>t</sup> Belzebug, hou myche more his housholde meynee?

26 Therefore drede ye nat hem; for no thing is couerid,<sup>t</sup> that shal nat be shewid; and no thing is preuy, that shal nat be wist.

27 That thing that Y say to you in derenessis, saye ye in the list; and preche ye vpon housis, that thing that ye here in ere.

28 And nyl ye dreede hem that sleen

easier for the londe off Zodoma and Gomora in the daye off iudgement, then for that citee.

16 Lo! I sende you forthe as shepe amonge wolues; be ye therefore wyse as serpentis, and innocent as doves.

17 Beware off men, for they shall deliver you vp to the counseils, and shall scourge you in there sinagogges;

18 And ye shall be brought to the heed ruclers, and kynges for my sake, in witness to them, and to the gentyls.

19 But when they put you vp, take no thought, howe or what ye shall speake, for yt shall be geuen you even in that same houre, what ye shall saye;

20 For it is not ye that speke, but the sprete of your father, which speaketh in you.

21 The brother shal betraye the brother to death, and the father the sonne, and the chyl dren shall aryse agynste their fathers and mothers, and shall put them to deethe.

22 And ye shall be hated off all men, for my name; but whosoever shall continew vnto the ende, shalbe saved.

23 When they persecute you in wone cite, flye in to another. I tell you for a treuth, ye shal nott fynysse all the cites of Israhel, tyll the sonne of man be come.

24 The disciple ys nott above hys master, nor yet the seruaunt above his lorde;

25 It is ynowgh for the disciple, to be as hys master ys, and that the seruaunt be as his lorde ys. Yf they have called the lorde off the housse Beelzebug, howe moche more shall they call them of his household so?

26 Feare them nott therefore; there is no thinge so close, that shall not be openned; and no thinge so hyd, that shall not be knowen.

27 What I tell you in dereknes, that speake ye in lyght; and what ye here in the eare, that preache ye on the housse toppes.

28 And feare ye nott them which kyll

ans leika þatincei ; iþ saiwalai ni mag-andans usqiman ; iþ ogeiþ mais þana magandan yah saiwalai yah leika fraqist-yan in gairaimnan.

29 Niu twai sparwans assaryau bug-yanda ? yah ains iþe ni gadriusip ana airþa inuh attins izwaris wilyan.

30 Appan izwara yah tagla haubidis alla garapana sind.

31 Ni nunu ogeiþ ; managaim sparwam batizans siyup yus.

32 Sawhazuh nu saei andhaitiþ mis in andwairþya manne, andhaita yah ik inma in andwairþya attins meinis saei in himinan ist.

33 Iþ þiswhanoh saei afaikiþ mik in andwairþya manne, afaika yah ik ina in andwairþya attins meinis þis saei in himinam ist.

34 Nih ahyaiþ, þatei qemyau lagyan gawairþi ana airþa ; ni qam lagyan gawairþi, ak hairu.

35 Qam auk skaidan mannan wiþra attan is, yah dauhtar wiþra aiþein izos, yah brup wiþra swaiþron izos ;

36 Yah fiyands mans innakundai is.

37 Saei friyop attan aiþþau aiþein ufar mik, nist meina wairþs. Yah saei friyop sunu aiþþau dauhtar ufar mik, nist meina wairþs.

38 Yah saei ni nimiþ galgan seinana, yah laistyai afar mis, nist meina wairþs.

39 Saei bigitiþ saiwala seinana, fraqisteiþ izai ; yah saei fraqisteiþ saiwalai seinai in meina, bigitiþ þo.

40 Sa andnimands izwis, mik andnim-iþ ; yah sa mik andnimands, andnim-iþ þana sandyandan mik.

41 Sa andnimands praufetu in namin praufetaus, mizdon praufetis nimiþ. Yah sa andnimands garaihtana in namin garaihtis, mizdon garaihtis nimiþ.

42 Yah saei gadragkeiþ ainana þize minnistane stikla kaldis watins þatincei in namin siponeis, amen qiþa izwis, ei ni fraqisteiþ mizdon seinai.

lichaman ofsleap ; ne magon hig soþlice ða sawle ofslean ; ac ondrædaþ má ðone, ðe mæg sawle and lichaman fordón on helle.

29 Hú ne beeþpaþ hig twegen spearwan to peninge ? and áu of ðam ne be-fylþ on eorþan bútan eowrun fæder.

30 And soþlice ealle eowres heafdes loccas synt getealde.

31 Ne ondræde ge ; ge synt selran ðonne manega spearwan.†

32 Ælene eornustlice ðe me eþþ beforan mannum, ic cýðe hyne beforan minum fæder ðe on heofonum ys.

33 Se ðe me wiðsæcþ beforan mannum, and ic wiðsace hyne beforan minum fæder ðe on heofonum ys.

34 Ne wene ge, ðæt ic come sybbe on eorþan to sendanne ; ne com ic sybbe to sendanne, ac swurd.

35 Ic com soþlice mann ásýndrian ongén hys fæder, and dóhtur ongén hyre módur, and snóre ongén hyre swegre ;

36 And mannes fynd hys gehúsan.†

37 Se Hælend ewaþ to hys leorning-cnihtum, Se ðe lufað fæder oððe módor má ðonne me, nys he me wyrðe. And se ðe lufað sunu oððe dóhtor swýður ðonne me, nys he me wyrðe.

38 And se ðe ne nimiþ hys cwyhminge, and fyligþ me, nys he me wyrðe.

39 Se ðe gemét hys sawle, se forspilþ hig ; and se ðe forspilþ hys sawle for me, he gemét hi.

40 Se ðe eow underfehþ, he underfehþ me ; and se ðe me underfehþ, he underfehþ ðone ðe me sende.

41 Se ðe underfehþ witegan on witegan naman, he onfehþ witygan méde. And se ðe underfehþ rihtwisne on rihtwises naman, he onfehþ rihtwises méde.

42 And swá hwyle swá sylþ áne drine cealdes weteres ánum ðyssa lytylra manna on leorning-cnihtes naman, soþ ic secge eow, ne ámyrþ he hys méde.

the body; trewly thei mowen nat slea the soule; bot rather dreede 3e hym, that may lese soule and body in to helle.

29 Whether twey sparwis ben not sold for an halpeny? and oon of hem shal nat falle on the erthe withouten 3oure fadir.

30 Forsothe alle the heeris of 3oure heued be noumbrid.

31 Therefore nyle 3e drede; 3e ben better than many sparwis.

32 Therefore eucry man that shal knowleche me before men, and I shal knowleche hym byfore my fadir that is in heuenes.

33 Sothely he that shal denye me bifore men, and I shall denize hym before my fadir whiche is in heuenes.

34 Nyl 3ee deme, that I cam to sende pees in to erthe; I cam not to sende pees in to erthe, but swerd.

35 Sothely Y cam to departe a man ageins his fadir, and the dou3ter ageins hire modir, and the sonys wyf ageins the wyues, or husbondis, modir;

36 And the enmyes of a man *ben* his homly meynee.

37 He that loueth fadir or modir more than me, is nat worthi *of* me. And he that loueth sone or dou3ter ouer me, is nat worthi *of* me.

38 And he that takith nat his crosse, and sueth me, is not worthi *of* me.

39 He that fyndith his soule<sup>†</sup>, shal leese it; and he that lesith his soule<sup>†</sup> for me, shal fynde it.

40 He that resceyueth 3ou, resceyueth me; and he that resceyueth me, resceyueth hym that sente me.

41 And he that resceyueth a prophete in the name of a prophete, shal take the mede of a prophete. And he that resceyueth a iust man in the name of a iust man, shal take the meede of a iust man.

42 And who euer 3iueth drynke to oon of these leste a cuppe of cold water oonly in the name of a disciple, trewly I saye to 3ou, he shal nat leese his mede.

the body; and he nott able to kyll the soule; but rather feare him, which is able to destroye bothe soule and body in hell.

29 Are nott two sparowes solde for a farthinge? and none of them dothe lyght on the grounde with out youre fater.

30 And nowe are all the heeres of youre heedes numbred.

31 Feare ye not therefore; ye are off more value then many sparowes.

32 Who soever thierfore knowlegeth me before men, him will I knowledge before my father in heven.

33 But whosoever shall denye me before men, him will I also denye before my father which ys in heven.

34 Thynke not, that Y am come to sende peace in to the erth; I cam nott to send peace, but a swerde.

35 For Y am come to sett a man att varyaunce ageynst hys fater, and the daughter ageynst her mother, and the daughterelawe ageinst her motherelawe;

36 And a mannes fooes shalbe they of his owne housholde.

37 He that lovith hys fater or mother more then me, is not worthy of me. And he that loveth his sonne or daughter more then me, is not mete for me.

38 And he that taketh nott his crosse, and foloweth me, ys nott mete for me.

39 He that fyndeth his lyfe, shall lose it; and he that losith hys lyfe for my sake, shall fynde it.

40 He that receavith you, receavith me; and he that receavith me, receavith him that sent me.

41 He that receavith a prophet in the name of a prophet, shall receave a prophetes reward. And he that receavith a righteous man in the name of a righteous man, shall receave the reward of a righteous man.

42 And whosoever shall geve vnto won of these lytle wonnes to drinke a cuppe of colde water only in the name of a disciple, I tel you of a trouth, he shall not lose his reward.

CHAP. XI. 1 Yah warþ, biþe usful-  
lida Īesus, anabiudands þaim twalif sip-  
onyam seinaim, ushof sik yainþro du  
laisyan yah meryan and baurgs ize.

2 Īþ Īohannes gahausyands in karkarai  
waurstwa Christaus, insandyands bi sip-  
onyam seinaim,

3 Qaþ du imma, þu is sa qimanda, þau  
anþarizuh beidaima ?

4 Yah andhafyands Īesus, qaþ du im,  
Gaggandans gateilip Īohanne þatei ga-  
hauseiþ yah gasaiwhiþ.

5 Blindai ussaiwhand, yah haltai gagg-  
and, þrutsfillai hrainyai wairþand, yah  
baudai gahausyand, yah dauþai urreis-  
and, yah unledai wailameryanda.

6 Yah audags ist whazuh, saei ni ga-  
marzyada in mis.

7 At þaim þan afgangandam, dugann  
Īesus qþan þaim manageim bi Īohannes,  
Wha usiddyedup ana auþida saiwhan ?  
raus fram winda wagidata ?

8 Akei wha usiddyedup saiwhan ? mann-  
an hnasqyaim wastyom gawasidana ?  
Sai ! þatei hnasqyaim wasidai sind in  
gardim þiudane sind.

9 Akei wha usiddyedup saiwhan ? prauf-  
etu ? Yai, qþa izwis, yah managizo  
praufetau.

10 Sa ist auk, bi þanei gameliþ ist,  
Sai ! ik insandya aggilu meinana<sup>†</sup> faura  
þus, saei gamanweiþ wig þeinana faura  
þus.

11 Amen qþa izwis, ni urrais in baur-  
im qinono maiza Īohanne þamma Daup-  
yandin ; ip sa minniza in þiudangardyai  
himine, maiza imma ist.

12 Framuh þan þaim dagan Īohannis  
þis Daupyandins und hita þiudangardi  
himine anamahtyada, yah anamahtyand-  
ans frawilwand þo.

13 Allai auk praufeteis yah witoþ und  
Īohanne fauraqþun.

14 Yah yabai wildedeiþ miþniman, sa  
ist Helias saei skulda qiman.

15 Saei habai au[soua<sup>†</sup> hausyandona,  
ga]hausya[i].

CHAP. XI. 1 And hyt was geworden,  
ða se Hælynd ðys ge-endude, hys twelf  
leorning-cnihtum bebedende, he for  
ðanun ðæt he lærde and bodude on hyra  
burgum.<sup>†</sup>

2 Ða Iohannes on bendum gehyrde  
Cristes weoruc, ða sende he to him  
twegen hys leorning-cnihta,

3 And cwæþ, Eart ðu ðe to eumenne  
eart, oððe we oððres secolon ábidan ?

4 Se Hælend antswarude, and cwæþ  
to him, Gáp and cýðað Iohanne ða þing  
ðe ge gehýrdon and gesáwon.

5 Blinde geseoþ, healte gáp, hreofe  
synt áclænsude, deafe gehýraþ, deade  
árisaþ, þearfan bodiaþ.

6 And cadig ys, se ðe ne swicaþ on me.

7 Ða hi út-codon, sóþlice ða ongan se  
Hælynd seegan be Iohanne, and cwæþ  
to ðære menigeo, Hwi eode ge út on  
wæsten<sup>†</sup> geseon ? winde áwegyd hreed ?

8 Oððe hwi eode ge út geseon ? mann  
hnescum gyrlum geseryðne ? Nú ! ða  
ðe synt hnescum gyrlum geseryðde synt  
on eyninga húsam.

9 Ac hwæt eode ge út witegan geseon ?  
Ic eow seege, eac máran ðonne witegan.

10 Ðes ys sóþlice, be ðam áwryten ys,  
Nú ! ic sende minne engyt beforan ðine  
ansýne, se gegearwaþ ðinne weg beforan  
ðe.

11 Sóþlice ic eow seege, ne áris be-  
twyx wifa bearnum mára Iohaune Ful-  
wilttere ; sóþlice se ðe lessa ys, ys on  
heofena rice him mára.

12 Sóþlice fram Iohannes dagum Ful-  
wiltteres oð ðis heofena rice þolaþ nead,  
and strece nimað ðæt.

13 Sóþlice ealle witegan and é witeg-  
udum oð Iohannes.

14 And gyf ge wyllaþ gelyfan, he ys  
Helias ðe to eumenne ys.

15 Se ðe eáran hæbbe to gehýrynne,  
gehýre.

CHAP. XI. 1 And it is don, when Jhesus hadde cendid, he, comaundyng to his twelue disciplis, passide fro thennes for to preche and teche in the citees of hem.

2 Forsothe when Joon in boondis hadde herd the werkis of Crist, he, sendyng two or three of his disciplis,

3 Seide to hym, Art thou he that art to cummyng, or we abiden an other?

4 And Jhesus answeyng, seide to hem, 3ee goyng telle agein to Joon the thingis that 3e han herde and seen.

5 Blynde men seen, crokid men wandren, mesels ben maad clene, deaf men heeren, dead men risen agein, pore men ben taken to prechyng of the gospel.<sup>†</sup>

6 And he is blessid, that shal nat be slaundrid in me.

7 Sothely hem goyng away, Jhesus biganne for to seye of Joon to the cumpanyes, What thing wenten 3e out for to see in desert? whether a reede wawid with wynd?

8 But what thing wente 3e out for to seen? whether a man clothid with soft thingis? Loo! thei that ben clothid with softe thingis ben in housis of kyngis.

9 But what thing wenten 3e out for to se? whether a prophete? 3e, I seie to 3ou, and more than a prophete.

10 For this is he, of whom it is writyn, Loo! I sende myne aungel before thi face, that shal make redy thi wey bifore thee.

11 Trewly I say to 3ou, ther roose noon more than Joon Baptist amonge children of women; forsothe he that is lesse in the kyngdam of heuenes, is more than he.

12 Sothely fro the days of Joon Baptist til now the kyngdam of heuenes suffreth strengthe,<sup>†</sup> and violent men rauyshen it.

13 For alle prophetis and the lawe til Joon Baptist prophecieden;

14 And 3if 3e wolen resseyuen, he is Ely that is to cume.

15 He that hath eeris of heeryng, heere he.

CHAP. XI. 1 And it cam to passe, when Jesus had ended his preceptes vnto his disciples, he departed thence to preache and teache in there cites.

2 When Jhon beinge in preson herde the workes of Christ, he sent two of his disciples,

3 And sayde vnto him, Arte thou he that shall come, or shall we loke for another?

4 Jesus answered, and sayde vnto them, Go and shewe Jhon what ye have herde and sene.

5 The blind se, the halt goo, the lypers ar clensted, the deaf heere, the ded are reysed vp ageine, and the gospel is preached to the povre.

6 And happy is he, thatt is noott hurte by me.

7 Even as they departed, Jesus began to speake vnto the people of Jhon, What went ye for to se in the wyldernes? went ye out to se a rede waveringe with the wynde?

8 Oder what went ye out for to se? went ye to se a man clothed in soofte rayment? Beholde! they that weare soofte clothing are in kynges howses.

9 Butt what went ye oute for to se? went ye outt to se a prophete? Ye, I saye vnto you, and more then a prophete.

10 For this is he, off whom it is wrytten, Beholde! I sende my messenger before thy face, which shall prepare thy waye before the.

11 Verely Y saye vnto you, amonge the chydren off women arose there not a gretter then Jhon Baptist; not with standinge he that ys lesse in the kyngdom off heven, ys gretter then he.

12 From the tyme off Jhon Baptist hytherto the kyngdom of heven suffreth violence, and they that make vyolence pull it vnto them.

13 For all the prophetes and the lawe prophesyed vnto to tyme of Jhon;

14 Also yf ye wyll receave it, thys ys Helyas which shuld come.

15 He that hath cares to heare, let him here.

16 [We nu galeiko] þata ku[ni? Galeik  
ist barnam] sitandam [in garunsai, yah  
wopyan]dam anþar an]a[r]is, yah qip-  
an]dam,

17 Swiglododum izw[is, yah] ni plinsid-  
edub; huf[um, yah] ni qainodedub.

18 Qam raihtis Iolan[nes nih mat]-  
yands nih drigkan[ds, yah qi]þand, Un-  
hulþ[on habaiþ].

19 [Qam] sa sunus man[s matyands  
yah] drigkands, y[ah qi]þand, Sai! man]-  
na afetya, yah af[drug]kya, [mo]tarye  
frijyonds yah frawaurhtaize. Yah us-  
waurhta gadomida warþ handugei fram  
barnam seinaim.

20 Þanuh dugann idweitya[n] baurg-  
im, in þaimci waurpun þos managistons  
mahteis is, [þatei ni idreigodedun] sik.

21 [Wai þus! Kaurazein, wai þ]us! Bep-  
[saidan; unte ip wa]urþeina [in Tyre yah  
Seidon]e landa mah[teis þos waur]þanons  
in izwis, [airis þ]au in sakkau yah azgon  
[idreig]odedeina.

22 Sweþauh qi[þa izwis], Tyrim yah  
Seidonim [sutizo wa]irþiþ in daga stau-  
[os, þan izwi]s.

23 Yah þu, Kafarna[um, þu und hi]min  
ushauhida, [dalap und haly]a galeipis.  
[Unte yabai in S]audaumyam [wau]rþe-  
[ina m]ahteis, þos waurþanons in izwis,  
aiþþau eis weseina und hina dag.

24 Sweþauh qiþa izwis, þatei airþai  
Saudaumye sutizo wairþiþ in daga stauos,  
þan þus.

25 Inuh yainamma mela andhaf- . . .

16 Sôþlice hwam telle ic ðas eneorysse  
gelice? Heo ys gelice sittendum enapun  
on fôretige, ða hrymæp to hyra efengelice-  
on, and eweðap,

17 We sungun eow, and ge ne frieud-  
un; we ewiddun, and ge ne weopun.

18 Sôþlice Iohannes com ne etende ne  
drincende, and hi eweðun, He hæþf  
deoful-seocnysse.

19 Mannes sunu com etende and dryne-  
ende, and hi eweðap, Hér ys ettul-man,  
and win-drincende, mánfulra and syn-  
fulra freond. And wisdóm ys geriht-  
wisud fram heora bearnum.†

20 Ðá ongan he hyspan ða burga, on  
ðam wærun gedóne manega hys mægena,  
fordam ðe hi ne dydon dæd-bóte.

21 Wá dé! Corozaim, wá dé! Bethsaida;  
fordam gyf on Tyro and Sydone wærun  
gedóne ða mægnu ðe gedóne synt on  
eow, gefyrn hí dydum dæd-bóte on hæran  
and on axan.

22 Ðeah ie seege inc, Tyro and Sydone  
byþ forgyfendlicur on dômes dæg, ðonne  
eow.

23 And ðú, Capharnaum, ewyst ðú byst  
ðú up-áhafen oð heofen? Ae ðú niðer-  
færst oð helle. Fordam gyf on Sodomum  
wéron gedóne ða mægnu, ðe gedóne  
synt on dé, witodlice hí wunedun oð  
ðysne dæg.

24 Ðeah hwædere ic seege eow, ðæt  
Sodom-wara lande byþ forgyfenlicere on  
dômes dæg, ðonne dé.†

25 Se Hælynd ewæþ andswariende, Ie  
andytte dé, drihten heofenes and corþan,  
ðú ðe behýddlyst ðás þing fram wisum  
and gleawum, and onwruge ða lytling-  
um;

26 Swá, fæder, fordam hyt wæs swá  
geewéme befóran dé.

27 Ealle þing me synt gesealde fram  
minum fedyr, and náu man ne can ðone  
sunu, bútum fedyr, ne nán manne ne  
can ðone fedyr, bútum sunu, and ðam  
ðe se sunu wyle onwreon.

28 Cumap to me, ealle ðe swineap, and  
gesýmede synt, and ic eow geblissige.



16 But to whom shal I gesse this generacioun lichy? It is lichy to children sittynge in cheepynge, the whiche, cryynge to her peeris, seien,

17 We han sunge to 3ou, and 3e han nat lippid; we han mourned to 3ou, and 3e han nat weilid.

18 Sothely Joon cam neither etyngne ne drynkyngne, and thei seien, He hath a deuel.

19 The sone of man came etyngne and drynkyngne, and thei seyen, Loo! a man deuourer,<sup>†</sup> and drynker of wyn, and frend of pupicanys and synful men. And wijsdam is iustified of her sonys.

20 Thanne Jhesus began for to seie repreue to citees, in whiche ful maunye vertues of hym ben don, for thei diden nat penaunce.

21 Woo to thee! Corozaym, woo to thee! Bethsaida; for 3if tho vertues that ben don in 3ou hadden ben don in Tyre and Sydon, sum tyme thei hadden don penaunce in haire and asch.

22 Netheles I say, it shal be softer<sup>†</sup> to Tyre and Sydon than to 3ou, in the day of dome.

23 And thou, Capernaum, whether til in to heuen thou shalt be rerid vp? Thou shalt go down til into helle. For 3if the vertues that ben don in thee, hadden be don in Sodom, perauenture thei shulden han dwellid til vn to this day.

24 Netheles Y saye to 3ou, for to the lond of Sodom it shal be softer<sup>†</sup> in the day of dome, than to thee.

25 In the ilk tyme Jhesus answerynge saide, I knowleche to thee, fadir, lord of heuen and erthe, for thou hast hid these thingis fro wijse *men* and ware,<sup>†</sup> and hast shewid hem to lital men;

26 So, fadir, for whi so it was plesynge tofore thee.

27 Alle thingis ben taken to me of my fadir; and no man knewe the sone, no but the fadir, neither eny man knewe the fadir, no but the sone, and to whom the sone wolde shewe.

28 Alle 3e that traueilen, and ben chargid, come to me, and I shal refreshe<sup>†</sup> 3ou.

16 But wheare vnto shall Y lyken this generacion? It ys lyke vnto chyl dren which syt in the markett, and call vnto there felowes, and saye,

17 We have pyped vnto you, and ye have not daused; we have morned vnto you, and ye have not sorowd.

18 For Jhon cam nether eatynge nor drinkynge, and they saye, He hath the devyll.

19 The sonne of man cam eatynge and drynkyngne, and they saye, Beholde! a glutton, and a drynker of wyne, and a frend vnto publicans and synners. And wysdome ys iustified off her chyl dren.

20 Then began he to vpbraid the citees, in which most of his miracles were don, because they did not repent.

21 Wo be to the! Chorasin, wo be to the! Betzaida; for if the miracles which wer shewd in you had bene done in Tyre and Sidon, they had repented longe agon in sack cloth and asshes.

22 Neverthelesse Y say to you, it shall be esier for Tyre and Sidon at the day of iudgment, then for you.

23 And thou, Capernaum, which art lift vp vnto heuen, shalt be thrust doune to hell. Ffor if the miracles which have bene done in the, had bene shewed in Zodom, they had remayned to this daye.

24 Neverthelesse I say vnto you, it shall be easiar for Zodom in the day of iudgement, then for the.

25 Then Jesus answered and sayd, I prayse the, o father, lorde of heven and erth, because thou hast hid these thynges from the wyse and prudent, and hast opened them vnto babes;

26 Even so, father, for so it pleased the.

27 All thynges are geven vnto me of my father; and no man knoweth the sonne, but the father, nether knoweth eny man the father, save the sonne, and he to whome the sonne will open hym.

28 Come vnto me, all ye that labour, and ar laden, and Y will ese you.

29 Nimað min geoe ofer eow, and leorn-iaþ æt me, forðan ic com bilwite and eadmôd on heortan; and ge gemétaþ reste cowrum sáwlum.

30 Sôþlice min geoe ys wynsum, and min byrdyn ys leoht.

CHAP. XII.† 1 Se Hælynd fór on reste-dæge ofyr æeyras; sôþlice hys leorning-eihtas hingryde, and hig ongunnun plucciam ða ear, and etan.

2 Sôþlice ða ða Sundor-hálgan ðæt gesáwon, hi cwædon to him, Nú! ðine leorning-eihtas dôþ ðæt him álfýfd hys reste-dagum to dónne.

3 And he cwæþ to him, Ne rædde ge hwæt Dauid dyde, ða hyne hingrede, and ða ðe mid hym wærun?

4 Hú he incode on Godes hús, and æt ða offring-hláfás, ðe nærum him álfefede to etynne, ne ðam ðe mid him wærun, bútan ðam sacerdum ánum?

5 Oððe ne rædde ge on ðære æ, ðæt ða sacerdas on resté-dagum on ðam temple gewemmaþ ðone reste-dæg, and synt bútan leahre?

6 Ic seege sôþlice eow, ðæt ðes ys mærra ðonne ðæt tempel.

7 Gyf ge sôþlice wistun, hwæt ys, Ic wylle mild-heortnesse, and ná onsegd-nysse, ne genydrude ge æfre unscyldige.

8 Sôþlice mannes sunu ys eac reste-dæges hláford.

9 Ðá se Hælend ðanun fór, he com into hyra gesomnunge.

10 Ðá wæs ðær án man se hæfde forseruncene hand. And hi áhsudon hyne, ðus cweðende, Ys hyt álffed to hælenne on reste-dagum? ðæt hi wréhton hyne.

11 He sáede him sôþlice, Hwylc man ys of eow ðe hæbbe án sceap, and gyf ðæt áfýþ reste-dagum on pytt, hú ne nimþ he ðæt, and hefþ hyt upp?

12 Witodlice micle má mann ys sceápe

29 Take 3e my 3oc vpon 3ou, and lerne 3e of me, for I am mylde and mecke in herte; and 3e shulen fynde reste in 3oure soulis.

30 For my 3oc is swete,<sup>†</sup> and my charge list.<sup>†</sup>

29 Take my yoke on you, and lerne of me, for Y am meke and loly in herte; and ye shall fynde ese vnto youre soules.

30 For my yoke is easy, and my burden is light.

CHAP. XII. 1 In that tyme Jhesus wente by cornys on the sabot day; forsothe his disciplis, hungrynge, bigunnen to pluc eris of corn, and to etc.

2 Sothely Pharisees seeynge, seiden to hym, Loo! thi disciplis don that thing that is nat leeful to hem to do in sabothis.

3 And he seide to hem, Whether 3e han nat rad, what Dauith didde, when he hungrynge, and thei that weren with hym?

4 Hou he entride in to the hous of God, and ete loouis of proposioun,<sup>†</sup> the whiche loouis was nat leeful to hym to eet, nether to hem that weren with hym, no but to prestis only?

5 Or whether 3e han nat rad in the lawe, for in sabothis prestis in the temple defoulen the sabothis, and thei ben with outen grete synne?

6 Sothely Y saye to 3ou, for this is more than the temple.

7 Forsothe 3if 3e wisten, what it is, I wole mercy, and nat sacrifice, 3e shulden neuer han condempnyd innocentis.

8 Trewly manny's sone is, 3he, lord of the sabot.

9 And whenne he passide thennus, he came in to the synagoge of hem.

10 And loo! a man hauynge a drye hond. And thei axiden hym, saynge, 3if it is leeful to heele in the sabot? that thei shulden acuse hym.

11 Sothely he seide to hem, Who shal be a man of 3ou, that hath oo sheep, and 3if it shal falle down in to a dike in the sabotis, whether he shal nat holde, and lift it vp?

12 Hou moche more is a man betre

CHAP. XII. 1 In that tyme went Jesus on the sabot day thorow the corn; and his disciples wer anhongred, and began to plucke the eares off coorne, and to eate.

2 When the Pharises had sene that, they sayde vnto him, Behold! thy disciples do that which is not lawfull to do upon the saboth day.

3 He sayde vnto them, Have ye nott reed, whatt David did, when he was anhungered, and they alsoo which were with hym?

4 Howe he entred into the housse of God, and ate the halowed loaves, whiche wernot lawfull ffor hym to eate, nether ffor them which were with hym, but only for the prestes?

5 Or have ye not reed in the lawe, howe that the prestes in the temple breake the saboth daye, and yet are blamlesse?

6 But I saye vnto you, that here is one greater then the temple.

7 Wherefor if ye had wist, what this saynge meneth, I requyre mercy, and not sacrifice, ye wold never have condemned inocentes.

8 For the sonne off man is lord even off the saboth daye.

9 And he departed thence, and went into their sinagoge.

10 And beholde! there was a man whiche had his hande dryed vp. And they axed hym, saynge, Ys yt lawfull to heale upon the saboth daye? because they myght acuse him.

11 And he sayde vnto them, Whyche ys he a monge you, iff he had a shepe, fallen into a pitt on the saboth daye, that wolde not take hym, and lyft hym out?

12 And howe moche ys a man better

betera? Witodlice hyt ys álýfed on restedagum wel to dónne.

13 Ðá cwæþ he to ðam menn, Aþene ðine hand. And he hí áþenede; and heo wæs hál geworden swá seo óðer.†

14 Ða Sunder-hálgan eodun ðá út sóþlice, and worhton geþeahht ongén hyne, hú hí hyne forspildon.

15 Se Hælend sóþlice ðæt wiste, and fêrde ðanon; and him fyligdon mycel mænigeo, and he hælde hig ealle.

16 And bebed him, ðæt hig hyt nánum men ne sædon;

17 Ðæt wære gefylled, ðæt ðe gecweden wæs þurh Isaiam, ðone witegan, ðus cweðende,

18 Hér is mín enapa, ðone ic geceas, mín gecorena, on ðam wel-gelicode minre sáwle; ic ásette minne gást ofer hyne, and dóm he bodap þeodum.

19 Ne flit he, ne he ne hrýmþ, ne nán man ne gehýrþ hys stenne on strætom.

20 To-ewysed hreod he ne forbrytt, and smeocende flex he ne ádwæscþ, ærðam ðe he áworpe dóm to sige;

21 And on hys naman þeoda gehyhtap.†

22 Ðá wæs him broht án deofol-seoc man, se wæs blind and dumb; and he hyne hælde, swá ðæt he spræc, and ge-seah.

23 And ða menigeo ealle wundruden, and cwædon, Cweðe we is ðes Dauides sunu?

24 Sóþlice ðá ða Sundor-hálgan ðis gehýrdon, ðá cwædon hig, Ne ádrifþ ðes deoflu út, búton þurh Belzebub, deofla caldre.

25 Se Hælend sóþlice wiste hyra gepancas, and cwæþ to him, Ælc rice ðe byþ twýráede on him sylfum, byþ to-worpen, and ælc ceaster, oððe hús, ðe byþ widerweard ongén hyt sylf, hyt ne stent.

26 And gyf se deoful ádrifþ út ðone deoful, hig beoþ to-dælede; hú mæg ðonne hys rice standan?

27 And gyf ic þurh Belzebub ádrife út

than a shepe? And so it is leeful to do good in the sabot.

13 Thanne he seide to the man, Strecche forth thin hond. And he streizte forth; and it is restorid to helthe as the tother.

14 Forsothe Pharisees goynge out, maden a counsel azeins hym, hou thei shulden leese hym.

15 Sothely Jhesus witynge, wente away thennes; and many sueden hym, and he helide hem alle.

16 And he comaundide to hem, that thei shulden nat make hym opyn;†

17 That that thing shulde be fulfilled, that was said by Ysay, the prophete, seyenge,

18 Loo! my chosen child, whom I haue chosen, my derlyng, in whom it hath wel plesid to my soule; I shal putte my spirit on hym, and he shal telle dome to heithen men.

19 He shal nat stryue, ne crye, nether eny man shal here his voice in stretis.

20 He shal nat breke to gidre a schaken reed, and he shal nat quenche smokynge flax, til that he cast out dome to victorie;

21 And hethen men shulen hope in his name.

22 Thanne a blynd man and dounb, hauynge a deuel, was offrid vp to hym; and he helide hym, so that he spac, and say.

23 And alle the cumpanyes wondreden, and saiden, Wher this be the sone of Dauith?

24 But the Pharisees, herynge, seiden, He this castith not out feendis, no but in Belzabub, prince of feendis.

25 Sothely Jhesus, witynge her thouztis, seide to hem, Eche kyngdam departid azeins hym self, shal be desolat,† and eche citee, or hous, departid azeins it self, shal nat stonde.

26 And 3if Sathanas castith out Sathanas, he is departid azeins hym self; therefore hou shal his kyngdam stonde?

27 And 3if I in Belzabub cast out

then a shepe? Wherefore it ys lefull to do a good dede on the saboth daye.

13 Then sayde he to the man, Stretch forth thy hand. And he stretched it forth; and yt was agayne made even as whole as the other.

14 Then the Faryses went forth, and toke counsell agaynst hym, howe they myght destroye hym.

15 When Jesus knewe that, he departed thence; and moche people folowed him, and he healed them all.

16 And charged them, that they shulde not make him knowne;

17 To fulfyll that which was spoken by Esay, the prophet, which sayeth,

18 Beholde! my sonne, whom I have chosen, my derlinge, in whom my soule hath had delite; I wyll put my sprete on him, and he shall shewe iudgement to te gentyls.

19 He shall not stryve, he shall not crye, nether shall eny man here hys voyce in te streetes.

20 A brosed rede shall he not breaeke, and flaxe that begynneth to burne he shall not quenche, tyll he sende forth iudgement vnto victory;

21 And in hys name shall the gentyls truste.

22 Then was brought to hym, won possessed with a devyll, whych was both blynde and domne; and he healed him, insomuch that he which was blynd and domne both spake, and sawe.

23 And all the people were amased, and sayde, Ys not this the sonne of David?

24 When the Pharises herde that, they sayde, He dryveth the devyls no nother wise oute, but by the helppe off Belsebub, the chefe of the devylls.

25 But Jesus knewe their thoughtes, and sayde to them, Every kyngdom devided with in it sylfe, shalbe desolate, nether shall eny cite, or housholde, devyded ayenst it sylfe, contynue.

26 So if Satan cast out Satan, then ys he devyded ayenst him sylfe; howe shall then hys kyngdom endure?

27 Allso yf Y by the helppe of Belze-

deofla, þurh hwæne áhrifaþ cowre bearn ?  
Forðam hig sylfe beoþ cowre déman.

28 Gyf ic sóþlice on Godes Gáste á-  
wurpe deoflu, witodlice on cow becymþ  
Godes rice.

29 Odðe hú mæg man ingán on stranges  
hús, and hys fata hýne bereafian, búton  
he gelinde árest ðone strangan, and  
ðonne hys hús bereafige ?†

30 Se ðe nys mid me, he is ongén me ;  
and se ðe ne gaderað mid me, he  
to-wyrpþ.

31 Forðam ic seege cow, æle synn  
and bysmur-spræc byþ forgyfen man-  
num, sóþlice ðæs Hálgan Gástes bysmur-  
spræc ne byþ forgyfen.

32 And swá hwyle swá ewyþ word on-  
gén mannes sunu, him byþ forgyfen ; se  
ðe sóþlice ewyþ ongén Háligne Gást, ne  
byþ hyt hym forgyfen, ne on ðisse wor-  
ulde, ne on ðære toewardan.

33 Odðe wyrcæþ gód treow, and hys  
weastm góðne ; odðe wyrcæþ yfel treow,  
and hys wæstm yfelne ; witodlice be ðam  
weastinne byþ ðæt treow oncnáwen.

34 Lá ge nædrena cynryn, hú mágon  
ge gód sprecean, ðonne ge synt yfele ?  
Sóþlice of ðære heortan willan se mup  
spicþ.

35 Gód mann sóþlice of góðum gold-  
horde bringþ gód forþ, and yfel mann of  
yfelum gold-horde bringþ yfel forþ.

36 Sóþlice ic seege cow, ðæt ælc ídel  
word ðe menn sprecaþ, hī ágyldaþ ge-  
scead be ðam on dómes dæge ;

37 Sóþlice of ðinum wordum ðú byst  
geryhtwisod, and of ðinum wordum ðú  
byst genyðerod.†

38 Ðá andswarodun hym sume ða béc-  
cras and ða Sundor-hálgan, ðus cweð-  
ende, Láreow, we wyllaþ sum tácn of ðe  
geseon.

39 He andswarode hym and cwæþ,  
Yfel encorys and forliger sécþ tácn, and

deuelis, in whom<sup>t</sup> 3oure sonys casten out? Therefore thei shulen ben 3oure domys men.

28 Forsothe 3if I in the Spirit of God caste out fendis, therfore the kyngdam of God is cummen in to 3ou.<sup>t</sup>

29 Ether hou may eny man entre in to the hous of a stronge man, and take away his vesselis, no but first he shal bynde the stronge man, and than he shal rauyshe his hous?

30 He that is nat with me, is azeinus me; and he that gadrieth nat to gidre with me, scatrieth abroad.

31 Therefore Y seye to 3ou, al synne and blasfemye shal be for3ouen to men, but the spirit of blasfemye shal nat be for3ouen.

32 And who euere shal seie a word azeins mannys sone, it shal be for3ouen to hym; forsothe he that shall seye a word azeins the Holy Goost, it shal nat be for3ouen to hym, nether in this world, ne in the tother.

33 Ether make 3e the tree good, and his fruyt good; ether make 3e the tree yuel, and his fruyt euyl; forsothe a tree is knowen of the fruyt.

34 3e generacioun of eddris, howe mowe 3e speke good thingis, when 3e ben yuel? Sothely the mouth spekith of the grete plente of the herte.

35 A good man brenghith forth good thingis of good tresoure, and an yuel man bryngith forth yuel thingis of yuel tresour.

36 Forsothe Y seie to 3ou, for whi of euery ydel word that men speken, thei shul 3elde resoun therof in the day of dome;

37 For of thi wordis thou shalt be iustified, and of thi wordis thou shalt be dampnyd.

38 Thanne sume of the scribes and Pharisees answereden to hym, seyinge, Maistre, we wolden se a tokne of thee.

39 The whiche answeyngse seith to hem, An iuel generacioun and auoutreere sekith a tokne, and tokne shal nat be

but cast out devyls, by whose helpe do youre children cast them out? Therefore thei shalbe youre iudges.

28 But if I cast out the devyls by the Sprete of God, then ys the kyngdom of God come on you.

29 Other howe can a man enter into a mighty mannes housse, and violently take away his godes, excepte he fyrst bynde the stronge man, and then spoyle hys housse?

30 He thatt ys not with me, ys agaynst me; and he that gaddereth not with me, scattereth abroad.

31 Wherfore I say vnto you, all maner off synne and blasphemy shalbe forgiven vnto men, but the blasphemy against the Holy Goost shall not be forgiven vnto men.

32 And whosoever speaketh a worde agaynst the sonne off man, it shalbe forgiven him; but whosoever speaketh agaynst the Holy Goost, yt shall not be fforgiven hym, no, nether in this worlde, nether in the worlde to come.

33 Other make the tree good, and his frute good also; or els make the tree evyll, and his frute evyll also; for the tree ys knowen by hys frute.

34 O generacion of vipers, howe can ye saye well, when ye youre selves are evyll? For of the abundance of the hert the mouthe speaketh.

35 A good man oute of the good treasure of hys hert bryngeth forth good thynges, and an evyll man out off his evyll treasure bryngeth forthe evyll thinges.

36 But I say vnto you, that of every ydell worde that men shall have spoken, they shall geve a countes at the daye off iudgement;

37 For by thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned.

38 Then answered certayne off the scribes and off the Pharises, saynge, Master, we wolde fayne se a sygne off the.

39 He answered them saynge, The evyll and advoutrous generacion seketh a sygne, but there shall no sygne be

hyre ne biþ nán tǣcn geseald, búton Ionas tǣcn, ðæs witegan.

40 Witodlice swá swá Ionas wæs on ðæs hwæles innobe þrý dagas and þreo niht, swá byþ mannes sunu on eorþan heortan þrý dagas and þreo niht.

41 Niniuetisee veras árisaþ on dóme mid ðysse eneorysse, and hig genyðeriaþ hig ; forðam ðe hig dydon dæd-bóte on Ionas bodunge, and ðes is mára ðonne Ionas.

42 Súþ-dǣles cwén árist on dóme mid ðisse encorysse, and heo genyðeraþ hig ; forðam ðe heo com fram landes gemærum, to gehýranne Salomones wisdóm and ðes is mára ðonne Salomon.

43 Sóþlice ðonne se unelǣna gást út-færþ fram menn, he grǣþ geond drige stówa, sécende reste, and he ne gemét.

44 ðonne cwyp he, Ic gecyrr on mín hús, ðanon ic út-code. And cumende he gemét hyt aentig, and geclǣnsod mid besnum, and gefrætwod.

45 ðonne grǣþ he, and him to-genimþ scofun óðre gastas, wýrsan ðonne he ; and ingangendé hig eardigeaþ ðær. And ðonne wurðað ðæs mannes ýtemestan wýrsan ðonne ða ærran. And swá byþ ðysse wyrrestan eneorysse.

46 Ðá he ðás þing ðá gyt spræc to ðam mænegum, ðá stóð hys módor and his gebróðra ðær úte, sécende spræcon to him.

47 Sóþlice ðá cwæþ sum to him, Witodlice! ðin módur and ðine gebróðra standað hér úte, ðé sécende.

48 And he andswarode hym seegendum, and cwæþ, Hwyle ys mín módur? and hwyle synt míne gebróðra?

49 And he ápenude hys hand on his leorning-enihtas, and cwæþ, [Hér is mín móder and míne gebróðru ;<sup>†</sup>]

50 Witodlice swá hwyle swá wyreþ mines fæder willau ðe on heofenan is, he is mín bróður, and mín swustor, and módor.



3ouen to it, no but the tokne of Jonas, the prophete.

40 For as Jonas was in the womb of a whall three days and three nyghtis, so manuss sone shal be in the herte of the erthe three days and three nyghtis.

41 Men of Nynyue shal ryse in dome with this generacioun, and shulen condempne it; for thei diden penaunce in the prechyng of Jonas, and loo! here *is* more than Jonas.

42 The queen of the south shal ryse in dome with this generation, and shal condempne it; for she came fro the eendis of the erthe, for to here the wisdom of Salomon, and loo! heere *is* more than Salomon.

43 Forsothe whan an vnelene spirit shal go out fro a man, he goth by drye places, seekyng reste, and he fyndyth nat.

44 Thanne he saith, I shal turne azein in to my hous, fro whennys Y came out. And he cummyng fyndith it voide, leysid with bismes, and maad faire.

45 Thanne he goth, and takith seven other spiritis with hym, worse than hym self; and thei entryng yn dwellen there. And the last thingis of that man ben maad worse than the former. So it shal be and to this worst generacioun.

46 3it hym spekyng to the cumpanyes of peple, loo! his modir and his bretheren stoden with outeforth, seekyng for to speke to hym.

47 Sothely sum man saide to hym, Loo! thi modir and thi brethren stonden with outforth, seekyng thee.

48 And he, answeyng to the man seiynge to hym, seith, Who is my modir? and who ben my brethren?

49 And he holdyng forth his hond in to his disciples, seide, Loo! my modir and my bretheren;

50 Treuly whoeuer doth the wil of my fadir that is in heuenes, he is my brother, suster, and modir.

geven to them, but the signe of the prophete, Ionas.

40 For as Ionas was thre days and thre nyghtes in the whales belly, soo shall the sonne of man be thre days and thre nyghtes in the hert of the erth.

41 The men of Ninivite shall rise at the day of iudgement with this nacion, and condemme them; for they repented at the prechyng of Jonas, and beholde! a greater then Jonos ys here.

42 The queene of the south shall ryse at the day of iudgement with this generacion, and shall condemme them; for she cam from the vtmost parties of the worlde, to heare the wisdom of Solomon, and behold! heere is a greater then Solomon.

43 When the vnelene sprete is gone out of a man, he walketh throughout dry places, seking reest, and fyndeth none.

44 Then he sayeth, I will retourne ageyne into my housse, from whence I cam out. And when he is come he fyndeth the housse empty, and swepte, and garnished.

45 Then he goeth his waye, and taketh seven spretes, worsse then hym silfe; and so entre they in and dwell there. And the ende of that man is worsse then the beginnyng. Even so shall it be to this frowarde nacion.

46 Whill he yet talked to the peple, beholde! hys moder and his brethren stode with out the dores, desyryng to speake with him.

47 Then won said vnto him, Behold! thy moder and thy brethren stond without, desyryng to speke with the.

48 He answered, and sayd to him that tolde him, Who is my mother? or who are my brethren?

49 And he stretched forth his hond over his disciples, and sayd, Behold! my moder and my brethren;

50 For whosoever fulfilleth my fathers will whiche is in heven, he is my brother, my suster, and my moder.

CHAP. XIII. 1 On ðam ðage ðam Hælcende út-gangendum of huse, he sæt wið ða sæc.

2 And mycle mænigeo wæron gesamnode to hym, swá ðæt he eode on secp and ðær sæt ; and call seo mænigeo stóð on ðam waroþe.

3 And he spræc to him fela on bigspellum, eweðende, Sôþlice ! út-eode se sæðere<sup>†</sup> hys sæd to sáwenne.

4 And ðá ðá he seow, sume hig feollon wið weg, and fuglas comun, and æton ða.

5 Sôþlice sume feollon on stænilite, ðær hyt næfde mycle eorþan ; and hrædlice up-sprungon, forðam ðe hig næfdon ðære eorþan dýpan.

6 Sôþlice up-sprungene sunnan, hig á-drúwudon, and forseruncon, forðam ðe hig næfdon wyrtrum.

7 Sôþlice sume feollon on þornas ; and ða þornas weoxon, and forþrysmudon ða.

8 Sume sôþlice feollon on góde eorþan, and sealdon weastm ; sum hund-fealdne, sum sixtig-fealdne, sum þrittig-fealdne.

9 Se ðe hæbbe earan to gehýrenne, gehýre.

10 And ðá genealæhton his leorning-euhtas and ewædon to hym, For hwig spyest ðú to hym mid bigspellum ?

11 Ðá andswarode he hym, Forðam ðe eow is geseald to witanne heofena rices gerýnu ; and him nys nā geseald.

12 Sôþlice ðam ðe hæfþ him byþ geseald, and he hæfþ ; sôþlice se ðe næfþ, and ðæt ðe he hæfþ him biþ ætbroden.

13 Forðam ic spræc to him mid bigspellum, forðam ðe lóciende hig ne geseoþ, and gehýrende hig ne gehýraþ, ne ne ongytaþ ;

14 Ðæt on him sý gefylled Esaías witegung, Of gehýrnysse ge gehýraþ, and ge ne ongytaþ ; and lóciende ge geseoþ, and ge ne geseoþ ;

15 Sôþlice ðises folces heorte is áhyrd, and hig heflice mid earum gehýrdon,

CHAP. XIII. 1 In that day Jhesus goynge out of the hous, sat besidis the see.

2 And manye companyes of peple ben gedrid to hym, so that he steyinge vp in to a boot sat; and al the companye stode in the brynke.

3 And he spak to hem many thingis in parablis, seiynge, Loo! he that sowith, goth out to sowe his seed.

4 And the while he soweth, sum felden byside the weye, and briddis of the eyre camen, and eeten hem.

5 Sothely other *seedis* felden into stony placis, wher thei hadden nat moche erthe; and anon thei ben sprungen vp, for thei hadde nat depnesse of erthe.

6 Sothely the sunne sprung vp, thei swaliden,<sup>†</sup> and for thei hadden nat roote, thei drien vp.

7 Forsothe other *seedis* felden amonge thornis; and the thornis wexen vp, and strangliden hem.

8 But other *seedis* felden in to good lond, and 3auen fruyt; sume an hundred fold, another sexti fold, another thritti fold.

9 He that hath eris of heerynge, heere he.

10 And disciplis cummynge to seiden to hym, Whi spekest thou in parablis to hem?

11 The whiche answeyng seith to hem, For to 3ou it is 3ouen for to knowe the mysterie<sup>†</sup> of the kyngdam of heuenes; but it is nat 3ouen to hem.

12 For it shal be 3ouen to hym that hath, and he shal have plentee; trewly who that hath nat, that thing that he is seen to haue shal be taken away fro hym.

13 Therefore I speke to hem in parablis, for thei seeynge see nat, and thei heerynge heeren nat, nether vnderstonden;

14 That the prophecie of Ysay seiynge be fulfillid in hem, With heerynge 3e shulen heere, and 3ee shulen nat vnderstonde; and 3ee seeynge siulen see, and 3ee shulen nat see;

15 For the herte of this peple is enfattid, and thei herden greuously with

CHAP. XIII. 1 The same daye went Jesus out off the housse, and sat by the see syde.

2 And moch people resorted vnto him, so gretly that he went and sat in a shyppe; and all the people stode on the shoore.

3 And he spake many thynges to them in similitudes, sayinge, Beholde! the sower wentt forth to sowe.

4 And as he sowed, some fell by the wayes syde, and the fowles cam, and deuoured it vppe.

5 Some fell upon stony grounde, where it had not moche erth; and a non it spronge vppe, because it had no dept off erth.

6 And when the sun was vppe, hitt caught heet, and for lake off rotyng, wyddred awaye.

7 Some fell amonge thornes; and the thornes arose, and chooked it.

8 Parte fell in goode grunde, and broght forth good frute; some an hundred fold, some fifty fold, some thyrty folde.

9 Whosoever hath cares to heare, let him heare.

10 And hys disciples cam and sayde to him, Why speakest thou to them in parables?

11 He answered and sayde vnto them, Hit is geuen vnto you to knowe the secrettes off the kyngdom of heuen; but to them it is not geuen.

12 For whosom ever hath to him shall hit be geuen, and he shall have aboundance; but whosoever hath not, from him shalbe takyn awaye even that same that he hath.

13 Therefore speake Y to them in similitudes, for though they se, they se not, and hearinge they heere not, nether vnderstonde;

14 And in them ys fulfilled the prophecy of Esay which prophesi sayth, With youre eares ye shall heere, and shall not vnderstonde; and with youre eyes ye shall se, and shall not perceave;

15 For this peoples hert ys waxed grosse, and their eares were dull of

and hyra éagan beclýsdon, ðe-læs hig æfre mid eagan geseon, and mid earum gehýron, and mid heortan ongyton, and sin gecyrrede, and ic hig gehæle.

16 Sôþlice eadige synt eowre eagan forðam ðe hig geseoþ, and eowre earan forðam ðe hig gehýraþ.

17 Sôþlice on eornust ic eow seege, ðæt manega witegan and rihtwise gewilnuden ða þing to geseonne ðe ge geseoþ, and hig ne gesáwon, and gehýran ða þing ðe ge gehýraþ, and hig ne gehýrdon.

18 Gehýre ge sôþlice ðæs sáwendan bigspell.

19 Ælce ðæra ðe Godes wurd gehýrþ, and ne ongyt, ðonne cymþ deoful, and bereafaþ ðæt on hys heortan ásáwen is; ðæt is se ðe wið ðone weg ásáwen is.

20 Sôþlice se ðe ofer ðone stán ásáwen is, ðis is se ðe ðæt Godes wurd gehýrþ, and hrædlice ðæt mid blisse onfehþ.

21 Sôþlice hyt næfþ ðone wyrtrum on him, ac is hwilwendlic. Gewordenre gedréfednesse and eltnesse for ðam wurde, hrædlice hig beoþ ge-untreowsode.

22 Sôþlice ðæt ðe ásáwen is on þornum, ðæt is se ðe ðæt wurd gehýrþ, and ðonne eornfullness ðisse worulde, and leasung ðissa woruld-welena forþrysmiaþ ðæt wurd, and hit is bútan weastme geworden.

23 Sôþlice ðæt ðe ásáwen wæs on ðæt góde land, ðæt is se ðe ðæt wurd gehýrþ, and ongyt, and ðone weastm bringþ. And ðonne déþ sum hundfealdne, sum sixti-fealdne, sum þritti-fealdne.

24 He rehte him ðá óðer bigspel, and ðus ewæþ, Heofena rice is geworden ðam men gelic, ðe seow gód sáed on his æcyre.

25 Sôþlice, ðá ða men slépon, ðá com his feonda sum, and ofer-seow hit mid eoccele on middan ðam hwaete, and ferde ðanon.

26 Sôþlice ðá seo wurt weox, and ðone

eris, and thei han closid her cezen, that sum tyme thei see with cezen, and with eris heeren, and vnderstonde in herte, and thei ben to gidre turned, and I heele hem.

16 Forsothe 3oure cezen that seen *ben* blessid, and 3oure eris that heeren.

17 Forsothe I saye trewthe to 3ou, for many prophetis and iuste men couciden to see thoo thingus that 3ee seen, and thei saien nat, and to heeren thoo thingis that 3ee heeren, and thei herden nat.

18 Therefore heere 3e the parable of the sowynge *man*.

19 Eche that heerith the word of rewme, and vnderstonde nat, the yuel spirit cometh, and rauyschith that that is sowyn in his herte; this is that is sowed besidis the weye.

20 Sothely he that is sowed on the stoon, this it is, that heerith the word of God, and anon with ioye takith it.

21 Forsothe he hath nat roote in hym self, but it is temporal.<sup>†</sup> Forsothe tribulacioun and persecucioun maad for the word, anon he is selaudrid.

22 Bot he that is sowed in thornys, is this that herith the word, and the bysynesse of this world, and the falsness of ritchessis stranglith the word, and it is maad with outen fruyt.

23 Bot he that is sowed in to good lond, is this that herith the word, and vnderstonde, and bryngthe forth fruyt. And sothely sume makith an hundredfold, treuly another sixtyfold, forsothe another thritifold.

24 Another parable Jhesus putte forth to hem, seynge, The kyngdam of heuenes is maad liche to a man, that sew good seed in his feeld.

25 But, when men slepten, his enmye came, and sew aboue dernel<sup>†</sup> in the midil of whete, and wente away.

26 Sothely when the herbe hadde

herynge, and their eyes have they closed, lest they shulde se with their eyes, and heare with their eares, and shuld vnderstonde with their hertes, and shulde tourne, that Y myght heale them.

16 But blessed are youre eyes for they se, and youre eares for they heare.

17 Verely Y say vnto you, that many prophetes and perfaicte men have desired to se tho thinges which ye se, and have not sene them, and to heare tho thinges which ye heare, and have not herde them.

18 Heare ye therefore the similitude off the sower.

19 When a man heareth the worde of the kingdom, and vnderstonde it not, there cometh the evyll man, and catcheth awaye that which was sowne in hys hert; and thys is he which was sowne by the waye syde.

20 But he that was sowne in the stony grunde, ys he, which heareth the worde of God, and anon with ioye receaveth it.

21 Yet hath he no rottes in him selfe, and therefore he dureth but a season. For as sone as tribulation or persecucion aryseth because of the worde, by and by he falleth.

22 He that was sowne amonge thornes, ys he that heareth the worde off God, but the care off this worlde, and the dissaytfulnes off ryches choke the worde, and so ys he made vnfrutfull.

23 He which is sowne in the good grunde, ys he that heareth the worde, and vnderstonde it, which also bereth frute. And bringeth forth, some an hundred folde, some fyfty folde, and some thyrty folde.

24 Another similitude put he forth vnto them, saynge, The kyngdom off heven ys lyke vnto a man, which sowed good seede in his felde.

25 Butt, whyll men shlepte, ther cam his foo, and sowed tares amonge the wheate, and went his waye.

26 When the blade was spronge vp, and

weastm brohte, ðá æteowde se coccel hine.

27 Ðá eodon ðæs hláfordes þeowas, and ewádon, Hláford, hú ne seow ðú góð sæd on ðinum æcere? hwanon hæfde he coccel?

28 Ðá ewæþ he, Ðæt dyde unholdmann. Ðá ewádon ða þeowas, Wylt ðú we gáþ, and gaderiaþ hig?

29 Ðá ewæþ he, Nese, ðe-læs ge ðone hwaete áwurtwalion ðonne ge ðone coccel gaderiaþ.

30 Lætaþ ægðer weaxan oð ríp-tíman; and on ðam ríp-tíman ic seege ðam rípcrum, Gadriaþ ærest ðone coccel, and bindaþ sceaf-mælum to forbærnenne, and gadriaþ ðone hwaete into minum berne.

31 He rehte him ðá gyt óðer bigspel, ðus ewedende, Heofena rice is geworden gelic senepes corne, ðæt seow se man on hys æcre.

32 Ðæt is calra sæda læst, sóþlice ðonne hit wyxþ, hit is calra wyrta mást, and hit wyrþ treow; swá ðæt heofnan fulhas cumað, and earðiaþ on his bogum.

33 He spræc to him óðer bigspel, and ðus ewæþ, Heofena rice is gelic ðam beorman, ðone ðæt wif onfeng, and behýdde on þrim gemetum melwes, oð he wæs call áhafen.

34 Ealle ðás þing se Hælend spræc mid bigspellum to ðam weredum, and nán þing ne spræc he bútan bigspellum,

35 Ðæt wære gefylled ðæs witegan ewyde, Ic átýne minne múþ mid bigspellum; ic bodige ðigelnesse fram midðan-eardes gesetednesse.

36 He forlét ðá ða mænigeo, and com to his inne; and ðá genealæhton to him his leorning-cnihtas, and ewádon, Árecc us ðæt bigspell ðæs hwaetes and ðæs cocceles.

growid, and maad fruyt, thanne the dernel<sup>†</sup> apperiden.

27 Forsothe the seruauntis of the husbandeman comynge niȝ, seiden to hym, Lord, wher thou hast nat sowed good seed in thi feeld? wher of than hath it dernel?<sup>†</sup>

28 And he seith to hem, The man emnye hath don this thing. Trewly the seruauntis seiden to him, Wolt thou we go, and gedren hem?

29 And he saith, Nay, lest perauenture ȝe gedrynge dernel<sup>†</sup> draw vp by the roote togidre with hem and the whete.

30 Suffre ȝe hem bothe wexe til to ripe corne; and in tyme of ripe corn I shal seie to reperis, First gedre ȝee to gedre dernel<sup>†</sup>, and byndeth hem to gidre in knytechis<sup>†</sup> for to be brent, but gedere ȝe whete in to my berne.

31 An other parable Jhesus putte forth to hem, seiynge, The kyngdam of heuenes is like to a corn of seneuey, the whiche a man takynge sewe in his feeld.

32 The whiche trewly is leest of alle seedis, but when it hath wexen, it is most of alle wortis, and is maad a tree; so that briddis of the eyre cummen, and dwellen in bowis<sup>†</sup> therof.

33 An other parable Jhesus spac to hem, The kyngdam of heuenes is lie to soure dowȝ, the whiche taken, a woman hidde in three mesuris of meece, til it were al sowrdowid.

34 Jhesus spac alle these thingis in parablis to the companyes of peple, and he spac nat to hem with outen parablis,

35 That it shulde be fulfillid, that thing that is seid by the prophete, seiynge, I shal opyn my mouth in parablis; I shal bolke out<sup>†</sup> hid thingus fro makynge of the world.

36 Thanne the companyes laft, he came into an hous; and his disciplis camen niȝ to hym, seiynge, Expoune to vs the parable of dernelis<sup>†</sup> of the feeld.

had brought forth frute, then appered the tares also.

27 The seruautes cam to the householder, and sayde vnto him, Syr, sowedest not thou good seed in thy closse? from whence then hath it tares?

28 He sayde to them, The envious man hath done this. Then the seruautes sayde vnto hym, Wylt thou then that we go, and gader it?

29 And he sayde, Nay, lest whyll ye go aboute to wede out the tares ye plucke vppe also with them the wheate by the rottes.

30 Let bothe growe to gether tyll harvest come; and in time of harvest I wyll saye vnto my repers, Gadther ye fyrst the tares, and bynd them in sheves to be brent, but gadther the wheete in to my barne.

31 Another parable he putt forthe vnto them, saynge, The kyngedom of heven ys lyke vnto a grayne of mustard seede, whych a man taketh and soweth in his felde.

32 Whych ys the leest of all seedes, but when it is growne, it is the greatest amonge yerbes, and is a tree; so that the bryddes of the aier come, and bylde in te branches of it.

33 Anothere similitude sayde he to them, The kyngdome of heven ys lyke vnto leuen, which a woman toke, and hyd in iij peeces off meece, tyll all was leuended.

34 All these thynges spake Jesus vnto the peple by similitudes, and withoute similitudes spake he nothinge to them,

35 To fulfill, that which was spoken by the prophet, saynge, I wyll open my mouth in similitudes; and wyll speake forth thinges whych have bene kepte secrete from the begynnynge off the worlde.

36 Then sent Jesus the peple awaye, and cam to housse; and hys disciples cam vnto him, saynge, Declare vnto vs the similitude of the tares off the felde.

37 Ðá andswarude he him, Se ðe seow ðæt góde sæd se is mannes sunu ;

38 Sôþlice se æcyr is ðes middan-geard ; ðæt góde sæd, ðæt synt ðæs heofonlican ríces bearn, se coccel synt sôþlice ða mánfullan bearn ;

39 Se unholda-man se ðe ðone coccel seow ðæt is deoful ; sôþlice ðæt rip is worulde endung, ða ríperas synt englas.

40 Eornustlice swá swá se coccel byþ gegaderud, and mid fýre forbærned, swá byþ on worulde endunge.

41 Mannes sunu sent his englas, and hi gadriaþ of his ríce ealle gedréfednesse, and ða ðe unrihtwísnesse wyrceaþ ;

42 And ásendaþ hig on fýres ofen, ðær byþ wóp and tóþa gristbitung.

43 Ðonne seínaþ ða rihtwísan swá swá sumne, on hyra fæder ríce. [Gehýre, se ðe earan to gehýranne hæfþ.<sup>†</sup>]

44 <sup>†</sup>Heofona ríce is gelic gehýddum gold-horde on ðam æcere, ðone behýt se man ðe hine fint ; and for his blysse gaþ, and sylþ call ðæt he ál, and gebigþ ðone æcer.

45 Eft is heofena ríce gelic ðam mangere, ðe sóhte ðæt góde meregrot ;

46 Ðá he fúnde ðæt án deorwyrðe meregrot, ðá code he, and scalde call ðæt he áhte, and bohte ðæt meregrot.

47 Eft is heofena ríce gelic ásendum nette on ða sæ, and of ælcum fisceynne gadrigendum ;

48 Ðá hi ðá ðæt nett upp-átugon, and sæton be ðam strande, ðá gecuron hig ða góðan on hyra fatu, ða yflan hig áwurpon út.

49 Swá byþ on ðisse worulde endunge. Ða englas faraþ, and ásyndriaþ ða yfelan of ðæra góðra midlene.

50 And áworpaþ hig on ðæs fýres ofen ; ðær byþ wóp and tóþa gristbitung.

51 Ongyte ge ealle ðis þing ? Ðá cwædon hig, Witodlice we hit ongytaþ.



37 The whiche answeyng saith, He that sowith good seed is mannes sone ;

38 Sothely the feld is the world ; bot the good seed, these ben sonys of the kyngdam, dernels,<sup>†</sup> forsothe these ben yuel sonys ;

39 But the enmye that soweth hem is the feend ; but the ripe corn is the eendyng of the world, sothely the repers ben angelis.

40 Therefore as dernels ben gedrid to gidre, and brent in fjr, so it shal be in the eendyng of the world.

41 Mannes sone shal sende his angels, and thei shulden gedre of his rewme alle sclaudris, and hem that don wickidnesse ;

42 And thei shulen sende hem into the chymney of fjr, there shal be weepyng and betyng togidre of teeth.

43 Thaune iust men shulen shyne as the sunne, in the rewme of her fadir. He that hath eris of heerynge, heere he.

44 The kyngdame of heuenes is lijk to tresour hid in a feeld, the whiche a man that fyndith, hidith ; and for ioye of it he goth, and sellith alle thingis that hath, and bieth the ilk feeld.

45 Eftsones the kyngdam of heuenes is lic to a man marchaunt, seekyng good margarytis ;

46 Sothely oo precieuse margarite founden, he wente, and solde alle thingis that he hadde, and bouzte it.

47 Eft the kyngdam of heuenes is lic to a nette sent in to the see, and of alle kynd of fishis gedryng ;

48 The whiche whan it was fulfillid, men ledyng out, and sittyng bysides the brynke, cheesiden the good into her vessels, but thei senten out the yuel.

49 So it shal be in the eending of the world. Angelis shulen gon out, and shulen departe yuel men fro the mydil of iuste men.

50 And thei shulen sende hem into the chymney of fjr ; there shal be weepyng and betyng togidre of teeth.

51 Han zee vnderstonden alle these thingis ? Thei seien to hym, zhe.

37 Then answered he and sayde to them, He that soweth the good seed, ys the somme of man ;

38 The felde ys the worlde ; the children off the kyngdom are the good seed, the evyll mans children are the tares ;

39 But the enemy which soweth them is the devill ; the harvest is the end of the world, and the repers be the angels.

40 For even as the tares are gaddred, and brent in the fyre, so shall it be in the ende off this worlde.

41 The sonne off man shall send forth his angels, and they shall gadther out off his kyngdom all thinges that do hurte, and all them which do iniquite ;

42 And shall cast them into a furnes of fyre, there shalbe waylyng and gnasshyng off teth.

43 Then shall the iuste men shyne as bryght as the sun, in the kyngdom of their fater. Wosoever hath cares to heare, let him heare.

44 Agayne the kyngdom off heven is lyke vnto treasure hidde in the felde, the which a man founde, and hidde it ; and ffor ioy there of goeth, and sellet all that he hath, and byeth that felde.

45 Agayne the kyngdom off heven is lyke vnto a marchaunt, sekyng after good pearles ;

46 Which when he had founde one precious pearle, went, and solde all that he had, and bought it.

47 Agayne the kyngdome off heven is lyke vnto a neet cast in to the see, that gadereth off all kyndes of fysshes ;

48 Which when it is full, men drawe to londe, and sitt, and gadre the good in to their vessels, and caste the bad awaye.

49 So shall it be at the ende of the worlde. The angels shall come, and sever the bad from the good.

50 And shall cast them into a furnes of fyre ; there shalbe waylyng and gnasshyng of teth.

51 Jesus sayde vnto them, Have ye vnderstonde all these thynges ? They sayde, Ye, Syr.

52 Ðá sæde he him, Forðan is æle gelæred bôcere on heofenan rice gelie ðam hiredes caldre, ðe forþ-bringþ of his gold-horde niwe þing and ealde.

53 And hit was geworden, ðá se Hælend ge-endode ðás bigspel, ðá fêrde he ðanone.

54 And ðá he com to his earde, he lærde hig on hyra gesamnungum, swá ðæt hig wundredon, and cwædon, Hwanon ys ðysum ðes wisdóm and ðis mægen ?

55 Witodlice ðes is smipes sunu ; hú ne hátte hys módor Maria? and hys bróðru, Iacob, and Ioseph, and Simon, and Iudas ?

56 And hú ne synt calle hys swustra mid us ? Hwanon synt ðysum calle ðás þing ?

57 And hig wæron ge-untrýwsode on him. Ðá sóþlice sæde se Hælend him, Nys nán witega bútan wurþsype, búton on hys earde, and on hys húse.

58 And he ne worhte ðær manega mægena, for hyra ungeleafulnyse.

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CHAP. XIV. 1 On ðære tíde gehýrde Herodes se feorþan dæles ríca ðæs Hælandes hlisan ;

2 And ðá sæde he his enihtum, Ðes is Iohannes se Fulluhtere ðe ic beheafdode, he árás of deape, and forðan synd ðás wundru gefremode on him.

3 Sóþlice Herodes nam Iohannem, and geband hyne, and sette on ewertern for ðam wífe Herodíaden Philippes hys bróðer.

4 Iohannes him sæde, Nys ðe álýfed hí to wífe to hæbbenne.

5 And ðá he hyne ofslean wolde, he ádréd him ðæt fole ; forðan ðe hig hæfdon hyne for ænne wítegan.

6 Ðá on Herodes gebyrd-dæge, tumbde ðære Herodíadiscean dóhtur befóran him, and hit lícode Herode.

7 Ðá behét he mid ápe hyre to sylleenne, swá hwæt swá heo hyne báde.

52 He seith to hem, Therefore euery wyter tauȝt in the kyngdam of heuenes, is lie to an husbonde man, that bryngith forth of his tresour newe thingis and olde.

53 And it is don, whanne Jhesus hadde eendid these parables, he passide fro thennis.

54 And he, cummyng in to his cuntree, tauȝt hem in her synagogis, so that thei wondriden, and seiden, Wherof to hym this wisdam and vertues?

55 Wher is nat this the sone of a smyth? Wher his modir be nat seid Marie? and his brethren, Jamys, and Joseph, and Symount, and Judas?

56 And his sistris, wher thei alle ben nat at vs? Therefore wherof to hym alle these thingis?

57 And so thei weren sclaudrid in hym. Forsothe Jhesus seide to hem, A prophete is nat with outen wirshipe, no but in his owne cuntree, and in his owne hous.

58 And he dide nat there manye vertues, for the vnbylene of hem.

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CHAP. XIV. 1 In that tyme Eroude tetrarcha<sup>†</sup> herde the fame of Jhesu;

2 And seide to his children, This is Jon Baptist, he hath risen fro dead, and therefore vertues worchen in hym.

3 Forsothe Eroude helde Joon, and bounde hym, and putte him in to prison for Erodias, the wif of his brother.

4 For Joon saide to hym, It is nat leful to thee for to haue hir.

5 And he wyllynge to slea hym, drede the peple; for thei hadden hym as a prophete.

6 Forsothe in the day of Eroudis birthe, the douȝter of Erodias lepte in the mydil, and pleside to Eroude.

7 Wherfore with an ooth he byhyste for to ȝeue to hir, what euer thinge she hadde axid of hym.

52 Then sayde he vnto them, Therefore euery serybe which is coninge vnto the kyngdom of heven, is lyke an housholder, which bryngeth forth out of hys treasure thynges bothe newe and olde.

53 And hyt cam to passe, when Jesus had fynnessed these similitudes, that he departed thence.

54 And cam into his awne countree, and taught in there synagogges, in so moche that they were astunyed, and saide, Whence cam all thys wysdon and power vnto him?

55 Is not thys the carpenters sone? Is not hys mother called Mary? and hys brethren be called, James, and Joses, and Symon, and Judas?

56 And are not hys systers all here with vs? Whence hath he all these thynges?

57 And they wer hurte by him. Then Jesus sayde vnto them, There is no prophet with out honoure, save in hys awne countree, and amonge his awne kynne.

58 And he dyd not many myracles there, for there vnbelefes sake.

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CHAP. XIV. 1 In that tyme Herod the tetrarcha herde off the fame of Jesu;

2 And sayde vnto his servauntes, This is Jhon Baptist, he is risen agayne from deeth, and therefore hys power ys so greate.

3 For Herod toke Jhon, and bounde hym, and put hym in prison ffor Herodias sake, hys brother Phips wyfe.

4 For Jhon sayde vnto hym, Hit ys not lawfull for the to haue her.

5 And when he wold have put hym to deeth, he feared the peple; because they counted hym as a prophete.

6 When Herodes birth daye was come, the douȝter off Herodias daunsed before them, and pleased Herod.

7 Wherfor he promysed with an oth that he wolde geve her, whatsoever she wolde axe.

8 Ðá cwæþ heo, fram hyre méder gemyngod, Syle me on ánum disce Iohannes heafod ðæs Fullulteres.

9 Ðá wæs se cyning ge-unrét, for ðam áþe, and forðam ðe him sæton mid,† . . .

10 And he ásende ðá, and beheafdode Iohannem on ðam ewerterne.

11 And man brohte ðá his heafod on ánum disce, and sealde ðam mædene, and ðæt mæden hyre méder.

12 And ðá genealcáhton his leorning-cnihtas and námon hys lichaman, and behyrgdon hyne; and comon and cýrdon hyt ðam Hælende.

13 Ðá se Hælend ðæt gehýrde, ðá férde he ðanon on-sundron on ánum seype. And ðá ða gangendan mænigeo ðæt gehýrdon, hig fyligdon him of ðam burgum.

14 And ðá he ðanon férde, he geséh mycele mænigu, and he him gemýltsode, and gehæalde ða untruman.

15 Sóplice dá hyt wæs áfen geworden, him to genealcáhton hys leorning-cnihtas, and him to ewædon, ðeos stów ys wæste, and tíma ys forþ-ágán; forlaet ðás mænigeo, ðæt hi faron into ðás burga, and him mete biegean.

16 Ðá cwæþ se Hælend to him, Nabbap hí neode to farenne; sylle ge him etan.

17 Ðá andswarodun hig, We nabbap hér, búton fif hláfas and twegen fixas.

18 Ðá cwæþ se Hælend, Bringap me hider ða.

19 And ðá he hét ða menegu ofer ðæt gærs hí sittan, and he nam ða fif hláfas and twegen fixas, and bescah on ðone heofon, and bletsende, bræc ða hláfas, and scalde his leorning-cnihtum; and hí ðam folce.

20 And hí æton ealle, and wæron gefyllede. And hí námon ða láfa, twelf wylian fulle ðæra gebrytsena.

21 Sóplice ðæra etendra getæl wæs fif þúsenda wera, bútan wifum and eildum.†

22 And dá sóna hét se Hælend his

8 And she bifore monestid<sup>†</sup> of hir modir, seith, ȝeue thou to me hidir the hed of Joon Baptist in a dische.

9 And the kyng was sorowful, but for the ooth, and for hem that seeten to gidre at the mete, he comaundide to be ȝouen.

10 And he sente, and bihedide Joon in the prisoun.

11 And his heed is brouȝt to in a dische, and it is ȝouen to the whenche, and she bare it to hir modir.

12 And his disciplis cummynge to token his body, and biryeden it; and thei cummynge tolden to Jhesu.

13 The whiche thing when Jhesus hadde herd, he went fro thennus in to a boot, in to desert place besidis. And whenne the cumpanyes of peple hadden herd, thei folowiden hym and on the feet fro citees.

14 And Jhesus, goynge out, saw a greet multitude of peple, and hadde rewthe of hem, and heclide the sike men of hem.

15 Sothely the euenynge maad, his disciplis camen niȝ to him, seynge, The place is desert, and the hour bath now passid; leeue thou the cumpanyes of peple, that thei, goynge in to castels, bigge meetis to hem.

16 Forsothe Jhesus seide to hem, Thei han nat neede to go; ȝeue ȝe to hem for to ete.

17 Thei answeriden, We han nat here, no but fwe looues and two fishis.

18 The whiche seith to hem, Brynge ȝe hem hidir to me.

19 And when he hadde comaundid the cumpanye for to sitte to mete on hay, fyue looues and two fishis taken, he byholdynge in to heuen, blesside, and brak, and ȝaue to his disciplis; sothely the disciplis ȝauen to the cumpanyes.

20 And alle eeten, and weren fulfillid. And thei token the relifis of broken gobetis, twelue cofyns ful.

21 Forsothe the noumbre of men etynge was fyue thousand of men, out taken wemmen and litel children.

22 And anou Jhesus compellide<sup>†</sup> the

8 And she beynge informed of her mother before, sayde, Geve me here Jhon Baptistes heed in a platter.

9 And the kyng sorowed, neverthelesse for his othes sake, and for their sakes which sate also att the table, he comaunded yt to be geven her.

10 And sent, and behedded Jhon in the preson.

11 And his heed was brought in a platter, and geven to the damsell, and she brought it to her mother.

12 And his disciples cam and toke vp his body, and buryed it; and went and tolde Jesus.

13 When Jesus had herde that, he departed thence by shippe, into a desert place out of the way. And when the people had herde therof, they folowed him afote out of there cites.

14 And Jesus went forth, and sawe moche people, and his herte dyde melte vpon them, and he healed off them those that were sicke.

15 When even was come, his disciples cam to him, saynge, This ys a deserte place, and the daye is spent; let the people departe, that they maye go in to the tounes, and buy them vytaylles.

16 But Jesus sayde vnto them, They have no neede to go awaye; geve ye them to cate.

17 Then sayde they vnto him, We have here but .v. loves and two fysshes.

18 He saide, Bring them hydther to me.

19 And he comaunded the people to syt downe on the grasse, and toke the .v. loves and the .ij. fysshes, and loked vp to heven, and blessed, and brake, and gave the loves to his disciplis; and the disciplis gave them to the people.

20 And they all ate, and wer suffised. And they gadered vp of the gobbetes thatt remained, xij basketes full.

21 They that ate were in nombre about v. M. men, besyde wemen and children.

22 And strayght way Jesus made his

leorning-cnihtas on seƿp ástígan, and tofóran him faran ofer ðone múpan, oð ðæt he ða menegu forlæte.

23 And ðá he hig forlæten hæfde, he eode on ðone múnt, and hƿne ðær ána gebæd. Sôþlice ðá hyt æfen wæs, he wæs ána ðær.

24 Witodlice wæs ðæt seƿp of ðam ƿþum totorfod, forðam ðe hyt wæs strang wind.

25 Ðá com se Hælend embe ðone feorþan han-crêd to him, ofer ða sæ gangende.

26 Ðá hi gesáwon ðæt, hí wurdon gedréfede ; and for ðam ege clypodon, and eƵwædon ðus, Sôþlice hyt ƿs scinlác.

27 Ðá spræc se Hælend, and eƵwæþ, Habbæþ geleafan, ic hyt com ; nellen ge eow ondræðan.

28 Ðá andswarode him Petrus and eƵwæþ, Drihten, Ƶf ðú hyt eart, hát me cuman to ðe ofer ðás wæteru.

29 Ðá eƵwæþ he, Cum to me. Ðá eode Petrus of ðam seƵpe, ofer ðæt wæter ðæt he to ðam Hælende come.

30 Ðá he geseah ðone strangan wind, he him ondrêd ; ðá he wearþ gedofen, he eƵwæþ, Drihten, gedó me hálne.

31 And ðá hrædlice<sup>†</sup> . . . . .  
. . . . . he geféngc hƿne, and ðus eƵwæþ, Lá lytles geleafan, hƵwí twýn-edest ðú ?

32 And ðá hí wæron on ðam seƵpe, geswác se wind.

33 Sôþlice ða, ðe on ðam seƵpe wæron, comon, and to him gebædon, and ðus eƵwædon, Sôþlice, ðú eart Godes sunu.

34 And ðá hig ofer-segelodon, hí comon on ðæt land Genesareth.

35 And ðá ðæt fole hƿne geencow, hí sendon geond eall ðæt land ; and brohton to him ealle untrume.

36 And hƿne bædon, ðæt hig húrunga his reafes fnaed æt-brinon ; and swá hƵwylce his æthrinon wurdon hále.

disciplis for to go vp in to a boot, and go bifore hym ouer the see, til that he lefte the cumpanyes.

23 And the cumpanyes left, he steizide vp in to an hill aloone for to preye. Sothely the euenyng maad, he was there aloone.

24 Sothely the boot in the mydil see was thowen with wawis, forsothe the wynd was contrarie.

25 But in the fourthe wakyng of the nigt, he came to hem walkyng aboute the see.

26 And thei, seeyng hym walkyng aboute the see, weren distourblid, seyng, For it is a fantum; and for drede thei cryeden.

27 And anon Jhesus spac to hem, sayng, Haue ze trust, I am; nyl ze drede.

28 Sothely Petre answeryng seide, Lord, zif thou art, comaunde me to come to thee vpon the watis.

29 And he seith, Come thou. And Petre goyng down fro the bote, walkide on the watis for to come to Jhesu.

30 Trewly he, seeyng a strong wynde, was aferde; and whan he bygan for to be drenchid, he cryede, seyng, Lord, make me saaf.

31 And anon Jhesus, holdyng forth the hond, cauhte hym, and seith to hym, Thou of litil feith, whi last thou doutid?

32 And whenne he hadde stied vp in to the boot, the wynde cesside.

33 Sothely thei, that weren in the boot, camen, and worshipiden hym, seyng, Veryly, thou art Goddis sone.

34 And whenne he had passide ouer the see, thei camen in to the lond of Genesar.

35 And whenne men of that place hadden knowen hym, thei senten into al that cuntree; and thei offriden to hym al hauyng yuel.

36 And thei preyden hym, that thei shulden touche ether the hem of the clothing of hym; and who euer touchiden ben maad saaf.

disciples enter into a shippe, and to goo over before him, whill he sent the peple a way.

23 And as sone as he had sent the peple a way, he went vp into a mountayne alone to praye. And when nyght was come, he was there hym silf alone.

24 And the shippe was in the middes of the see, and was toost with waves, for it was a contrary wynde.

25 In the fourthe watche of the night, Jesus cam vnto them walkyng on the see.

26 And when hys disciples sawe him walkyng on the see, they were amased, sayinge, It is some spirite; and cryed out for feare.

27 And streyght waye Jesus spake vnto them, sayng, Be of good cheare, it is Y; be not a frayed.

28 Peter answered and sayde, Master, and thou be he, bidde me come vnto the on the water.

29 And he sayde, Come. And when Peter was come doune out of the shyppe, he walked on the water to go to Jesus.

30 But, when he sawe a myghty winde, he was afrayed; and as he began to synke, he cryed, sayng, Master, save me.

31 And immediatly Jesus stretched forth his honde, and caught him, and saide to hym, O thou of lytell fayth, wherfore diddest thou dout?

32 And as soone as they were come in to the shippe, the winde cesside.

33 Then they, that were in the shyppe, cam, and worshypped him, sayng, Of a truth, thou arte the sonne off God.

34 And when they were come over, they went in to the londe of Genazareth.

35 And when the men of that place had knowledge of him, they sent out in to all that countre rounde about; and brought vnto him all that were sicke.

36 And besought him, that they myght touche the border of hys vesture only; and as many as touched hytt were made saaf.

CHAP. XV.† 1 Ðá comon to him fram Hierusalem ða bóceras and Fariseisce, and cwædon,

2 Hwí forgýmaþ ðíne leorning-cnihtas úre yldrena lage? ne þweaþ lí hyra handa, ðonne hig mete piegeaþ.

3 Ðá andsworode he him and [cwæþ;†] Hwí forgýme ge Godes bebod for eowre lage?

4 Witodlice God cwæþ, Wurþa ðinne fæder and módor, and se ðe wyrigþ hys fæder and módor, swelte se deaþe.

5 Sóplice ge cweðaþ, Swá hwyle swá segþ hys fæder and méder, Swá hwyle lác swá of me is, fremað ðé;

6 And ne weorþiaþ fæder and módor; and ge for náht dydon Godes bebod for eowre lage.

7 Lá licceteras, wel be eow witegode Isaias, se witega, ðá he cwæþ,

8 Ðis fole me mid welerum weorþaþ,†. . . . and hyra heorte is feorr fram me;

9 Bútan intingan hig me wurþiaþ, and læraþ manna lára.

10 And he ðá, ðam menegum togædere geclypedum, ðus cwæþ, Gehýraþ, and ongytaþ.

11 Ne besmít ðone mann, ðæt on hys múþ gæþ; ac hýne besmít, ðæt of hys múþe gæþ.

12 Ðá genealéchton hys leorning-cnihtas and cwædon, Wást ðú, ðæt ða Fariseiscean synt gedréfede, ðisum wurde gehýredum?

13 Ðá andswarode he him, Æle plantung, ðe mín heofenlica fæder ne plantode, byþ áwurtwalod.

14 Lætaþ lí; hig synt blinde, and blindra lútteowas. Se blinda gyf he blindne læt, hig feallaþ begen on ænne pytt.

15 Ðá andswarode him Petrus†. . . , Árecc us ðis bigspell.



CHAP. XV. 1 Thanne scribis and Pharisees camen niȝ to hym fro Jerusalem, seyinge,

2 Whi thi disciplis ouerpassen<sup>†</sup> the tradiciouns<sup>†</sup> of elder men? for thei washen nat hondis, whenne thei eten breed.

3 Sothely he answeyng seith to hem, And whi and ȝe breken the maundement of God for ȝoure tradicioun?

4 For whi God seide, Honoure thi fadir and thi modir, and he that cursith fadir or modir, dye he by deeth.

5 But ȝe seyn, Who euere shal saye to fadir or modir, What euere ȝifte is of me, it shal profite to thee;

6 And he hath not worshipid his fadir or modir; and ȝe han made the maundement of God voide<sup>†</sup> for ȝoure tradicioun.

7 Ipocritis, Ysay, the prophete, propheciēde wel of ȝou, seyinge,

8 This peple honoureth me with lippis, forsothe her herte is fer fro me;

9 Trewly thei worshipen me with outen cause, techyng the doctrines and maundements of men.

10 And the cumpanyes of peple clepid to gidre to hym, he seide to hem, Heere ȝe, and vnderstonde.

11 Nat that thing that entrith in to the mouth, defoulith a man; but that thing that cummeth forth fro the mouth, defoulith a man.

12 Thanne his disciplis cummyng niȝ seiden to hym, Wost thou, that, this word herd, Pharisees ben sclaudrid?

13 And he answeyng seith, Euery plantyng, the whiche my fadir of heuen hath nat plantid, shal be drawn vp by the roote.

14 Suffre ȝe hem; thei ben blynde, and lederis of blynde men. Sothely ȝif a bynd man ȝeue ledyng to a bynd man, bothe fallen down in to the diche.

15 Forsothe Petre answeyng seide to hym, Expoun to vs this parable.

CHAP. XV. 1 Then cam to Jesus scribes and Pharises from Jerusalem, sayinge,

2 Why do thy disciples transgresse the tradicions of the seniours? for they wesse not there hondes, when they cate breed.

3 He answered and sayde vnto them, Why do ye also transgresse the commaundment of God thorowe youre tradicions?

4 For God commaunded, sayinge, Honour thy father and moder, and he that speaketh evyll ayeynst hys father or mother, shall suffer deeth.

5 But ye saie, Every man shall saie to his father or mother, Whatsoever thyng I offer, that same doeth profyt the;

6 And so shal he not honour hys father and mother; and thus have ye made that the commaundment of God is with out effecte through youre tradicions.

7 Ypocrites, wel prophesied off you, Esay, sayinge,

8 This people draweth nie vnto me with there mouthes, and honoureth me with their lippes, yet their hert is farre from me;

9 But in vaine thei worshippe me, teachinge doctrine which is nothing but meus precepts,

10 And he called the people vnto him, and saide to them, Heere, and vnderstonde.

11 That which goeth in to the moughth, defyleth not a man; but that which commeth out of the moughth, defyleth the man.

12 Then cam his disciples and sayde vnto hym, Perceavest thou, howe that the Pharyses are offended, hearinge thys sayng?

13 He answered and sayde, All plantes, which my hevenly father hath nott planted, shalbe plucked vppe by the rotes.

14 Lett them alone; they be the blynde ledders of the blynde. If the blynde leede the blinde, boothe shall fall in to the dyche.

15 Then answered Peter and sayd to him, Declare vnto vs thys parable.

16 Ðá andswarode he him, And synt ge gyt bútan andgyte ?

17 Ne ongyte ge, ðæt eall ðæt on ðone mûþ gæþ, gæþ on ða wambe, and byþ on forþgang ásend ?

18 Sôþlice ða þing ðe of ðam múþe gáþ, eumað of ðære heortan, and ða besmitað ðone mann.

19 Of ðære heortan eumað yfle geþancas, mann-slyhtas, unríht-hæmedu, forligru, stala,<sup>†</sup> lease gewitnyssa, tállice word.

20 Ðis synt ða þing ðe ðone mann besmitað ; ne besmít ðone mann, ðeah he unþwogenum handum etc.<sup>†</sup>

21 And ðá férde se Hælend ðanon, on Tyrisce and Sidonisce endas.

22 And efne ! ðá of ðam Chananéiseum gemærum clypode sum wíf, and ewæþ, Drihten, Dauides sunu, gemiltsa me ; mín dóhtor ys yfle mid deofle gedrêht.

23 Ðá ne ge-andswarode he hyre. Ðá genealæhton hys leorning-enihtas and him to ewædon, Forlæt hig, forðam heo clypað æfter us.

24 Ðá andswarode he, Ne eom ic ásend, búton to ðam sceapum ðe forwurdon of Israhela húse.

25 Ðá com heo, and hig to him gebæd, and ðus ewæþ, Drihten, gefylst me.

26 Ðá ewæþ he, Nys hit ná góð ðæt man nime bearna hláf, and húndum worpe.

27 Ðá ewæþ heo, Drihten, ðæt ys sôþ ; wítodlice ða hwelpas eþað of ðam erumum, ðe of hyra hláforda beodum feallaþ.

28 Ðá andswarode Drihten hyre, Ealá ! ðú wíf, mycel ys ðín geleafa ; gewurde ðe, ealswá ðú wylle. And ðá of ðære tíde wes hyre dóhtor hál geworden.

29 Ðá se Hælend ðanon férde, eft he com wið ða Galileiscean sáe. And ástáh on ðone múnt, and ðær sæt.

30 Ðá genealæhton him to mycele menegu, mid him hæbbende manega

16 And he seide, ȝit and ȝe ben without vnderstandyng?

17 Wher ȝe vnderstonde nat, that al thing that entrith in to the mouth, goth in to the wombe, and is sent out in to the goyng away?

18 But tho thingis that cummen forth fro the mouth, gon out of the herte, and tho thingus defoulen a man.

19 For of the herte gon out yuel thouȝtis, mansleayngis, auoutries, fornicaciouns, theftis, fals witnessis, blasfemyes.

20 These thingis it ben that defoulen a man; sothely for to ete with hondis vnwashen, defouleth not a man.

21 And Jhesus gon out fro thennyis, wente into parties of Tyre and Sidon.

22 And loo! a womman of Canane gon out of the costis, cryede, seyinge to hym, Lord, the son of Dauid, haue mereye on me; my douȝter is yuel traueiled of a deuyll.

23 The whiche answerid nat to hir o word. And his disciplis cummynge to preyeden hym, seyinge, Lecue thou hire, for she crieth after vs.

24 Forsothe he answerynge seith, I am nat sent, no but to the sheep of the hous of Yrael that perishiden.

25 Bot she came, and wirshipide hym, seyinge, Lord, help me.

26 The whiche answerynge seith, It is nat good for to take the breed of sonys, and sende to houndis.

27 And she seide, ȝhe, Lord; forwhi and the litel whelpis eten of the crummys, that fallen down fro the bord of her lordis.

28 Thanne Jhesus answeringe seith to hir, O! thou womman, thi feith is grete; be it don to thee, as thou wolt. And hir douȝter was heclid fro that hour.

29 And whenne Jhesus hadde passide thennes, he came bisidis the see of Galilee. And he steinyng in to an hyl, sat there.

30 And many compunyes camen niȝ to hym, haunye with hem doumbe men

16 Then sayde Jesus, Are ye yett with outen vnderstandinge?

17 Perceave ye not, that whatsoever goeth in at the mouth, descendeth doune in to the bely, and ys cast out in to the draught?

18 Butt those thinges which procede out of the mought, come from the herte, and they dylfyle a man.

19 For out of the herte come evyll thoughtes, murder, breakyng of wedlocke, whordom, theefte, falce witnessberyng, blasphemy.

20 These are the thinges which defyle a man; but to eate with vnwesshen hondes, defyleth nott a man.

21 And Jesus went thence, and departed in to the costes of Tire and Sidon.

22 And beholde! a woman which was a Cananyte cam out of the same coostes, and cryed vnto him, saynge, Have mercy on me, Lorde, the sonne off Dauid; my daughter is pytiously vexed with a devyll.

23 And he gave her never a worde to answer. Then cam to him his disciples and besought him, saynge, Sende her away, for she foloeth vs cryinge.

24 He answered and sayde, I am not sent, but vnto the loost shepe of the housse of Israhel.

25 Then she cam, and worshypped him, saynge, Master, sucker me.

26 He answered and saide, It is not good to take the childrens breed, and to cast it to whelpes.

27 She answered and saide, It is truthe; neverthe lesse the whelppes eate of the crommes, which fall from there masters table.

28 Then Jesus answered and sayde vnto her, O! woman, greate ys thy fayth; be hit to thee, even as thou desyrrest. And her daughter was made whole even at that same tyme.

29 Then Jesus went away from thence, and cam nye vnto the see of Galyle. And went vppe in to a mountayne, and sat doune there.

30 And moche people cam vnto hym, havinge with them halt, blinde, domne,

healte and blinde, and wanhāle, and manega óðre; and álédon to hys fótum, and he gehælde ða,

31 Swá ðæt ða mænegu wundredon, geseonde dumbes sprecende, healte gangende, blinde geseonde; and hig máersodon Israhela God.†

32 Ðá cwæþ se Hælend, togædere geclypedum his leorning-enihtum, Ðisse menegu ic gemiltsige, forðam hig þry dagas mid me wunodon, and hig nabbaþ hwæt hig eton; and ic hig nelle fæstende forlætan, ðe læs hig on wege geteorian.

33 Ðá cwædon hys leorning-enihtas, Hwar nime we swá fela hláfa on ðis wéstene, ðæt we gefyllan swá mycele mænegu?

34 Ðá cwæþ he, Hú fela hláfa hæbbe ge? Ðá cwædon hig, Seofon, and feawa fixa.

35 And he bebed ðá ðæt seo menegu sæte ofer ðære corþan.

36 And he nam ða ða seofon hláfas, and ða fixas, and bræc, and sealde hys leorning-enihtum; and hig sealdon ðam folce.

37 And hig æton calle, and wæron gefyllede, and ðæt tolife was of ðam gebrote, hig námon seofon wilian fulle.

38 Witodlice ða ðær æton wæron feower þúsend manna, bútan eildum and wifum.

39 And he forlet ðá ða menegu, and eode on secp, and com on ða endas Magedon.

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CHAP. XVI.† 1 And ða geneacæhton him to Farisci and Saducei and hýne costodon, and bædon ðæt he him sum tæcen of heofone ætýwde.

2 Ðá andswarode he him and cwæþ, On æfen ge eweðaþ, To morgen hyt byþ smylte weder, ðes heofon ys read;

3 And on morgen ge eweðaþ, To dæg

and crokid, feble and blynde, and many othir; and castiden hem doune at his feet. And he helide hem,

31 So that the cumpanyes wondriden, seeynge doumbe men spekyng, and crokid goynge. blynd men seeynge; and thei magnyfieden God of Yrael.

32 Sothely Jhesus, his disciplis gedered to gider, seide, I haue rewthe of the cumpany of peple, for now the thridde day thei dwellen still with me, and thei han not thing whiche thei shulen ete; and Y wole nat leue hem fastynge, lest thei failen in the weye.

33 And the disciplis seyen to hym, Therefore wherof so many loouys to vs in desert, that we fulfille so grete a cumpanye of peple?

34 And Jhesus seith to hem, Hou many loouys han 3ee? And thei seiden, Seuen, and a few smalle fishis.

35 And he comaundide to the cumpany, that thei shulde sitt to the mete vpon the erthe.

36 And he takynge seuen looues, and fishis, and doynge thonkyngis, brak, and 3aue to his disciplis; and disciplis 3auen to the peple.

37 And alle eten, and weren fulfillid, and thei token that that was ouer of relyues, seuene lepis fulle.

38 Forsothe thei that eten weren foure thousand of men, with ouden litil children and wemmen.

39 And, the cumpanye of peple laft, he styede vp in to a boot, and cam into the coostis of Magedan.

maymed, and other many; and cast them doune at Jesus fete. And he healed them,

31 In so moche that the people wondred, to se the domne speake, the maymed whole, the halt to go, and the blinde to se; and they glorified the God of Israhel.

32 Jhesus called his disciples to him, and saide, I have compassion on the people, because they have contynued with me nowe iij dayes, and have nothing to eate; and I wyll not let them departe fastinge, leste they perisshe in the weye.

33 And his disciples sayd vnto him, Whence shuld we get so moche breed in the wyldernes, as shulde suffyse so greate a multitude?

34 And Jesus sayde vnto them, Howe many loves have ye? And they seyde, Seven, and a feawe fysshes.

35 And he commaunded the people, to syt doune on the grounde.

36 And toke the seven loves, and the fysshes, and gave thankes, and brake them, and gave to hys disciples; and his disciples gave them to the peple.

37 And they all ate, and were suffysed, and they toke vpe of the broken meate that was lefte, vij basketes full.

38 They that ate were iiiiij M. men, besyde wemen and chydren.

39 And he sent awaye the people, and toke shyppe, and cam in to the parties of Magedala.

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CHAP. XVI. 1 And Pharisees and Saduceis temptynge him camen ni3 to hym, and preiden hym for to shewe to hem a tokene fro Leuene.

2 And he answeyng seith to hem, The ceuenynge maad, 3e seien, It shal be cleer, for the heuene is lijk to reed;

3 And the morwe, To day tempest, for

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CHAP. XVI. 1 Then cam to hym the Pharises with the Saduces also and dyd tempte hym, desyringe that he wold shewe them some signe from heven.

2 He answered and sayde vnto them, Att even, ye saye, We shall have fayre wedder, and that because the skye ys reed;

3 In the morninge ye saye, To daye

lyt byþ hreoh weder, ðeos lyft scīþ unwederlice. Nū eunne ge toenāwan heofones hīw, witodlice ge ne māgon witan ðæra tīda tāenu.

4 Seo yfele encoryss and unryht-hæm-ende tīcen sēþ ; and hyre ne byþ geseald, būton Ionas tācen, ðæs witegan. And, him forlātenum, he fērde.

5 And ðā his leorning-enihtas comon ofer ðone mūþan, hig forgēton ðæt hig hlāfas nāmon.

6 And ðā sǣde he, Gýmaþ, and warniaþ fram ðam beorman Fariseorum and Saduceorum.

7 Ðā þohton hig betwux him, and cwædon, Nāmon we hlāfas mid us ?

8 Ðā se Hǣlend wiste hyra geþancas, he cwæþ to him, Hwæt þence ge betwux eow lytles geleafan, ðæt ge hlāfas nabb- aþ ?

9 Ne understande ge gyt, ne ge ne geþenceaþ ðæra fif hlāfa and fif þūsend manna, and hū fela wyligena ge nāmon ?

10 Ne ðæra seofon hlāfa and feower þūsend manna, and hū fela wyligena ge nāmon ?

11 Hwī ne ongyte ge gyt, ðæt ic ne sǣde be hlāfe, Warniaþ fram ðam beorman Fariseorum and Saduceorum ?

12 Ðā ongēton hig, ðæt he ne sǣde, warniaþ fram hlāfa beorman, ac fram lāre Fariseorum and Saduceorum.†

13 Witodlice ðā com se Hǣlend on ða dǣlas Cesareæ Philippi, and āhsode hys leorning-enihtas, Hwæne secgeaþ menn ðæt sý mannes sunu ?

14 Ðā cwædon hig, Sume Iohannem ðone Fulluhtere ; sume Heliam ; sume Hieremiam, oððe ān ðæra witegena.†

15 Ðā sǣde he, Ilwæt secge ge ðæt ic sī ?

16 Ðā andswarode him Petrus, Ðú eart ðæs lyfigendes Godes sunu.

17 Ðā andswarode him se Hǣlend,

heuen shyneth heuy.<sup>†</sup> Therefore 3e han knowe to deme wisely the face of heuen, but 3e mowen not wite the tokenys of tymes.

4 The yuel generacioun and avowtrere seketh a tokne; and a tokene shal nat be 3ouen to it, no but the tokne of Jonas, the prophete. And, hem forsaken, he wente awy.

5 And whenne his disciplis camen ouer the see, thei for3aten for to take loouys.

\*6 The whiche seide to hem, Beholde 3e, and beth war of the sourdow3 of Pharisees and Saducees.

7 And thei thou3ten amonge hem, seiynge, For we han nat taken loouys.

8 Forsothe Jhesus witynge seide to hem, What thenken 3e amonge 3ou of litil feith, for 3e han nat loouys?

9 3it 3e vnderstonden nat, nether han mynde of fyue loouys in to fyue thousand of men, and hou many cofyns 3e token?

10 Trewly nether of seuen loouys in to four thousand of men, and hou many lepis 3ee token?

11 Whi vnderstonden 3e nat, for I seide nat to 3ou of breed, Be 3e war of sourdow3 of Pharisees and of Saducees?

12 Thanne thei vnderstoden, that he seide nat to be war of sourdow3 of loouys, bote of the techynge of Pharisees and Saducees.

13 Sothely Jhesus came in to the parties of Cesarie of Philip, and axide his disciplis, seiynge, Whom seyn men to ben mannes soue?

14 And thei seiden, Summe Joon Baptist; other forsothe Hely; but other Jeremye, or oon of the prophetis.

15 Jhesus seith to hem, Sothely whom seien 3e me to be?

16 Symon Petre answerynge seide, Thou art Crist, the sone of God lyuynge.

17 Forsothe Jhesus answerynge seide

shalbe foule wedder, and that because the skye ys troubbelous and reed. O ye ypoocrytes, ye can discern the fassion of the skye, and can ye not discern the sygnes of the tymes?

4 The frowarde nacion and advoutrous seketh a sygne; there shall nonother sygne be geven vnto them, but the sygne off the prophet Jonas. So lefte he them, and departed.

5 And when his disciples were come to the other side of the water, they had forgotten to take breed with them.

6 Then Jesus sayd vnto them, Take hede, and beware of the leuen of the Pharises and of the Saduces.

7 They thought a monge them selves, sayinge, We have brought no breed with vs.

8 When Jesus vnderstode that, he sayd vnto them, O ye of lytell fayth, why are youre mindes cumbred because ye have brought no breed?

9 Do ye not yet perceave, nether remember those v lovesse when there were v M. men, and howe many baskettes toke ye vp?

10 Nether the vij loves when there were iv M. and howe many baskettes toke ye vppe?

11 Why perceave ye not then, that Y spake not vnto you of breed when I sayde, Beware off the leuen of the Pharises and of the Saduces?

12 Then vnderstode they, howe that he bad not them beware of the leuen of breed, butt of the doctryne of the Pharises and of the Saduces.

13 When Jesus cam in to the coostes of the cite which is called Cesarea Philippi, he axed hys disciples, sayinge, Whom do men saye that I the sonne of man am?

14 They saide, Some saye that thou arte Jhon Baptist; some Helyas; some Jeremias, or won of the prophetes.

15 He seyde vnto them, But whom saye ye that I am?

16 Symon Peter answered and sayde, Thou arte Crist, the sonne of the livynge God.

17 And Jesus answered and sayde to

Eadig eart dū, Simon culfran bearn ; forðam hið ðe ne onwreah flæsc ne blōd, ac min fæder ðe on heofenum ys.

18 And ic seege ðe, ðæt dū eart Petrus, and ofer ðisne stān ic timbrige mine cyricean, and helle gatu ne māgon ongen ða.

19 And ðe ic sylle heofona rīces cægia ; and swā hwæt swā dū ofer eorþan gebindst, ðæt byþ on heofonum gebūden ; and swā hwæt swā dū unbindst ofer eorþan, ðæt byþ unbūden on heofonum.

20 Ða bebead se Hælend hys leorning-cnihtum, ðæt hig nānum menn ne sādou, ðæt he wære Hælend Crist.

21 Syððan he ongan swūtelian hys leorning-cnihtum, ðæt he wolde faran to Hierusalem, and fela þinga þolian fram yldrum, and bōcerum, and ealdor-man-num ðæra sacerda ; and beon ofslegen, and ðý þryddan dæge ārīsan.

22 And ða genam Petrus hyne on-sundron, and cwæþ to him, Drihten, ne gewurde ðæt.

23 Ða beseah he hyne, and cwæþ to Petre, Gang bæftan me, Satanas ; wider-ræde dū eart me ; forðam dū nāst ða þing ðe synd Godes, ac ða ðe synt manna.†

24 Ða sæde se Hælend hys leorning-cnihtum, Gyf hwā wylle fyligean me, widsace hyne sylfne, and nyme hys rōde, and me fylige ;

25 Sōþlice se ðe wyle hys sāwle hāle gedōn, he hig forspilþ ; and se ðe wyle hig for me forspyllan, se hig fint.

26 Hwæt fremað ænegum menn, ðeah he ealne middan-card gestryne, gyf he hys sāwle forwyrd þolaþ ? oððe hwyle gewrixl sylþ se mann for hys sāwle ?

27 Witodlice mannes sunu ys to cumenne on hys fæder wuldre, mid hys englum, and ðonne āgyht æghwylcum be hys āgenum weorce.†

28 Sōþlice ic seege eow, sume synt hēr standende, ðe deaþ ne onbyrigeað, ær



to hym, Blessid art thou, Symon Bariona;† for flesch and blood shewide nat to thee, but my fadir that is in heuenes.

18 And Y seye to thee, for thou art Petre, and vpon this stoon I shal bilde my churche, and the 3atis of helle shulen nat han mi3t† azeins it.

19 And to thee I shal 3eue the keies of the kyngdam of heuenes; and what euer thou shalt bynde vpon erthe, shal be bounden and in heuenes; and what euer thou shalt vnbynde vpon erthe, shal be vnbounden and in heuenes.

20 Thanne he comaundide to his disciplis, that thei shulden seie to no man, that he was Crist.

21 Fro that tyme Jhesus bygan for to shewe to his disciplis, that it byhouith hym to go to Jerusalem, and suffre many thingus of the eldris, and scribis, and prineis of prestis; and be sleyn, and the thridde day ryse vp a3ein.

22 And Petre, takynge hym to, began for to blame hym, seyenge, Fer be it fro thee, Lord; this thing shal not be to thee.

23 The whiche, turnyd, seide to Petre, Sathanas, go after me; thou art sclandre to me; for thou sauerist nat† tho thingis that ben of God, but tho thingis that ben of men.

24 Thanne Jhesus seide to his disciplis, 3if eny man wole cume after me, deuye he hym self, and take his crosse, and sue me;

25 For he that wole make his soule saaf,† shal lese it; forsothe he that shal lese his soule† for me, shal fynde it.

26 Sothely what profitith it to a man, 3if he wyne al the world, trewly he suffre peyrynge of his soule? or what chaungynge shal a man 3eue for his soule?

27 For mannes sone is to come in glorie of his fadir, with his angelis, and thanne he shal 3elde to euery man aftir his workis.

28 Treuly I seie to 3ou, there ben summe of *men* stondynge heer, the

him, Happy arte thou, Simon the sounce of Jonas; for fleshe and bloud have nott opened vnto the that, butt my father which is in heven.

18 And I saye also vnto the, that thou arte Peter, and apou this roocke I wyll bylde my congregacion, and the gates off hell shall nott prevayle a geynst it.

19 And I wyll geve vnto the the keyes of the kyngdom of heven; and whatsoever thou byndest vpon erth, yt shall be bounde in heven; and whatsoever thou lowsest on erthe, yt shalbe lowsed in heven.

20 Then he charged his disciples, that they shulde tell no man, that he was Jesus Christ.

21 From that tyme forth Jesus began to shewe vnto hys disciples, howe that he must go vnto Jerusalem, and suffer many thinges of the seniores, and of the hie prestes, and of the scribes; and must be killed, and ryse agayne the thirde daye.

22 Peter toke him a side, and began to rebuke hym, sayenge, Master, faver thy sylfe; this shall not come vnto the.

23 Then tourned he aboute, and sayde vnto Peter, Go after me, Satan; thou offendest me; because thou perceavest nott godly thynges, but worldly thinges.

24 Jesus then sayde to hys disciples, Yf eny man wyll folowe me, leet hym forsayke hym sylfe, and take hys crosse, and folowe me;

25 For who soever wyll save hys lyfe, shall loose yt; and whosoever shall loose hys lyfe for my sake, shall fynde yt.

26 Whatt shall hit proffet a man, yf he shulde wyn all the whoole worlde, so he loose hys owne soule? or els what shall a man geve to redeme hys soule agayne with all?

27 For the sone off man shall come in the glory of hys father, with hys angels, and then shall he rewarde every man accordinge to hys dedes.

28 Verely I saye vnto you, some there be a munge them that here stonde,

hig geseon mannes sunu eumendne on  
hys fæder ríce.

CHAP. XVII. 1 And æfter six dagum  
nam se Hælend Petrum, and Iacobum,  
and Iohannem, hys brōdor, and lædde  
hig on-sundron on ænne heahne munt,

2 And he was gehiwod befóran him.  
And his ansýn secan swá swá sunne ;  
and hys reaf wæron swá hwíte swá  
snáw.

3 And efne ! ðá ætýwde Moyses and  
Helias, mid him sprecende.

4 Ðá cwæþ Petrus to him, Drihten, gód  
ys us hér to beonne. Gyf ðú wylt, uton  
wyrcean hér þreo eardung-stówa ; ðé  
áne, Moýse áne, and Helic áne.

5 Him ðá gyt sprecendum, and sóþlice !  
ðá beorht wolcn hig ofersecan ; and ðá  
efne ! eom stefn of ðam wolene, and cwæþ,  
Hér ys mín leofa sunu, on ðam me wel-  
gelicap ; gehýraþ hyne.

6 And ðá hig ðis gehýrdon hys leorn-  
ing-enihtas, hig feollon on hyra ansýne,  
and hym swýðe ondrédon.

7 He genealæhte ðá, and hig æt-hrán,  
and him to cwæþ, Árisaþ, and ne on-  
draédaþ eow.

8 Ðá hig hyra eagan upp-áhofon, ne  
gesáwon hig nænne, búton ðone Hælend  
sylfne.

9 And ðá hig of ðam munte eodon, se  
Hælend hym bebead, and ðus cwæþ,  
Nánum menn ne secgean ge ðis, ær  
mannes sunu of deaþe árise.†

10 And ðá áxodon hys leorning-enihtas  
hyne, Hwæt secgeaþ ða bóceras, ðæt ge-  
byrige ærest euman Heliam ?

11 Ðá andswarode he hym, Witodlice  
Helias ys toward, and he ge-edniwaþ  
ealle þing.

12 Sóþlice ic eow secge, ðæt Helias  
eom, and hig hyne ne geencowon, ac hig  
dydon ymbe hyne, swá hwæt swá hig  
woldon ; and swá ys mannes sunu eac  
fram him to þrówigenne.

whiche shul nat taaste deeth, til thei seen mannys sone cummynge in his kyngdom.

whych shall nott taste of deeth, tyll they shall have sene the sonne of man come in hys kyngdome.

CHAP. XVII. 1 And after sexe dayes Jhesus toke Petre, and Jamys, and Joon, his brother, and ledde hem asydis in to an hiȝ hill,

2 And was transfigured† bifore hem. And his face schoon as the sunne; forsothe his clothis were maad white as snow.

3 And lo! Moyses and Helye apperiden to hem, spekyng with hym.

4 Sothely Petre answerynge seid to Jhesu, Lord, it is good vs to be here. Ȝif thou wolt, make we her three tabernaclis; to thee oon, to Moyses oon, and oon to Helie.

5 Ȝit hym spekyng, loo! a lizty cloude shadewid hem; and loo! a vois of the cloude, seyinge, This is my derworth sone, in whom I haue wel pleside to me; heere ȝe hym.

6 And the disciplis, heerynge, fellen doun in to her facis, and dredden gretely.

7 And Jhesus came niȝ, and touchide hem, and seide to hem, Ris vp, nyl ȝe dreede.

8 Forsothe thei, rysynge vp her eizen, sawen no man, no but Jhesus aloon.

9 And, hem cummyng down fro the mounteyn, Jhesus comaundide hem, seyinge, Saie ȝe to no man the visioun, til mannes sone ryse aȝein fro dead.

10 And his disciplis axiden hym, seyinge, What therefore seyn scribis, that it behoueth Hely first come?

11 And he answerynge seith to hem, Forsothe Hely is to come, and he shal restore alle thingis.

12 Treuly Y seye to ȝou, that Hely is now comen, and thei knewen hym nat, but thei diden in hym, what euere thingis thei wolden; so and mannys sone is to suffre of hem.

CHAP. XVII. 1 And affer vj dayes Jhesus toke Peter, and James, and Jhon, hys brother, and brought them vppe into an hye mountayne out of the waye,

2 And was transfigured before them. And hys face dyd shyne as the sun; and hys clothes were as whyte as the light.

3 And beholde! there appered vnto them Moses and Helyas, talkinge with him.

4 Then answered Peter and sayde to Jesus, Master, here is good beinge for vs. Yff thou wylt, leet vs make here iij tabernacles; won for the, and won for Moses, and won for Helyas.

5 Whyll he yet spake, beholde! a bright cloude shadowed them; and lo! a voice out of the cloude sayde, This is my deare sonne, in whom I delite; heare hym.

6 And when the disciples herde that, they fell flatt on there faces, and were soore afrayed.

7 And Jesus cam, and touched them, and sayde, Aryse, and be not a frayed.

8 Then lyfte they vppe their eyes, and sawe no man, but Jesus only.

9 And as they cam doune from the mountayne, he charged them, sayinge, Se that ye shewe thys vysion to no man, tyll the sonne of man be rysen ageyne from deeth.

10 And hys disciples axed off him, sayinge, Why then saie the scribes, that Helias muste fyrst come?

11 Jesus answered and sayd vnto them, Helias shall fyrst come, and restore all thynges.

12 And I saie vnto you, that Helias ys come alreedy, and they knewe hym nott, butt have done vnto him, whatsoever they lusted; in lyke wyse shall also the sonne of man suffre of them.

13 Ðá ongêton hys leorning-enihtas, ðæt he hyt sæde be Iohanne ðam Full-uhtere.†

14 And ðá he com to ðære menegu, him to genealæhte sum mann, gebigedum encowum tofóran him, and cwæþ,

15 Drihten, gemiltsa minum suna, forðam ðe he ys fylle-seoc, and yfel þolaþ, oft he fylþ on fýr, and gelómlice on wæter.

16 And ic brohte hyne to ðinum leorning-enihtum, and hig ne mihton hyne gehælan.

17 Ðá andswarode he him, Ealá ge ungeleaffulle and þwyre cneores; hú lange beo ic mid eow? hú lange forbere ic eow? Bringað hyne to me hider.

18 And ðá þreade se Hælend hyne, and se deofol hyne forlét; and se cnapa wæs of ðære tide gehæled.

19 Ðá genealæhton hys leorning-enihtas him to, and him to cwædon diglice, Hwi ne myhte we hyne út-ádrifan?

20 Ðá cwæþ he, For hyra ungeleaffulnesse. Sôþlice on eornost ic eow secge, gyf ge hæfdon geleafan, swá senepes corn, and ge cwædon to ðissum munte, Far heonone, ðonne fêrde he; and eow ne byþ ænig þing unmihtelic;

21 Sôþlice ðis cynn ne byþ út-ádryfen, búton þurh gebed and fæsten.

22 Ðá hig wunedon on Galilea, ðá cwæþ se Hælend, Mannes sunu ys to sylleenne on manna handa;

23 And hig ofsleap hyne, and he árist on ðam þridan dæge. Ðá wurdon hig þearle ge-unrôtsode.

24 And ðá he com to Cafarnaum, ðá genealæhton to Petre, ða ðæt gafol nâmon, and ðus cwædon, Eower lárceow ne gylt he gafol?

25 Ðá cwæþ he, Gyse he dêp. And ðá he com into ðau huse, ðá cwæþ se Hælend, Hwæt þincþ ðe, Symon? Aet hwam nimað cyningas gafol odðe toll? of hyra bearnum, hwæðer ðe of fremedum?

26 Ðá cwæþ he, Of fremedum. Ðá

13 Thanne disciplis vndirstoden, that of Joon Baptist he hadde seid to hem.

14 And whanne he cam to the cumpaye of peple, a man cam to hym, foldid on knees byfore hym, seyng,

15 Lord, haue mercy on my sone; for he is lunatyke, and suffriþh uel, for why oft tymys he fallith in to the fjr, and oft tymys in to water.

16 And I offride hym to thi disciplis, and thei myȝten nat hele hym.

17 Jhesus answerynge seith, A! thou generacioun vnbyleful,† and weiward; hou longe shal I be with ȝou? hou longe shal I suffre ȝou? Brynge ȝee hym hidir to me.

18 And Jhesus blamyde hym, and the deuē wente out fro hym; and the child is helid fro that houre.

19 Thanne disciplis camen niȝ to Jhesu priuily, and seiden to hym, Whi miȝte nat we casten hym out?

20 Jhesus seith to hem, For ȝoure vnbyleue. Treuly I seie to ȝou, ȝif ȝe shulen haue feith, as a corn of seneuey, ȝe shulen seie to this hill, Passe thou hennus, and it shal passe; and no thing shal be impossible to ȝou;

21 Forsothe this kynde is nat cast out, no but by preyinge and fastynge.

22 Treuly, hem lyuynge togidre in Galilee, Jhesus seide to hem, Mannes sone is to be bitraied in to the hondis of men;

23 And thei shulen slea hym, and the thridde day he shal ryse aȝein. And thei ben maad ful sory.

24 And whanne he came to Capernaum, thei that token tribut, camen to Petre, and seiden to hym, ȝoure maister payeth nat tribute?

25 And he seith, ȝhe. And whenne he had entrid in to an house, Jhesus came bifore hym, seyng, Symount, what semeth to thee? Of whiche taken the kyngis of erthe tribut?† of her owne sonys, ether of alyenys?†

26 And he seide, Of other mennus

13 Then hys disciples perceaved, that he spake vnto them of Jhon Baptist.

14 And when they were come to the people, ther cam to hym a certayne man, and kneled doune to hym, sayng,

15 Master, haue mercy on my sonne; for he is franticke, and ys sore vexed, and oft tymes falleth into the fyre, and oft into the water.

16 And I brought him to thy disciples, and they coulede not heale him.

17 Jesus answered and sayde, O! generacion faythles, and eroked; howe longe shall I be with you? howe longe shall Y suffre you? Bryng him hidder to me.

18 And Jhesus rebuked the devyll, and he cam out; and the child was healed even that same houre.

19 Then came hys disciples secretly, and sayde, Why could not we cast him out?

20 Jesus sayd vnto them, Because off youre vnbelife. For I saye veryly vnto you, yff ye had faythe, as a grayne off musterd seed, ye shuld saye vnto this mountayne, Remeve hence to yonder place, and he shulde remeve; nether shuld eny thyng be vnpossyble for you to do;

21 But this kynde goeth not oute, butt by pryer and fastynge.

22 Whill they passed the tyme in Galile, Jesus sayde vnto them, The sonne off man shalbe betrayed into the hondes off men;

23 And they shall kill hym, and the thyrdaye he shall ryse agayne. And they sorowed greatly.

24 When they were come to Capernaum, they that were wont to gadre poll money, cam to Peter, and sayde, Doth youre master paye tribute?

25 He sayd, Ye. And when he was come into the housse, Jesus spake fyrst to hym, sayng, What thynkest thou Simon? Of whome do the kynges off the erth take tribute, or poll money? of their chyldren, or of straungers?

26 Peter sayde vnto hym, Of straungers.

ewæþ he, Eornostlice ða bearn synt frige.

27 Ðeah-hwæðere ðæt we hī ne ge-unrōtsigeon, gang to ðære sæ, and wurp ðinne angel út, and nim ðone ærestan fisc; and, hys mūþ ge-opena, ðú fintst ænne wecg on him; nim ðone, and syle for me and for ðé.

СНАР. XVIII.† 1 On ðære tíde ge-nealæhton hys leorning-cnihtas to ðam Hælende, and ewædon, Hwá, wénst ðú, ys yldra on heofena rice?

2 And ðá clypode se Hælend ænne lytling, and gesette on hyra midlen;

3 And ewæþ, Sóplice ic secge cow, búton ge beon gecyrrede, and gewordene swá swá lytlingas, ne gá ge on heofena rice.

4 Swá hwyle swá hyne ge-cadmét swá ðes lytling, se ys mára on heofena rice.

5 And swá hwyle swá ánne ðiliene lytling on minum naman onfehþ, se onfehþ me.

6 Sóplice se ðe beswíeþ ænne of ðyssum lytlingum, ðe on me gelyfaþ, betere him ys ðæt án cwyrn-stán si to hys swyran geenytt, and si besenced on sæs grúnd.

7 Wá ðysum middan-gearde, þurh swíc-dómas; neod ys, ðæt swýedómas eumon; ðeah-hwæðere wá ðam menn ðe swýc-dóm þurh hyne cymþ.

8 Gyf ðin hand oððe ðin fót ðé swícaþ, áceorf hyne of, and áwurp fram ðé. Betere ðé ys ðæt ðú gá wanhál, oððe healt, to life, ðonne ðú hæbbe twá handa and tweegen fét and sý on éce fýr ásend.

9 And gyf ðin eage ðé swícaþ, áhola hyt út, and áwurp hyt fram ðé. Betere ðé ys mid ánum eage on life to gánne, ðonne ðú si mid twám ásend on helle fýr.

sonys. Jhesus seide to hym, Therefore sonys ben free.

27 Forsothe that we sclaudre nat hem, go thou to the see, and sende an hoke, and take the ilke fishe that first cummeth vp; and, his mouth openyd, thou shalt fynde stater;† thou takyng it, ȝeue to hem for me and for thee.

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CHAP. XVIII. 1 In that hour the disciplis camen niȝ to Jhesus, seiynge, Who, gessist thou, is more in the kyngdam of heuenes?

2 And Jhesus, clepyng to a litil child, putte hym in the mydil of hem;

3 And seide, I seie trewthe to ȝou, no but ȝif ȝe shulen be turnyd, and maad as litil children, ȝe shulen nat entren in to the kyngdam of heuenes.

4 Therefore who euere shal meeke hym as this litil child, he is more in the kyngdam of heuenes.

5 And he that reseceyueh oon siche litil in my name, reseceyueh me.

6 Forsothe who shal sclaudre oon of these smale leste, that byleeuen in me, it spedith to hym that a myln stoon of assis be hanged in his neeke, and be drenchid in to the depresse of the see.

7 Woo to the world, for sclaudris; treuly it is neede, that sclaudris come; netheles woo to the ilk man by whom a sclaudre cometh.

8 Forsothe ȝif thin hond or thi foot sclaudre thee, kitt it of, and kast away fro thee. It is good to thee to entre in to lyf feble, other croked, than hauynge two hondis or two feet to be sent in to euerlastynge fjr.

9 And ȝif thin eize sclaudre thee, pulle it out, and cast away fro thee. It is good to thee with oon eize to entre in to lyf, than hauynge two eizen to be sente in to fjr of helle.

Then sayd Jhesus vnto hym agane, Then are the chylde ren fre.

27 Neverthelesse lest we shulde offende them, goo to the see, and cast in thyne angle, and take the fysshe that fyrst cometh vp; and, when thou hast opened his mouthe, thou shalt fynde a pece of twelve pens; that take and paye for me and the.

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CHAP. XVIII. 1 The same tyme the disciplis cam vnto Jhesus, sayng, Who is the greatest in the kyngdom off heven?

2 Jhesus called a chylde vnto hym, and set hym in the middes of them;

3 And sayd, Verely I say vnto you, except ye tourne, and become as children, ye cannot enter into the kyngdom off heven.

4 Whosoever therfore shall submit him silfe as this chylde, he is the greatest in the kyngdom of heven.

5 And whosoever receaveth suche a chylde in my name, receaveth me.

6 But whosoever offend won of these lytell wons, which beleve in me, yt were better for hym that a millstone were hanged aboute his neeke, and that he were drowned in the depth of the see.

7 Wo be vnto the world, because of evyll occasions; hit is necessary, that evyll occasions be geven; neverthelesse woo be to that man by whom evyll occasion commeth.

8 Wherefore yff thy honde or thy fote geve the an occasion of evyll, cut hym of, and cast hym from the. Hit is better for the to enter into lyfe halt, or maymed, rather than thou shuldeste havynge two hondes or two fete be cast into everlastyng fyre.

9 And yf also thyne eye offende the, plucke hym oute, and caste hym from the. It is better for the to enter into lyfe with one eye, than havynge two eyes to be cast into hell fyre.

10 Warniaþ, ðæt ge ne oferhogian æinne of ðysum lytlingum ðe gelyfaþ on me.† .

. . . . .

11 Sôþlice mannes sunu com to gehælanne ðæt forwearþ.

12 Hwæt ys eow gepuht? Gyf hwyle mann hæfþ hund sceapa, and him losaþ ân of ðam, hú ne forlæet he ða nigon and hund nigontig on ðam múnþum, and gæþ and sécþ ðæt ân ðe forwearþ?

13 And gyf hyt gelimpþ ðæt he hyt fint, sôþlice ic eow secge, ðæt he swýðor geblissaþ for ðam ánum ðonne ofer ða nigon and hund nigontig ðe ná ne losedon.

14 Swá nys willa befóran eowrum fæder ðe on heofenum ys, ðæt ân forwurde of ðisum lytlingum.†

15 Sôþlice gyf ðin bróðor syngaþ wið ðe, gá, and stýr him, betwux ðe and him sylfum; gyf he ðe gehýrþ, ðú gestapelast ðinne bróðor.

16 Gyf he ðe ne gehýrþ, nim ðonne gyt æinne oððe twegen to ðe, ðæt ælc word stande on twegra oððe þreora gewittnysse.

17 Gyf he hig ne gehýrþ, sæge hyt geférrædene. Gyf he hig ne gehýrþ, sí he ðe swá swá hæðen and máfull.

18 Sôþlice ic secge eow, swá hwylce swá ge gebindaþ ofer eorþan, ða beoþ gebúndene on heofonum; and swá hwylce swá ge ofer eorþan unbindaþ, ða beoþ on heofonum unbúndene.

19 Eft ic eow secge, gyf twegen of eow gepwæriaþ ofer eorþan, be ælcum þinge ðe hig biddaþ, hit gewurþ him of mínum fæder ðe on heofonum ys.

20 Ðær twegen oððe þrý synt on mínum naman gegaderode, ðær ic com on hyra midlene.

21 Ðá genealæhte Petrus to him, and ewæþ, Drihten, gyf mín bróðor syngaþ wið me, mót ic him forgyfan? Oð seofon síðas?



10 Se 3e, that 3e dispise nat oon of these litile. Trewly I seie to 3ou, that the angelis of hem in heuenes seen euermore the face of my fadir that is in heuenes.

11 Forsothe mannys sone came for to saue that thing that perisshide.

12 What semeth to 3ou? 3if ther weren to summan an hundrid sheep, and oon of hem shall erre, wher he shal nat leue nynty and nyne in desert, and shal go for to seeke that that erride?

13 And if it befaller that he fynde it, trewly I seie to 3ou, for he shal ioye theron more than of nynty and nyne that erriden nat.

14 So it is nat will before youre fadir that is in heuenes, that oon of these litil perishe.

15 Forsoth 3if thi brother shal synne in thee, go thou, and reprove hym,<sup>†</sup> bitwixe thee and hym aloone; 3if he shal heere thee, thou hast wonnen thi brother.

16 Trewly 3if he shal nat heere thee, take with thee oon or two, that euery word stonde in the mouthe of two or thre witnessis.

17 That 3if he shal nat heere hem, seie thou to the chirche. Forsothe 3if he shal not heere the chirche, be hee to thee as an hethen and a puplicane.

18 I seie to 3ou trewly, what euere thingis 3ee shulen bynde vpon erthe, tho shulen be bounden and in heuenes; and what euere thingis 3ee shulen vnbynde vpon erthe, tho shulen be vnbounden and in heuenes.

19 Eftsoone I seie to 3ou, that 3if two of 3ou shulen consente on the erthe, of euery thinge whateuer thei shulen axe, it shal be don to hem of my fadir that is in heuenes.

20 For where two or three shulen be gedrid in my name, ther I am in the midil of hem.

21 Thanne Petre, cummynge ni3 to hym, seide, Lord, hou ofte shal my brother synne in me, and I shal for3eue hym? Whether to seuen tymes?

10 Se, that ye despise not won of these litell wons. For I saye vnto you, thatt in heven their angels behold the face of my fader which ys in heven.

11 Ye and the sonne of man is come to save that which is lost.

12 How thynke ye? Yf a man had an hondred shepe, and one of them shuld goo astray, will he not leve nynty and nyne in the mountains, and go and seke that won which is gone astray?

13 If it happen that he fynd him, veryly I say vnto you, he reioyseth more of that shepe then of the nynty and nyne which went not astray.

14 Even so hit is nott the wyll of youre father in heuen, that won off this lytell wons shulde perishe.

15 Moreover yf thy brother trespas ayenst the, go, and tell hym his faute, betwene hym and the alone; yf he heare the, thou hast wone thy brother.

16 But yf he heare the not, then take with the won or two, that in the mouth of two or thre witnesses all sainges maye stonde.

17 Yf he heare not them, tell hit vnto the congregacion. Yf he heare not the congregacion, take him as an hethen man and as a publican.

18 Verely I say vnto you, whatsoever ye bynde on erth, shalbe bounde in heven; and whatsoever ye lose on erth, shalbe losed in heven.

19 Agayn I say vnto you, that if two off you shall agre in erth, in eny maner thinge whatsoever they shall desyre, hit shalbe geven them of my fader which is in heven.

20 For where two or thre are gadered togedder in my name, there am I in the myddes off them.

21 Then cam Peter to hym, and sayde, Master, howe ofte shall my brother trespas ageynst me, and I shall foryeve hym? Shall I foryeve hym seven tymes?

22 Ðá cwæþ se Hælcend, Ne scege ic ðe, oð seofon síðas ; æc oð seofon hund seofontigon síðon.†

23 Forðam ys heofena rice anlic ðam cyninge, ðe hys þeowas gerádegode.

24 And ðá he ðæt gerád sette, him wæs án broht, se him sceolde tyn þúsend púnda.

25 And ðá he næfde hwanon he hyt águlde, hýne hêt hys hláford gesyllan, and hys wif, and hys eild, and call ðæt he áhte. . . . .

26 Ðá ástrehte se þeow hýne, and cwæþ, Hláford, gehafa geþyld on me, and ic hyt ðe eall ágyld.

27 Ðá gemiltsode se hláford him, and forgeaf him done gylt.

28 Ðá se þeowa út-code, he gemétte hys efen-þeowan, se him sceolde án hund penega ; and he nam hýne ðá, and forþrysmode hýne, and cwæþ, Ágyf ðæt ðú me scealt.

29 And ðá ástrehte hys efen-þeowa hýne and bæd hýne, and ðus cwæþ, Geþyldega, and ic hyt ðe eall ágyfe.

30 He ðá nolde ; æc fôrde, and wearp hýne on cweartern, oð ðæt he him eall ágefe.

31 Ðá gesáwon hys efen-þeowas ðæt, ðá wurdon hig swýðe ge-umrótsode. And comon, and sædon hyra hláforde ealle ða ðæde.

32 Ðá clypode hys hláford hýne, and cwæþ to him, Ealá ðú lypra þeowa, callne ðinne gylt ic ðe forgeaf, forðam ðe ðú me bæde.

33 Hú ne gebyrede ðe gemiltsian ðinum efen-þeowan, swá swa ic ðe gemiltsode ?

34 Ðá wæs se hláford yrre, and sealde hýne ðam wítnernum, oð ðæt he call águlde.

35 Swá ðeþ mín se heofonlica fæder, gyf ge of cowerum hcortum cowerum bróðrum ne forgyfaþ.

22 Jhesus seith to hym, I seie nat to thee, til seuen sithis; but to seuenty sythis seuene sithis.

23 Therefore the kyngdom of heuenes is likened to a man kyng, that wolde putte resoun with his seruauntis.

24 And whanne he began for to putte resoun, oon was offrid to hym, that owzte to hym ten thousand talentis.

25 Trewly whanne he hadde nat wherof to zelde, his lord comaundide hym to be sold, and his wif, and sonys, and alle thingis that he hadde, and to be payed.

26 Forsothe the ilk seruaunt, fallynge doun, preide hym, seyinge, Haue pacience in me, and alle thingis I shal zeelde to thee.

27 Sothely the lord of that seruaunt hauynge merer, leete hym,† and forzaue to hym the dette.

28 Trewly thilk seruaunt gon out, fonde oon of his euen seruauntis, that ouzte hym an hundrid pens; and he, holdynge hym, stranglide hym, seyinge, zeld that thou owist.

29 And his euen seruaunt preide hym, seyinge, Haue pacience in me, and alle thingis I shal quyte to thee.

30 Forsothe he wolde nat; but wente, and sent hym in to pryson, til that he paide al the dette.

31 Sothely his euen seruauntis, seeynge the thingis that weren don, gretely hadden sorowe. And thei camen, and tolden to her lord alle the thingis that weren don.

32 Thanne his lord elepide hym, and seide to hym, Weyward seruaunt, I forzaf to thee al the dette, for thou preidist me.

33 Therefore wher it behouede nat and thee to haue mercy on thi euen seruaunt, as I hadde mercy of thee?

34 And his lord wroth, tok hym to tourmenturs, til that he paide al the dette.

35 So and my fadir of heuen shal do to 3ou, 3if 3e forzeue nat euery man to his brother, of 3oure hertis.

22 Jesus sayd vnto hym, I saye nott vnto the, seven tymes; but seventy tymes seven tymes.

23 Therefore is the kyngdom off heven lykened vnto a certayne kyng, which wolde take a countes of his seruautes.

24 And when he had begune to recken, won was browghte vnto hym, whiche ought hym ten thousande talenttes.

25 But when he had nought to paye, the lord commaunded him to be solde, and his wyfe, and his children, and all that he had, and payment to be made.

26 The seruaunt fell doune, and besought hym, sainge, Syr, yeve me respyte, and I vyll paye hit every whit.

27 Then had the lorde pitie on the seruaunt, and lowsed hym, and forgave hym the dett.

28 The same seruaunt went out, and founde wone off his felowes, which ought hym an hundred pence; and leyd hondes on hym, and toke hym by the throote, sainge, Paye that thou owest.

29 And his felowe fell doune and besought hym, saynge, Haue pacience with me, and I vyll paye the all.

30 And he wolde not; but went, and cast hym into preson, tyll he shulde paye the dett.

31 When his other felowes sawe what was done, they were very sorry. And cam, and tolde vnto there lorde all that had happened.

32 Then the lorde called him, and sayde vnto hym, O evyll seruaunt, Y forgave the all that dett, because thou praydest me.

33 Was it not mete also that thou shuldest have had compassion on thy folow, even as Y had pitie on the?

34 And his lorde was wrooth, and delyvered hym to the ioylers, tyll he shulde paye all that was due to hym.

35 So lyke wyse shall youre hevenly father do vnto you, yf ye vyll not forgeve with youre herttes, eache won to his brother there treaspases.

CIAP. XIX. 1 And ðā se Hælend ge-endode ðās spræca, he fērde fram Galilea, and com on Iudeisce endas begeondan Iordanen.

2 And hym fyligdon mycele mænegu, and he hig gehælde ðær.

3 Ðā genealæhton him to Farisæi, hyne costnigende, and cwædon, Is ælyfed ænægum menn hys wif to forlætenne, for ænægum þinge?

4 Ða andswarode he him, Ne rædde ge, se ðe on fruman worhte, he worhte wæp-mann and wif-mann?

5 And cwæþ, Forðam se mann forlætt fæder and mōdor, and hyne to hys wife gebeot; and beoþ twegen on ānum flæsce.

6 Witodlice ne synt hig twegen, ac ān flæsc. Ne getwæme nān mann ða ðe God gesomnode.

7 Ðā cwædon hig, Hwi hét Moyses, syllan hiw-gedāles bōc, and hig forlæton?

8 Ðā cwæþ he, Moyses, for cower heortan heardnesse, lȳfde eow eower wif to forlætenne; sōþlice næs hyt on frymþe swā.

9 Sōþlice ic secge eow, swā hwā swā forlætt hys wif, būton for forligere, and oðer fetap, se unryht-hæmþ; and se ðe forlætene æfter him nymþ, se unrilt-hæmþ.

10 Ðā cwædon hys leorning-enihtas, Gyf hyt swā ys ðam menn mid hys wife, ne fremap nānum menn to wifienne.

11 Ðā cwæþ he, Ne underfōþ calle menn ðis word; ac ðam ðe hyt geseald ys.

12 Sōþlice synd belistnode, ðe of hyra mōdor innoðum cumap; and eft synd belistnode, [ða men ðe man belistnap, and eft synd belistnode,] ðe hig sylfe belistnodon, for heofena rīce. Undernyme se, ðe undernyman mæge.

13 Ðā wæron him gebrohte lytlingas to, ðæt he hys hand on hig āsette, and

CHAP. XIX. 1 And it is don, whenne Jhesus hadde cendide these wordis, he passide fro Galilee, and came in to the eendis of Judee ouer Jordan.

2 And manye cumpanyes of men sueden hym, and he helide hem there.

3 And Pharisees camen niȝ to hym, temptynge hym, and seyinge, Wher it be leefful for a man for to leeuē<sup>t</sup> his wijf, of what euer cause?

4 The whiche answeyngē seith to hem, Han nat ȝee rad, for he that made men at the bygynnyngē, male and female he made hem?

5 And he seide, For this thing a man shal leeuē fadir and modir, and he shal cleuē<sup>t</sup> to his wif; and thei shulen be two in oo flesh.

6 And so thei ben nat now two, bot oo flesh. Therefore a man departe nat that thing that God enioynyde.<sup>t</sup>

7 Thei seyen to hym, What thanne comaundide Moyses, to ȝeue a litil boke of forsakyngē, and to leeuē off?

8 And he seith to hem, For Moyses, at the hardnesse of ȝoure herte, suffride ȝou forsake ȝoure wyues; forsothe at the begynnyng it was nat so.

9 Trewly I seie to ȝou, that who euer leueth his wif, no but for fornicacioun, and weddith an other, doth a vowtrie; and he that weddith the forsaken *wife*, doth avowtrie.

10 His disciplis seien to hym, ȝif the cause of a man with a wijf is so, it speedith nat to wedde.

11 The whiche seith to hem, Nat alle men taken this word; but to which it is ȝouen.

12 Sothely there ben geldyngis, the whiche ben thus born of the modris wombe; and there ben geldyngis, that ben maad of men, and there ben geldyngis, that han geldid hem self, for the kyngdam of heuenes. He that may take, take he.

13 Thanne litil children weren offrid vp to hym, that he shulde putte hondis

CHAP. XIX. 1 And it folowed, when Jesus had fynysshed those sayinges, he gat hym from Galile, and cam in to the coostes off Iewry beyonde Jordan.

2 And moche people folowed hym, and he healed them theare.

3 Then cam vnto hym the Pharises, to tempte hym, and sayde to hym, Ys hit lawfull for a man to put a waye his wyfe, for all manner off causes?

4 He answered and sayde vnto them, Have ye not redde, howe that he which made man at the begynnyngē, made them man and woman?

5 And saide, For thys thing shall a man leve father and mother, and cleve vnto his wyfe; and they twane shalbe won flesse.

6 Wherfore nowe are they not twayne, but won fleshe. Let not man therefore put asunder that which God hath cuppled to gedder.

7 Then sayde they to hym, Why did Moses commaunde, to geve vnto her a testimoniall of divorsement, and to put her a waye?

8 He saide vnto them, Moses, because of the hardnes of youre hertes, suffred you to put awaye youre wyfes; but from the begynnyngē hit was nott so.

9 I saye therefore vnto you, whosoever putteth awaye his wyfe, except hit be for fornicacion, and maryeth another, breaked wedlocke; and whosoever marieth her which is divorced, doeth commyt advoury.

10 Then spake his disciplis to hym, Yff the matter be so betwene man and wyfe, then is it not good to mary.

11 He sayde vnto them, All men can not awaye with that sayngē; but they to whom it is geven.

12 There are chaste, which were so borne out of the mothers belly; and there are chaste, which be made of men, and there be chaste, which have made them selves chaste, for the kyngdom off hevens sake. He that can take it, lett hym take it.

13 Then were brought to hym yonge chyldren, that he shulde put his hondes

hig geblætsode. Ðá þreadon hys leorning-enihtas hig.

14 Ðá cwæp se Hælend, Lætaþ' ða lytlingas, and nelle ge hig forbéodan cuman to me; swylera ys heofena rice.

15 And ðá he him hys handa on-ásette, ðá ferde he ðanon.

16 And ðá genealæhte him an man to, and cwæp, Lā gōða lāreow, hwæt gōdes dō ic, ðæt ic éce lif hæbbe?

17 Ðá cwæp he, Hwæt áxast ðú me be gōde? An God ys gōd. Sōþlice gyf ðú wylt on lif becuman, heald ða beboda.

18 Ðá cwæp he, Hwylce? Ðá cwæp se Hælend, Ne dō ðú mann-slyht, ne dō ðú unryht-hæmed, ne stel ðú, ne sege ðú leāse gewittnyse;

19 Wurpa ðinne fæder and mōdor, and lufa ðinne nehtan swá ðe sylfne.

20 Ðá cwæp se geonga, Eall ðis ic geheold, hwæt ys me gyt wana?

21 Ðá cwæp se Hælend, Gyf ðú wylt beon fullfremed, gā, and becyp eall ðæt ðú ahst, and syle hyt þearfum, and ðonne hæfst ðú gold-hord on heofone; and cum, and folga me.

22 Ðá se geonga mann gehyrde ðis word, ðá eode he áweg unrōt, sōþlice he hæfde mycele æhta.

23 Witodlice se Hælend cwæp to hys leorning-enihtum, Sōþlice ic eow sege, ðæt earfoþlice se welega gæþ on Godes rice.

24 And eft ic eow sege, ðæt caðeliere byþ ðam olfende to gānne þurh nædle eage, ðonne se welega on heofona rice g<sup>a</sup>.

25 Ðá hys leorning-enihtas ðis gehýrdon, hig wundrodun, and cwædon, Hwá mæg ðis gehealdan?

26 Ðá cwæp se Hælend, Uneaðelic ðæt ys mid mannun; ac calle þing synt mid Gode caðlice.†

to hem, and preie. Sothely his disciplis blameden hem.

14 But Jhesus seith to hem, Suffre 3e litil childre cume to me, and nyl 3e forbide hem for to come to me; for of siche is the kyngdam of heuenes.

15 And whenne he hadde putte to hem hondis, he wente thennus.

16 And loo! oon, cummyng to, seith to hym, Good maister, what of good thing shal I do, that I haue euerlastyng lyf?

17 The which seith to hym, What axist thou me of good thing? There is oon good God. For 3if thou wolt entre in to lif, kepe the comaundementis.

18 He seith to hym, Whiche? Trewly Jhesus seide, Thou shalt nat do man sleaynge, thou shalt nat do avowtrie, thou shalt nat do thefte, thou shalt nat seye fals witnessinge;

19 Worshipe thi fadir and thi modir, and thou shalt loue thi neizbore as thi self.

20 The 3ung man seith to hym, I haue kepte alle these thingis fro my 3outh, what 3it failith to me?

21 Jhesus seith to hym, 3if thou wolt be perfit, go, and selle alle thingis that thou hast, and 3eue to pore men, and thou shalt haue tresour in heuene; and cum, sue thou me.

22 Forsothe whenne the 3ung man hadde herde these wordis, he wente away sorwful, for he was hauyng many possessionns.

23 Forsothe Jhesus seide to his disciplis, I seie to 3ou trewthe, for a riche man of hard shal entre in to the kyngdam of heuenes.

24 And eftsone I seie to 3ou, it is lyster<sup>t</sup> a camel for to passe thorw3 a nedelis eize, than a riche man to entre into the kyngdam of heuenes.

25 Treuly these wordis herd, the disciplis wondriden gretely, seyinge, Who therefore may be saaf?

26 Forsothe Jhesus beholdyng seide to hem, Anentis men this thing is impossible; but anentis God alle thingis ben possible.

on them, and praye. And his disciplis rebuked them.

14 Jesus sayde vnto them, Suffre the chylidren, and forbid them not to come to me; for vnto suche belongeth the kingdome off heven.

15 And when he had put his hondes on them, he departed thence.

16 And beholde! won cam, and sayde vnto hym, Good master, what good thinge shall I do, that I maye have eternal lyfe?

17 He sayde vnto him, Why callest thou me good? There is none good but won, and that is God. But and thou wilt entre in to lyfe, kepe the commaundmentes.

18 He sayde, Which? And Jesus sayde, Thou shalt not kyll, thou shalt not breake wedloocke, thou shalt not steale, thou shalt nott beare falce witnes;

19 Honoure thy father and mother, and thou shalt love thyne neighbour as thy sylf.

20 The yonge man sayde vnto him, I haue observed all these thinges from my youth, what haue Y more to do?

21 Jesus sayde vnto him, Yf thou wylt be perfecte, goo, and sell that thou hast, and geve it to the povre, and thou shalt haue treasure in heven; and come, and folowe me.

22 When the yonge man herde that sayinge, he went a waye morninge, for he had greate possessions.

23 Jesus sayde then vnto his disciplis, Verely I saye vnto you, a ryeche man shall with difficulte enter into the kyngdome of heven.

24 And moreover I saye vnto you, it is easier for a camell to go through the eye of a nedle, then for a ryeche man to enter into the kingdome of heven.

25 When his disciplis herde that, they were exceedingly amased, sayinge, Who then can be saved?

26 Jesus behelde them and saide vnto them, With men this is vupossyble; but with God all thinges are possyble.

27 Ðá andswarode Petrus and cwæþ, Nū! we forléton calle þing, and folgodon ðē; hwæt byþ us to mēde?

28 Ðá cwæþ se Hælend, Sôþ ic eow scege, ðæt ge ðe me folgodon, on edcenninge ðonne mannes sunu sitt on hys mægen-þrymme, ðæt ge sittað ofer twelf setl, ðémende twelf mægþa Israhel.

29 And æle ðe forlæt, for mīnum naman, hys hūs, oððe hys gebróðru, oððe swustra, oððe feder, oððe módor, oððe wif, oððe bearn, oððe land, be hund-fealdon he oufelþ lean, and hæfþ éce lif.

30 Sôþlice manega fyrreste beoþ ýtemeste, and ýtemeste fyrreste.

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CHAP. XX.† 1 Sôþlice heofona rice ys gelic ðam hiredes caldre, ðe on árne mergen út-eode, áhýrian wyrhtan on hys win-geard.

2 Gewordenre gecwydræðene ðam wyrhtum, he scalde ælcon ænne penig wið hys dæges weorce, he ásende hig on hys win-geard.

3 And ðá he út-eode embe undern-tíde, he geseah óðre on stráete ídele standan.

4 Ðá cwæþ he, Gá ge on mīne win-geard, and ic sylle eow ðæt riht byþ. And hig ðá férdon.

5 Eft he út-eode embe ða sixtan, and nigóþan tíde, and dlyde ðam swá gelice.

6 Ðá embe ða endlyftan tíde he út-eode, and fúnde óðre standende; and ða sæde he, Hwí stande ge hēr ealne ðæg ídele?

7 Ðá cwædon hig, Forðam ðe us nán man ne hýrode. Ðá cwæþ he, And gá ge on mīne win-geard.

8 Sôþlice ðá hyt wæs áfen geworden, ðá sæde se win-geardes hláford hys geréfan, Clypa ða wyrhtan, and ágyf hym



27 Thanne Petre answeyng seide to hym, Loo! we han forsaken alle thingis, and we han sued thee; what therefore shal be to us?

28 Jhesus forsothe seide to hem, Trewly Y seye to 3ou, that 3e that han forsaken alle thingis, and sued me, in regeneracioun<sup>†</sup> whenne mannes sone shall sitte in the sete of his mageste, and 3e shulen sitt on twelue setis,<sup>†</sup> demynge the twelue kynredis of Yrael.

29 And euery man that shal forsake hous, or bretheren, or sistren, or fadir, or modir, or wif, or sonys, or feeldis, for my name, he shal take an hundrid fold, and shal welde euere lastyng lyf.

30 Forsothe many shulen be, the firste the laste, and the laste the firste.

27 Then answered Peter and saide to him, Beholde! we have forsaken all, and have folowed the; what shall we have ther fore?

28 Jesus sayde vnto them, Verely I saye to you, thatt ye which have folowed me, in the seconde generacion when the sonne off man shal syt in the seate of his maieste, shall syt also vppon xij seates, and iudge the xij trybes off Israhel.

29 And whosoever forsaketh housse, or brethren, or systers, other father, or mother, or wyfe, or children, or lyvelod, for my names sake, the same shall receave an hundred folde, and shall inheret everlastyng lyfe.

30 Many that are fyrste shalbe laste, and the laste shalbe fyrste.

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CHAP. XX. 1 The kyngdam of heuenes is lic to an husbond man, that wente out first erly,<sup>†</sup> to hyre workemen in to his vyne 3erd.

2 Forsothe the couenaunt maad with workmen, of a peny for the day, he sente hem in to his vyne 3erd.

3 And he, gon out about the thridde hour, say other stondyng ydil in the chepyng.

4 And he seide to hem, Go and 3ee in to my vyne 3erd, and that that shal be ritzful, I shal 3eue to 3ou. Sotheli thei wenten forth.

5 Forsothe eftsoone he wente out aboute the sixte hour, and the nynethe, and dide on liche manere.

6 But aboute the elleuenthe houre he wente out, and foond other stondyng; and he seide to hem, What stonden 3e her ydil al day?

7 Thei seien to hym, For no man hath hirid us. He seith to hem, Go and 3e in to my vyne 3erd.

8 Forsothe whenne euenyng was maad, the lord of the vyne 3erd seith to his procuratur, Clepe the workmen, and

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CHAP. XX. 1 For the kyngdom off heven ys lyke vnto an houssholder, which went out erly in the morninge, to hyre labourers into hys vynyarde.

2 And he agreede with the labourers, for a peny a daye, and sent them into his vynyarde.

3 And he went out about the thyrde houre, and sawe other stondyng ydell in the market place.

4 And sayd vnto them, Go ye also into my vynyarde, and whatsoever is right, I will geve you. And they went there way.

5 Agayne he went out about the syxte, and nynthe houre, and dyd lyke wyse.

6 And he went out aboute the eleventhe houre, and founde other stondyng ydell; and sayde vnto them, Why stonde ye here alle the daye ydell?

7 They sayde vnto hym, Because no man hath hyred vs. He sayde to them, Goo ye alsoo into my vynyarde, and whatsoever shalbe right, that shall ye receave.

8 When even was come, the lorde of the vynyarde sayde vnto hys steward, Call the labourers, and geve them their

heora méde, ágynn fram ðam ýtemestan, oð ðone fyrmestan.

9 Eornostlice ðá ðe<sup>†</sup> gecomon, ðe embe ða endlyftan tíde comon, ðá onfóngon hig æle his pening.

10 And ðá ðe ðær árest comon wéndon, ðæt hig secoldon máre onfón, ðá onfóngon hig syndrige penegas.

11 Ðá ongunnon hig murenian ongen ðone hiresdes caldor,

12 And ðus cwædon, Ðás ýtemestan worhton áne tide, and ðú dydest hig gelice us, ðe háron byrðena on ðises dæges hætan.

13 Ðá cwæp he, andswarigende hyra ánum, Ealá ðú freond, ne dó ic ðe nænne teonan; hú ne come ðú to me to wyreceanne wið ánum peninge?

14 Nim ðæt ðin ys, and gá; ic wylle ðysum ýtemestum syllan, eal swá mycel swá ðe.

15 Oððe ne mót ic dón ðæt ic wylle? Hwæðer ðe ðin eage mánful ys, forðam ðe ic góð com?

16 Swá beoþ ða fyrmestan ýtemeste, and ða ýtemestan fyrmeste; sóþlice manega synt geclypede, and feawa gecorene.<sup>†</sup>

17 Ðá fórde se Hælend to Hierusalem, and nam hys leorning-eihtas onsundron, and ðus cwæp.

18 Nú! we farað to Hierusalem, and mannes sunu byþ geseald ðæra sacerda caldrum, and bócerum; and hig genyð-eriaþ hync to deaþe,

19 Deodum to bysmrigenne, and to swingenne, and to áhónne; and ðam pryddan dæge he árist.

20 Ðá com to him Zebedeis bearna móðor mid hyre bearnum, hig ge-eað-médende, and sum þing fram him bid-dende.

21 Ðá cwæp he, Hwæt wylt ðú?<sup>†</sup> Ðá cwæp heo, Sege ðæt ðis mine tvegen suna sittan, án on ðine swiððran healfe, and án on ðine wynstran, on ðinum rice.

22 Ðá andswarode him se Hælend, Gyt nyton hwæt gyt biddað. Máge gyt

3elde to hem her hijre, bygynnyng at the laste til to the firste.

9 Therefore whenne thei weren comen, that camen about the elleuenth hour, and thei token synguler pens.<sup>†</sup>

10 Trewly and the firste cummyng demeden, that thei weren to take more, trewly and thei token echon by hym silf a peny.

11 And thei takynge gruteheden azeins the husbond man,

12 Seyinge, These laste diden *worche* oon our, and thou hast maad hem enen to vs, that han born the charge of the day and hete.

13 And he answeyng to oon of hem, seide, Frend, I do thee no wronge; whether thou hast nat accordid with me for a peny?

14 Take that that is thine, and go; forsothe Y wole zeue and to this the laste *man*, as and to thee.

15 Wher it is nat leful to me for to do that that I wole? Wher thin eize is wickid, for I am good?

16 So there shulen be the last *men* the firste, and the firste *men* the laste; for many ben clepid, bot few chosun.

17 And Jhesus, steyinge vp to Jerusalem, toke his twelue disciplis in priuytee, and seith to hem,

18 Loo! we gon vp to Jerusalem, and mannes sonc shal be taken to princis of prestis, and scribis; and thei shulen condemne hym by deth.

19 And thei shulen bitake hym to hethen men, for to be scornyd, and scourgid, and crucified; and the thridde day he shal ryse azein.

20 Thanne the modir of the sonis of Zebede came ni3 to hym with hire sonys, honourynge, and axinge some thing of hym.

21 The whiche seide to hir, What wolt thou? She seith to hym, Seic that these two my sonys sitten, oon at thi righthalf, and oon at thi lefthalf, in thi kyngdam.

22 Forsothe Jhesus answeyng seide, ze wyten nat what ze axen.<sup>†</sup> Mowen ze

hyre, begynnyng at the laste tyll thou come to the fyrste.

9 And they whiche were hyred aboute the eleventh hour cam, and receaved every man a peny.

10 Then cam the fyrst, supposyng that they shulde receave mooare, and they like wyse receaved every man a peny.

11 And when they had receaved it they grudged agaynst the good man of the housse,

12 Sayng, These laste have wrought but one houre, and thou hast made them equall vnto vs, which have born the burthen and heet of the daye.

13 He answered to one of them, sayng, Frende, I do the no wronge; dyddeste thou not agre withe me for a penny?

14 Take that which is thy duty, and goo thy waye; I will geve vnto this last, as moche as to the.

15 Ys yt not lawfull ffor me to do as me listeth with myne awne? Ys thyne eye evyll, because I am good?

16 Soo the laste shalbe fyrste, and the fyrste shalbe laste; for many are called, and feawe be chosen.

17 And Jesus ascended to Jerusalem, and toke the xij disciples aparte in the way, and sayde to them,

18 Loo! we goo vp to Jerusalem, and the sonne off man shalbe betrayed vnto the chef prestes, and vnto the scribes; and they shall condemne hym to death.

19 And shall delivre hym to the gentils, to be mocked, to be scourged, and to be crucified; and the third day he shall ryse agayne.

20 Then cam to hym the mother off Zebedes children with her sonnes worshippinge him, and desyryng a certayne thyng off hym.

21 He sayde vnto her, What wylt thou have? She sayde vnto hym, Graunte that these my two sonnes maye sitt, one on thy right hond, and the other on thy lifte honde, in thy kyngdom.

22 Jesus answered and sayd, Ye wot not whatt ye axe. Are ye able to

drincan ðone calic ðe ic to drincenne  
hæbbe? . . . . Ðá ewædon hig, Wyt  
mágon.

23 Ðá ewæp he, Witodlice gyt minne  
calic drincap; . . . to sittanne on mine  
swýðran healfe oððe on wynstran, nys  
me inc to syllanne; ac ðam ðe hyt fram  
minum fæder gegearwod ys.

24 And ðá ða tyn leorning-enihtas  
gebulgon wið ða twegen gebróðru.

25 Ðá clypode se Hælend hi to him,  
and ewæp, Wite ge, ðæt ealdor-menn  
wealdap hyra þeoda, and ða ðe synt  
yldran, habbaþ anweald on him.

26 Ne byþ swá betweox eow; ac swá  
hwyle swá wyle betweox eow beon yldra,  
sý he cower þén;

27 And se ðe wyle betweox eow beon  
fyrrest, sý he cower þeow.

28 Swá mannes sunu ne com ðæt him  
man þénode, ac ðæt he þénode, and  
scalde his sawle lif to álysednesse for  
manegum.†

29† And ðá hig fêrdon fram Hiericho,  
him fyligde mycel menegu.

30 And ðá sæton twegen blinde wið  
ðone weg, and gehýrdon ðæt se Hælend  
fêrde; and ðá clypodon hig to him, and  
ewædon, Drihten, gemiltsa unc, Dauides  
sunu.

31 Ðá bead seo menegu him, ðæt hig  
súwodon; ðá clypodon hig ðæs ðe má,  
Drihten, gemiltsa unc, Dauides sunu.

32 Ðá stóð se Hælend, and clypode  
hig to him, and ewæp, Hwæt wylle gyt  
ðæt ic inc dó?

33 Ðá ewædon hig, Drihten, ðæt tncere  
eagan sín ge-opedede.

34 Ðá gemiltsode he him, and hyra  
eagan æt-hrán; and hig sóna gesáwon,  
and fyligdon him.

drynke the cuppe that I am to drynke ?  
Thei seien to hym, We mowen.

23 He seith to hem, Forsothe 3e shal drynke my cuppe ; but to sitte at the ryghthalf or at lefthalf, it is nat myn to 3eue to 3ou ; but to whiche it is made redy of my fadir.

24 And the ten herynge hadden indig-nacioun of the two bretheren.

25 Sothely Jhesus clepide hem to hym, and seith, 3e witen, for princis of heithen men ben lordis of hem, and thei that ben more, hawnten power in to hem.

26 It shal nat be so among 3ou ; bot who euere wole be maad more among 3ou, be he 3oure mynystre ;

27 And who euere amonge 3ou wole be firste, he shal be 3oure scruaunt.

28 As mannes sone came nat for to be serued, but for to serue, and for to 3eue his soule<sup>†</sup> redempcioun for many.

29 And hem goynge out of Jerico, manye cumpanyes of peple sueden hym.

30 And loo ! two blynd men sittynge besidis the weye, herden that Jhesus passide ; and thei crieden, seyinge, Lord, the sone of Dauyth, haue mercy on vs.

31 Forsothe the cumpanye blamyde hem, for to be stille ; and thei crieden more and more, seiynge, Lord, the sone of Dauyth, haue mercy on vs.

32 And Jhesus stood, and clepide hem, and seith, What wole 3e, that I do to 3ou ?

33 Thei seien to hym, Lord, that oure eizen be openyd.

34 Forsothe Jhesus, hauynge mercy on hem, touchide her eizen ; and anon thei sayen, and sueden hym.

drynke off the cuppe that Y shall drynke of, [and to be baptised with the bap-tim that Y shalbe baptised with ?] They answered to him, That we are.

23 He sayd vnto them, Ye shall drynke of my cupe, and shalbe baptised with the bap-tim that Y shall be bap-tysed with ; but to syt on my ryght hond and on my lyft hond, is not myne to yeve ; but to them for whom it is prepared of my fader.

24 And when the ten herde this they desdayned att the two brethren.

25 But Jesus called them vnto hym, and saide, Ye knowe, that the lordes of the gentyls have dominacion over them, and they that are great, exercise power over them.

26 It shall not be so amonge you ; but whosoever wyll be greate among you, let hym be youre minister ;

27 And whosoever wilbe chefe, let him be youre servaunt.

28 Even as the sonne off man cam not to be ministred vnto, butt to minister, and to geve his lyfe for the redempcion off many.

29 And as they departed from Hierico, moche people folowed hym.

30 And beholde ! two blynde men syttinge by the way syde, when they herde that Jesus passed by, cryed, say-inge, Master, the sonne off David, haue mercy on vs.

31 And the people rebuked them, be cause they shulde holde there peace ; but they cryed the moare, sayinge, Have mercy on vs, Master, which arte the sonne off David.

32 Then Jesus stode styll, and called them, and sayde, What will ye, that Y shall do to you ?

33 They said vnto hym, Master, that oure eyes maye be opened.

34 Jesus pitied them, and touched there eyes ; and immediatly there eyes receved syght, and they folowed hym.

Oliuctes dūnc, dā sende he hys twegen leorning-cnihtas,

2 And sǣde him, Farap on dæt castel dæt fōran ongean cow ys, and ðonne sōna finde gyt āne assene getiggede, and hyre folan mid hyre ; untigeap hig, and lædap to me.

3 And gyf hwā cow ānig þing to ewyþ, seegeap, dæt Drihten hæfþ ðyses neode ; and ðonne forlæt he cow hrædlice.

4 Eall ðis wæs geworden, dæt wære gefylled dæt þurh Eṣaiam ðone witegan gecweden wæs,

5 Seegeap heahnesse dēhter, Nú ! ðin eyning dē cymþ to, gedæfte, and rit uppān tamre assene, and hyre folan.

6 Dā fērdon hys leorning-cnihtas, and dydon swā he him bebed.

7 And hēddon dā assene to him, and hyra folan, and lēdon hyra reaf uppān hig, and setton hyne an uppān.

8 Witodlice dæt fole strehton hyra reaf on ðone weg ; sume heowun ðæra treowa bogas, and streowedon<sup>†</sup> on ðone weg.

9 Dæt fole dæt ðar befōran fērde, and dæt ðar æfter fērde, clypodon, and ewædon, Hāl sý ðū Dauides sumu ; sý gebletsod se ðe com on Drihtenes naman ; sý him hæl on hehnessum.

10 Dā he fērde to Ierusalem, dā wearþ call seo burh-waru onstýred, and ewædon, Hwæt is ðes ?

11 Dā ewæp dæt fole, Ðis ys se Hǣlend, witega, of Nazareth on Galilea.

12 Dā se Hǣlend into ðam temple eode, he ádráf út calle dā ðe ceapodon innan ðam temple ; and ðara mynetera sceamclas, and hyra setlu, ðara ðe culfran scaldon, he tobræc.

13 And ewæp to him, Hyt ys áwriten, Min hūs ys gebed-hūs ; witodlice ge worhton dæt to þeofa cote.

14 Dā codon to him dā blindan and dā healtan, and he hi gehælde.

15 Witodlice dā ðara sacerda caldras

face, in the mount of Olyfete, thanne Jhesus sente his two disciplis.

2 Seyinge to hem, Go 3e in to the castel that is 3einus 3ou, and anon 3e shal fynde a she asse tyed, and a colt with hir; vubynde 3e, and bryng to me.

3 And 3if eny man shal seie to 3ou eny thinge, seie 3e, that the Lord hath need to hem; and anoon he shal leue hem.

4 Trewly al this was don, that that thing that was seid by the prophete shulde be fulfillid, seyinge,

5 Seie 3e to the dou3ter of Syon, Loo! thi kyng cometh to thee, homly,<sup>†</sup> sittynge on an asse, and a fole, the sone of a *beest* vndir 3ook.

6 Forsothe disciplis, goynge, diden as Jhesus comaundide hem.

7 And thei brou3ten to a she asse, and the fole, and puttiden her clothis on hem, and maden hym sitte aboue.

8 Forsothe ful muche cumpanye strewiden her clothis in the wey; sothely other kittiden braunchis of trees, and strowiden in the weye.

9 But the companies that wenten before, and that suden, eriden, seyinge, Osanna<sup>†</sup> to the sone of Dauith; blessed is he that cummeth in the name of the Lord; Osanna in the he3ist thingis.

10 And when he had entrid in to Jerusalem, al the cite was stirid, seyinge, Who is this?

11 Trewly the peplis seiden, This is Jhesus, the prophete, of Nazareth of Galilee.

12 And Jhesus entride in to the temple of God, and kest out of the temple alle sellynge and bynge; and he turnyde vpsadoun the bordis of chaungeris, and the chaiers of men sellynge culueris.

13 And he seith to hem, It is written, My hous shal be clepid an hous of preiere; forsothe 3e han made it a denne of thefes.

14 And blynde and crokid camen ni3 to hym in the temple, and he helide hem.

15 Forsothe the princis of prestis and

phage, vnto mounte Olivete, then sent Jesus two off his disciples,

2 Sayinge to them, Go in to the toune that lyeth over agaynste you, and anon ye shall fynde an asse bounde, and her colte with her; lose them, and bringe them vnto me.

3 And if eny man saye ought vnto you, saye ye, that youre Master hath neade off them; and streyght waye he will let them go.

4 All this was donne, to fulfyll that which was spoken by the prophet, sayynge,

5 Tell ye the doughter of Sion, Beholde! thy kinge commeth vnto the, meke, sittynge vpon an asse, and a colte, the foole off an asse vsed to the yooke.

6 The disciples went, and did as Jesus commaunded them.

7 And brought the asse, and the colte, and put on then there clothes, and set him there on.

8 Many of the people spred thaire garmentes in the waie; other cut doune braunches from the trees, and strawed them in the weye.

9 Moreover the people that went before, and they also that cam after, cried, sayinge, Hosianna to the sonne of David; blessed be he that commeth in the name of the Lorde; Hosianna in the hyst.

10 And when he was come in to Jerusalem, all the cite was moved, sayinge, Who ys this?

11 And the people sayde, Thys ys Jesus, the prophet, off Nazareth a cite of Galilee.

12 And Jesus went in to the temple of God, and caste out all them that bought and solde in the temple; and overthrew the tables of the mony chaungers, and the seates of them that solde doves.

13 And saide to them, It is written, Mine housse shalbe called the housse off prayer; butt ye have made it a denn of theves.

14 And the blinde and the halt cam to hym in the temple, and he healed them.

15 When the chiefe prestes and scribes

and ða bóceras gesáwon ða wundru ðe se Hælend worhte, and gehýrdon hú ða eild clypodon on ðam temple, and ewædon, Sý Dauides sunu hál, ðá wæron hig yre,

16 And ewædon, Gehýrst ðú hwæt ðás ewaðaþ? Ðá ewaþ he, Witodlice; ne ræddon ge næfre, Ðú fulfremedest lof, of cilda, and of succendra<sup>†</sup> múþe?

17 And he forlét hi ðá, and fêrde of ðære byrig, to Bethania; and lærde hi ðar be Godes ríce.

18 On morgen, ði he eft to ðære byrig fór, ðá hingrede hyne.

19 And he geséh án fic-treow wið ðone weg, ðá eode he to him, and ne fúnde on him búton ða leaf áne; ði ewaþ he, Ne wurde næfre weastm of ðé ácenned. Ðá sóna forserane ðæt fic-treow.

20 And his leorning-cnihtas wundrodon, and ewædon, Lóca nú hú hrædlice ðæt fic-treow forserane.

21 Ðá andswarode he him, and ewaþ, Sóp ic cow seege, gyf ge habbaþ geleafan, and ne twýniað, ne dó ge ná ðæt án be ðam fic-treowe, ac eac ðeh ge eweðon to ðisum múnte, Áhefe ðé upp, and feall innan ða sæ.

22 And calles ðæs ðe ge biddað ge beoþ tipa, gyf ge gelyfaþ.<sup>†</sup>

23 Ðá he com into ðam temple, ðá comon ðara sacerda caldras . . . . . him to, and ewædon, On hwylecere mihte wyrest ðú ðás þing? and hwá scalde ðe ðisne anweald?

24 Ðá andswarode se Hælend him and ewaþ, And ic áhsige cow áne spráce, gyf ge me ða spráce segeað, ðonne seege ic cow, on hwylecum anwealde ic ðás þing wyree.

25 Hwæder wæs Iohannes fulluht; ðe of heofonum, ðe of mannum? Ðá ewædon hig betwux him, Gyf we seegaþ of heofone, ðonne ewyþ he,



scribis, seeynge the marucilouse thingis that he dide, and children crynge in the temple, and seiynge, Osanna to the sone of Dauith, dedeyned,

16 And seiden to hym, Heerist thou what these seyen? Sothely Jhesus seith to hem, 3he; wher 3e han nat rad, For of the mouth of children† and of soukynge mylk, thou hast made parfite herynge?

17 And, hem forsaken, he wente forth out of the citee, in to Betanye; and there he dwelte, and tauzte hem of the kyngdam of God.

18 Forsothe on the morw, he, turnynge azein in to the citee, hungrede.

19 And he, seeynge a fige tree bysidis the weye, came to it, and fonde no thing ther on no but leeuys only; and he seith to it, Neucr be fruyt born of thee, in to with outen eende. And anon the fige tree was dried vp.

20 And disciplis seeynge, wondreden, seynge, Hou anon it driede.

21 Sothely Jhesus answeyng, seith to hem, Trewly I seye to 3ou, 3if 3e shulen han feith, as a corn of seneuey, and douten nat, nat oonly 3e shulen do of this fige tree, bot and 3if 3e seien to this hill, Take thee, and caste thee in to the see, and so it shal be don.

22 And alle thingis what euer 3e shulen axe in preier byleuyng, 3ee shulen take.

23 And whenne he came in to the temple, the princis of prestis and eldre men of the peple camen ni3 to hym techynge, seynge, In what power dost thou these thingis? and who 3af to thee this power?

24 Jhesus answeyng seide to hem, And I shal axe 3ou o word, the whiche 3if 3e shulen seie to me, and I shal seie to 3ou, in what power I do these thingis.

25 Of whennes was the baptem of Joon; of heuene, or of men? And thei thouzten with inne hem self, seynge, 3if we shulen seie of heuene, he shal

sawe the marveylls thatt he dyd, and the chyldren crynge in the temple, and saynge, Hosanna to the sonne of David, they desdayned,

16 And sayde vnto hym, Hearest thou what these saye? Jesus sayde vnto them, Have ye never redde, Off the mouth off babes and suckelinges, thou haste ordeyned prayse?

17 And he lefte them, and went out of the cite vnto Bethani; and passed the tyme there.

18 In the mornynge, as he returned in to the cite ageyne, he hungred.

19 And spyed a fygge tree in the waye, and cam to it, and fonde nothing there on but leues only; and said to it, Never frute growe on the, hence forwardes. And anon the fygge tree wyddered awaye.

20 And when his disciples sawe that, they marvelled, saynge, How sone is the fygge tree wyddered awaye.

21 Jesus answered, and sayde vnto them, Verely I saye vnto you, yff ye shall have fayth, and shall not dout, ye shall nott only do that which Y have done to the fygge tree, but also yf ye shall saye vnto this mountayne, Take thy silfe a waye, and cast thy silfe in to the see, it shalbe done.

22 And whatsoever thinge ye shall axe in youre prayers if ye beleve, ye shall receave hit.

23 And when he was come into the temple, the chefe prestes and the seniores of the people cam vnto him as he was teachinge, and sayde, By what auctorite doest thou these thinges? and who gave the this power?

24 Jesus answered and sayde vnto them, I also wyll axe of you a certayne question, which if ye asoyle me, Y in lyke wyse wyll tell you, by what auctorite I do these thinges.

25 Whence was the baptem of Jhon; from heven, or of men? And they thought in themselves, saynge; Yf we shall saye from heven, he wyll saye

Forhwam ne gelyfde ge him ?

26 Gyf we seegaþ of mannum, we ondrædaþ ðis folc, calle hig hæfdon Iohannem for áne witegan.

27 Ðá andswaredon hig and ewædon, We nyton. Ðá ewaþ he, Ne ic eow ne scege, of hwylcum anwealde ic ðas þing wyree.

28 Hú þincþ eow ? A'n mann hæfde twegen suna ; ðá ewaþ he to ðam yldran, Suna, gá and wyree to dæg on mínum win-gerde.

29 Ðá ewaþ he, Ic nelle ; . . . . . code ðeh syððan to ðam win-gerde.

30 Ðá ewaþ he eal swá to ðam óðrum. Ðá andswarude se him, and ewaþ, Hláford, ic gá ; and ne code swá ðeah.

31 Hwaðer ðara twegra dyde ðæs fæder willan ? Ðá ewædon hig, Se [yldra.]<sup>†</sup> Ðá ewaþ se Hlænd to him, Sôþ ic eow scege, ðæt mánfulle and myltystran gáþ beforan eow on Godes rice.

32 Iohannes com on ryhtwísnesse wege, and ge ne gelyfdon him ; wítodlice mánfulle and myltystran gelyfdon. And ge gesáwon, and ne dydon syððan náne dáð-bóte, ðæt ge gelyfdon on him.

33 Gchýraþ nú óðer bigspel.<sup>†</sup> Sum hiredes ealdor wæs, se plantode win-gerd, and betýnde hýne, and sette ðær on win-wringan, and getimbrode áne stýpel, and gesette ðone myd corþ-tylion, and ferde on elþeodignýsse.

34 Ðá ðara weastma tid genealáchte, ðá sende he hys þeowas to ðam corþ-tylion, ðæt hig onfengon his wæstmas.

35 Ðá námon hig hys þeowas, and swungon sumne, sumne hi ofslógon, sumne hig oftorfodon.

36 Ðá sende he eft óðre þeowas, sêlran ðonne ðam ærran wæron, ðá dydon hig ðam gelice.

37 Æt nyhstan he sende hys sunu hym

seie to vs, Whi therefore beleuen 3e nat to hym?

26 Sothely 3if we shulen seie of men, we dreden the cumpanye of peple, for alle hadde Joon as a prophete.

27 And thei answerynge to Jhesu seiden, We witen nat. And he seith to hem, Nether I seie to 3ou, in what power I do these thingis.

28 Forsothe what semeth to 3ou? Sum man hadde two souys; and he cummyng n<sub>3</sub> to the firste seide, Sone, go for to worche this day in to myn vyneyerd.

29 Sothely he answerynge seith, I nyle; forsothe afterward he stirid by penaunce,<sup>†</sup> wente.

30 Forsothe he, cummyng to the tother, seide lie maner. And he answerynge seith, Lord, I go; and he wente nat.

31 Who of the two dide the fadris will? Thei seien to hym, The firste. Jhesus seith to hem, Trewly I seie to 3ou, for puplicanyis and hooris shulen go before 3ou in to the kyngdam of God.

32 Forsothe Joon cam to 3ou in the weye of r<sub>3</sub>twisnesse, and 3e bileeneden nat to hym; but puplicanyis and hooris beleueden to hym. Sothely 3ee seeynge nether hadde don penaunce afterward, that 3e bileeuyden to hym.

33 Heere 3e an other parable. Ther was an husbondman, that plantide a vyne 3erd, and 3aue an hegge aboute, and dalne a pressour therynne, and bildide a toure, and hiride<sup>†</sup> *it* to erthe tiliers, and wente ferre in pilgimage.

34 Forsothe whenne the tyme of fruytis ne<sub>3</sub>ide, he sente his seruauntis to the erthe tiliers, that thei token fruytis of it.

35 And, his seruauntis taken, the erthe tiliers beet<sub>n</sub> the toon, an other thei slev<sub>n</sub>, but another thei stooniden *to deth*.

36 Eftsones he sente other seruauntis, mo than the firste, and liche maner thei diden to hem.

37 Forsothe at the laste he sent his

vnto vs, Why dyd ye not then beleve hym?

26 But and iff we shall saye of men, then feare we the people, for all men helde Jhon as a prophet.

27 And they answered Jesus and sayde, We cannot tell. He lyke wyse sayd vnto them, Nether tell I you, by what auctorite Y do these thinges.

28 What saye ye to thys? A certayne man had ij sonnes; and cam to the elder sayinge; Go and worke to daye in my vyneyarde.

29 He answered and sayd, I wyll not; but afterwarde repented, and went.

30 Then cam he to the seconde, and sayde lyke wyse. And he answered and sayde, I wyll, Syr; yet went he not.

31 Whedder of these ij fulfilled there fathers wyll? And they sayde vnto hym, The fyrst. Jesus sayde vnto them, Verely I saye vnto you, that the publicans and the harlotes shal come into the kyngdome off God before you.

32 For Jhon cam vnto you in the weye of righte wesnes, and ye beleved hym not; but the publicans and the whoores beleved hym. But ye though ye sawe it, yet were not moved with repentaunce, that ye myght afterwarde have beleved hym.

33 Herken another similitude. There was a certayne housholder, whych set a vyneyarde, and hedged it rounde about, and made a wynpresse in it, and bilt a tower, and lett it out to husbandmen, and went in to a straunge countre.

34 And when the tyme of the frute drewe neare, he sent his seruautes to the husbandmen, to receave the frutes of it.

35 And the husbandmen caught his seruautes, and bet won, kylled another, and stoned another.

36 Againe he sent other seruautes, moo then the fyrst, and they served them lyke wyse.

37 But last of all he sent vnto them

to, and ewæp, Hig forwandiap ðæt hig ne dón mīnum suna swá.

38 Witodlice ðá ða tylian ðone sunu gesáwon, ðá ewádon hig betwyx hym, Ðes ys yrfenuma, uton gān, and ofslean hync, and habban us hys æhta.

39 Ðá nāmon hig, and ofslógon hync, and áwurpon wiðútān ðone win-geard.

40 Hwæt dēp ðæs win-geardes hláford ðam eorþ-tylion, ðonne he eymþ ?

41 Ðá ewádon hig, He fordēp ða yfel-an mid yfele, and gesett hys win-gerd mid óðrum tilion, ðe hin hys wæstm hyra tidum ágyfon.

42 Ðá ewæp se Hælynd, Ne rædde ge næfre on gewritum, Se stán ðe ða timbri-endan áwurpon, ys geworden to ðære hynan heafde ? Ðys ys fram Drihtne geworden, and hyt ys wundorlic on úrum eagum.

43 Fordam ic secge eow, ðæt eow byþ ætbroden Godes rice, and byþ gescald ðære þeode ðe hys earnap.

44 And se ðe fylþ uppan ðysne stán, he byþ tobrysed ; and he tobrysp ðone, ðe he on uppan fylþ.

45 Ðá ðæra sacerda caldras and ða Pharisei ðys bigspel gehýrdon, ðá on-gēton hig ðæt he hit sæde be him.

46 Hi sóhton hync, and ondrédon ðæt fole, forðam ðe hí hæfdon hync for ænne witegan.

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CHAP. XXII. 1 Ðá sæde he hym eft óðer bigspell, and ðus ewæp.

2 Heofona rice ys gelic gewurden ðam cýninge ðe macode hys suna gyfta.

3 And sende his þeowas and elypode ða gelaðodan to ðam gyftum, ðá noldon hí euman.

4 Ðá sende he eft óðere þeowas, and

sone to hem, seyinge, Thei shulen shame<sup>t</sup> my sone.

38 Sothely the erthe tiliers, seeynge the sone, seiden with ynne hem self, This is the cire; cume 3e, slea we hym, and we shulen haue his eritage.

39 And, hym taken, thei kesten out of the vyn3erd, and slewen.

40 Therefore whenne the lord of the vyn3erd shal cume, what shal he do to the ilk erthe tiliers?

41 Thei seien to hym, He shal lese yuele the yuel men, and sette to hire his vyn3erd to other erthe tiliers, the whiche shulen 3elde to hym fruytis in her tymes.

42 Jhesus seith to hem, Redden 3e neuer in scripturis, The stoon the whiche beldynge men repropueden, this is maad in to the heued of the corner? Of the Lord this thing is maad, and it is merueilous in oure eizen.

43 Therefore I seie to 3ou, for the kyngdam of God shal be taken fro 3ou, and shal be 3ouen to a folk doynge fruytis of it.

44 And he that shal falle on this stoon, shal be broken togidre; forsothe vpon whom it shal falle, it shal togidre pounce hym.

45 And when the pryncis of prestis and Pharisees hadden herde his parablis, thei kuenen that he seide of hem.

46 And thei, seekynge to holde hym, dreden the cumpanyes of peple, for thei hadden hym as a prophete.

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CHAP. XXII. 1 And Jhesus answerynge seide eftsone in parablis to hem, seinyng,

2 The kyngdam of heuenes is maad lie to a man kyng that made weddingus to his sone.

3 And he sente his seruauntis for to clepe men beden to the weddyngis, and thei wolden nat cume.

4 Eftsoone he sente other seruauntis,

hys awne sonne, sayinge, They wyll feare my sonne.

38 When the husbandmen sawe his sonne, they sayde amonge them selves, Thys ys the heyre; come on, lett vs kyll hym, and lett vs take hys inherytance to oure selves.

39 And they caught hym, and thrust him out of the vyneyarde, and shlewe him.

40 When the lorde of the vyneyarde commeth, what wyll he do with those husbandmen?

41 They sayde vnto hym, He will evyll destroye those evyll persons, and wyll lett out hys vyneyarde vnto other husbandmen, whych shall delyver hym his frute att tymes convenient.

42 Jesus saide vnto them, Dyd ye never redde in the scriptures, The same stone which the bylders refused, is set in the princypall parte of the corner? This was the Lordes doynge, and yt is mervelous in oure eyes.

43 Therefore saye I vnto you, the kyngdome of God shalbe taken from you, and shalbe geven to the geutyls which shall brynge forth the frutes off it.

44 And whosoever shall fall on thys stone, shalbe alto broken; and whomsoever thys stone shall fall oppon, he shall grynde him to powder.

45 And when the chefe prestes and Pharyses herde his similitudes, they perceaved that he spake of them.

46 And they went about to laye bondes on hym, but they feared the people, because they counted hym as a prophet.

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CHAP. XXII. 1 And Jesus answered and spake vnto them agayne in similitudes, sayinge,

2 The kyngdome of heven is lyke vnto a certayne kyng which maryed his sonne.

3 And sent forth his seruauntis to call them that were byd to the weddinge, and they wolde nott come.

4 Ageyne he seutt forth other ser-

sæde ðam gelædedon, Nū ! ic gegearwode mine feorme, mine fearras and mine fugelas synt ofslegene, and calle mine þing synt gearwe ; cumað to ðam gyftum.

5 Ðá forgýmdon hig ðæt, and férdon, sum to hys túne, sum to hys mangunge.

6 And ða ôðre námon hys þeowas, and mid teonan gesweneton, and ofslógon.

7 Ðá se cyning, ðæt gehýrde, ðá wæs he yrrē ; and sende hys here to, and forðyde ða manslagan, and hyra burh forbærnde.

8 Ðá ewaþ he to hys þeowum, Witodlice ðás gyfta synt gearwe,† ac ða de geladode wæron, ne synt wyrðe.

9 Gáþ nū witodlice to wega gelætum, and clypiað to ðisum gyftum, swá hwylce swá ge geméton.

10 Ðá eodon ða þeowas út on ða wegas, and gegaderedon calle ða ðe hig gemétton, góde and yfele ; ðá wærun ða gyft-hús mid syttýndum mannum gefyllede.

11 Ðá eode se cyning in, ðæt he wolde geseon ða ðe ðær sæton ; ðá geseah he ðær ænne mann ðe næs mid gyftlicum reafe geserýd.

12 Ðá ewaþ he, Lá freond, húmeta eodest ðú in, and næfdest gyftlic reaf ? Ðá gesúwode he.

13 And se cyning ewaþ to hys þénon, Gebindaþ hys handa and hys fét, and wurpaþ hyne on ða úttran þýstro ; ðær byþ wóp and tóþa gristbitung.

14 Witodlice manega synt geladode, and feawa gecorene.†

15 Ðá ongunnon ða Pharisci rædan, ðæt hig woldon ðone Hælend on hys spræce befón.

16 Ðá sendon hí him hyra leorning-enihtas to, mid ðam Herodianiseum, and ðus ewædon, Læreow, we witon ðæt ðú eart sóþfest, and ðú lærest Godes weg myd sóþfestnyse, and ðú ne wandast for nánum menn, ne ðú ne besceawast nánes mannes hád.

seyunge, Seie 3ee to the men beden to the feeste, Loo! I haue made redy my mete, my boles and volatilis ben slayn, and alle thingis redy; cumme 3e to the weddyngus.

5 Sothely thei dispisiden,<sup>†</sup> and thei wenten away, oon in to his vyneserd, forsothe an other to his marchaundise.

6 But the other helden his seruauntis, and slown hem, ponished with contek.

7 Forsothe the kyng, whenne he hadde herde, was wroth; and, his hoostis sente, he loste<sup>†</sup> the man quellers, and brente her citee.

8 Thanne he seith to his seruauntis, Sothely the weddyngis ben redy, but thei that weren clepid to the feeste, weren nat worthi.

9 Therefore go 3ee to the outgoyngis of weyes, and whom euere 3e shulen fynde, clepe to the weddyngis.

10 And his seruauntis, gon out in to the weyes, gedreden togidre alle that thei founden, good and yuel; and the weddyngis of men sittynge at mete ben fulfillid.

11 Forsothe the kyng entride, that he shulde see men sittynge at mete; and he see3 there a man nat clothid with brijd clothis.

12 And he seith to hym, Frend, hou entridist thou hidir, nat hanyng brijd clothe? And he was doumbe.

13 Thanne the kyng seide to the mynystris, His hondis and feet bounden, sende 3ee hym into vttermore derknessis; there shal be wepyng and betyng to gidre of teeth.

14 Forsothe many ben clepid, but fewe chosen.

15 Thanne Pharisees, goynge away, token a counseile, that thei shulden take Jhesus in word.

16 And thei senden to hym her discipulis, with Erodyanys,<sup>†</sup> seiynge, Maister, we witen, that thou art sothfast, and thou techist in trewthe the weye of God, and there is no eure<sup>†</sup> to thee of eny man, for thou beholdist nat the persoon of men.

vauntes, sayinge, Tell them which are bydden, Lo! I have prepared my dynner, myne oxen and my fatlinges are kylled, and all thinges are redy; come vnto the mariage.

5 They made light of it, and went their wayes, won to his ferme place, another about his merchandyse.

6 The remnaunt toke his seruauntes, and intreated them vngoodly, and slewe them.

7 When the kinge herde that, he was wroth; and sent forth his warryers, and destroyed those murtheres, and brent vpe theire cite.

8 Then sayde he to hys seruauntes, The weddyng was prepared, butt they which were bydden there to, were not worthy.

9 Go ye therefore out in to the hyc ways, and as many as ye fynde, byd them to the mariage.

10 The seruauntes went out in to the wayes, and gaddered togedder as many as they coulede fynde, booth good and bad; and the weddyng was furnysshed with gestes.

11 The kinge cam in, to viset hys gestes; and spyed there a man which had not on a weddyng garment.

12 And sayde vnto hym, Frende, howe camyst thou in hydder, and hast not on a weddyng garment? And he was even spechlesse.

13 Then sayde the kyng to hys ministers, Take and bynde hym hande and fote, and caste hym into vtter derknes; there shalbe wepinde and gnassing of teth.

14 For many are called, and feawe be chosen.

15 Then went the Farises, and toke counsell, howe they myght tangle him in his wordes.

16 And sent vnto him there disciples, with Herodes seruauntes, sayinge, Master, we knowe, that thou arte true, and that thou teachest the waye of God trueli, nether carest for eny man, for thou consydst nott mennes estate.

17 Sæge us, hwæt þineþ dē. Ys hyt  
 alyfed ðæt man Casere gafol sylle, ðe  
 nā?

18 Ðā se Hælend hyra fāen gehyrde,  
 ðā ewæþ he, Lā licceteras, hwi fandige  
 ge min?

19 Æt-ýwæþ me ðæs gafoles mynyt.  
 Ðā brohton hī him ānne þenine.

20 Ðā ewæþ se Hælend to him, Hwæs  
 anlienys ys ðis, and ðis ofergewrit?

21 Hig ewædon, Ðæs Caseres. Ðā  
 ewæþ he, Ágyfaþ ðam Casere ða þing  
 ðe ðæs Casyres synt, and Gode ða þing  
 ðe Godes synt.

22 Ðā hig ðæt gehýrdon ðā wundrod-  
 on hig; and forléton hýne, and ferdon  
 onweg.

23 On ðam dæge comon to him Sad-  
 neei, ða seegaþ ðæt nān áryst ne sý,  
 and hig ásedon hýne,

24 And ewædon, Lāreow, Moyses sæde,  
 gyf hwā dead sýg, and bearn næbbe,  
 ðæt his bróðor nýme hys wif, and strýne  
 hym bearn.

25 Witodlice myd us wæron seofun  
 gebrédru; and se forma fette wif, and  
 forþ-férde. And læfde hys bréðer his  
 wif bútan bearne;

26 And se óðer ealswá, and se þrydda,  
 oð ðone seofopan.

27 Ðā at sidemestan, forþ-férde ðæt  
 wif.

28 Hwylces ðæra sufona byþ ðæt wif,  
 on ðam áriste? calle hig hæfdon hig.

29 Ðā andswarode se Hælend hym and  
 ewæþ, Ge dweliaþ, and ne cumnon hálige  
 gewritu, ne Godes mægen.

30 Witodlice ne wífaþ hig, ne hig ne  
 ceorliaþ, on ðam áryste; ac hig synt  
 swylec Godes englas on heofone.

31 Ne rædde ge, be deadra manna  
 áryste, ðæt eow fram Gode gesæd wæs,

32 Ic com Abrahames God, and Isááces  
 God, and Iacobes God? nys God nā  
 deadra, ac lybbendra.



17 Therefore seie to vs, what it semeth to thee. Is it leful to ȝeue to Cesar<sup>t</sup> rente?<sup>t</sup>

18 Forsothe, the wickednesse of hem knowen, Jhesus seith, Ypocritis, what tempten ȝee me?

19 Shewe ȝee to me the prynte of the moneye. And thei offriden to hym a peny.

20 And Jhesus seith to hem, Whos is this ymage, and the wrytyng aboue?

21 Thei seyen to hym, Of Cesar. Thanne he seith to hem, Therefore ȝelde ȝee to Cesar tho thingis that ben Cesaris, and to God tho thingis that ben of God.

22 And thei heerynge wondreden; and, hym laft, thei wenten away.

23 In that day Saducees, that seyen there is no rysyng aȝein, camen niȝ to hym, and axiden hym,

24 Seynge, Maister, Moyses seide, ȝif eny man be dead, nat hauynge a sone, that his brother wedde his wyf, and reyse seed to his brother.

25 Forsothe seuen bretheren weren at vs; and the first, a wijf weddid, is dead. And he nat hauynge seed, left his wijf to his brother;

26 Also the secunde, and the thridde, til to the seuenthe.

27 Forsothe the laste of alle, and the woman is dead.

28 Therefore in the rysyng aȝein, whos wijf of the seuene shal she be? for alle hadden hir.

29 Sothely Jhesus answerynge seith to hem, ȝee erren, nether knowynge the scripturis, nether the vertu of God.

30 Forsothe in the rysyng aȝein, neither thei wedden, nether ben weddid; but thei ben as the aungelis of God in heuene.

31 Sothely of the rysyng aȝein of dead men, ȝee han nat rad, that it is seid of the Lord, seyng to ȝou,

32 I am God of Abraham, and God of Ysaac, and God of Jacob? he is nat God of deed men, but of lyuynge men.

17 Tell vs there fore, howe thynkest thou. Is it lawfull to yeve tribute vnto Cesar, or not?

18 Jesus perceaved there wylynes, and sayde, Why tempte ye me, ye ypocrytes?

19 Lett me se the tribute money. And they toke hym a peny.

20 And he sayde vnto them, Whose ys thys ymage, and superscripcion?

21 They sayde vnto hym, Cesars. Then sayde he vnto them, Geve therefore to Cesar that which is Cesars, and geve vnto God that which is Goddes.

22 When they herde that they marvelled; and lefte hym, and went there waye.

23 The same daye the Saduces cam vnto hym, which saye that there is no resurreccion, and they axed hym,

24 Saynge, Master, Moses bade, if a man dye, havinge no chyldeñ, that the brother mary his wyfe, and reyse vppe seed vnto his brother.

25 There were with vs seven brethren; the fyrst married, and dyed with out ysshewe. And lefte hys wyfe vnto hys brother;

26 Lyke wise the secunde, and the thryd, vnto the seventhe.

27 Laste of all, the woman dyed also.

28 Nowe in the resurreccion, whose wyfe shall she be of the vij? for all had her.

29 Jesus answered and sayde vnto them, Ye are deceaved, and knowe not what the scripture meaneth, nor yett the vertue of God.

30 For in the resurreccion, they nether mary, nor are maryed; but are as the angels of God in heven.

31 As touchynge the resurreccion off the deed, have ye nott redde, what ys sayde vnto you off God, which sayeth,

32 I am Abrahams God, and Ysaaks God, and the God of Jacob? God ys nott the God of the deed, but of the lyvinge.

33 Ðá ðæt folc ðæt gehýrde, ðá wundredon hig hys lárc.<sup>†</sup>

34 Ðá ða Phariseiscan gehýrdon, ðæt he hét ða Saduceiscan stýlle beon, ðá codon hig togædere.

35 And án, ðe wæs ðære æ lárcow, ácsode hýne, and fandode hys, ðus cweðende,

36 Lú lárcow, hwæt ys ðæt máste bebod on ðære æ?

37 Ðá cwæþ se Hælend, Lufa Drihten ðinne God, on ealre ðinre heortan, and on ealre ðinre sáwle, and on eallum ðinum móde.

38 Ðis ys ðæt máste and ðæt fyrmeste bebod.

39 Óðer ys ðysum gelic; Lufa ðinne nehstan swá swá ðe sylfne.

40 On ðysum twám bebodum byþ gefýlled call seo æ.

41 Ðá ða Phariseiscan gegaderode wæron, ðá cwæþ se Hælend,

42 Hwæt þineþ cow be Criste, hwæs sunu ys he? Hig cwædon, Dauides.

43 Ðá cwæþ se Hælend, Hwí clypaþ Daid hýne on gáste Drihten, and cwyþ,

44 Drihten cwæþ to mínum Drihtne, Site on míne swýðran healfe, oð ðæt ic gesette ðine fýnd ðe to fót-seccamole?

45 Gyf Daid hýne on gáste Drihten clypaþ, hú ys he hys sunu?

46 Ðá ne mihton hig him nán word andswarian, ne nán ne dorste of ðam ðæge, hýne nán þing máre ácsian.

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СНАР. XXIII. 1 Ðá spræc se Hælend to ðam folce, and to hys leorning-cnyhtum,

2 And cwæþ, Bóceras and Pharisei sæton ofer Moyses lárcow-setl.

3 Healdað, and wyrcað, swá hwæt swá hig secgeað. And ne dó ge ná æfter heora worcum; hig secgeað, and ne dólþ.

4 Hig bindað hefige byrdýna, ðe man áberan ne mæg, and lecgeað ða uppan

33 And the companyes of peple heer-  
ynge, wondreden in his teehynge.

34 Forsothe Pharisees, heerynge that  
he hadde put silence to Saducees, camen  
to gidre in to oon.

35 And oon of hem, a techer of the  
lawe, axede Jhesus, temptynge hym,

36 Maistre, whiche is a greet maunde-  
ment in the lawe?

37 Jhesus seide to hym, Thou shalt  
love the Lord thi God, of al thin  
herte, and in al thi soule, and in al thi  
mynde.

38 This is the fyrste and the most  
maundement.

39 Forsothe the secounde is lie to  
this; Thou shalt loue thi neiȝbore as  
thi self.

40 In these two maundementis hangith  
al the lawe and prophctis.

41 Sothely the Pharisees gedrid to  
gidre, Jhesus axide hem,

42 Seynge, What semeth to ȝou of  
Crist, whos sone is he? Thei seyen to  
hym, Of Dauith.

43 He seith to hem, Therefore hou  
Dauith in spirit clepith hym Lord,  
seynge,

44 The Lord seide to my Lord, Sitte  
on my riȝthalf, til that I put thin  
enmyes a stole of thi feet?

45 Therefore ȝif Dauyd clepith him  
Lord, hou is he his sone?

46 And no man miȝt answere a word  
to hym, nether eny man was hardy fro  
that day, for to axe hym more.

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CHAP. XXIII. 1 Thanne Jhesus spae  
to the companyes of peple, and to his  
disciplis,

2 Seyynge, Vpon the chaier of Moyses,  
scribis and Pharisees setten.

3 Therefore kepe ȝee, and do ȝee alle  
thingis, what euere thingis thei shulen  
seie to ȝou. But nyl ȝee do after her  
werkis; sothely thei seien, and don nat.

4 Sothely thei bynden to greuouse  
chargis, and vnportable,<sup>†</sup> and putten in

33 And when the people herde that,  
they were astonyed at hys doctrine.

34 When the Pharises had herde howe  
that he had put the Saduces to silence,  
they drewe togedder.

35 And won of them, whych was a  
doctour off lawe, axed him a question,  
temptinge him, and sayinge,

36 Master, whych is the grett com-  
mandment in the lawe?

37 Jesus sayde vnto him, Thou shalt  
love thy Lorde God, with all thyne  
herte, wyth all thy soule, and with all  
thy mynde.

38 This is the fyrst and that grett  
commaundment.

39 And there ys another lyke vnto  
this; Thou shalt love thyne neighbour  
as thy selfe.

40 In thesetwo commaundmenteshange  
all the lawe and the prophettes.

41 Whyll the Pharises were gaddered  
togedder, Jesus axed them,

42 Saynge, What thinke ye of Christ,  
whose sone is he? They sayde vnto  
hym, The sone of David.

43 He sayde vnto them, Howe then  
doeth David in spirite call him Lorde,  
saynge,

44 The Lorde sayde to my Lorde, Sytt  
on my ryght honde, tyll I make thyne  
ennemyes thy fote stole?

45 Yf David call hym Lorde, howe is  
he then his sone?

46 And none of them coulede answere  
him ageyne one worde, nether durste  
eny man from that daye forth, axe hym  
eny moo questions.

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CHAP. XXIII. 1 Then spake Jesus  
to the people, and to hys disciples,

2 Saynge, The scrybs and the Pharises  
sitt in Moses seate.

3 Whatsoever they byd you observe,  
that observe, and do. But after their  
workes do not; for they saye, and do  
not.

4 Ye and they bynde hevy burthens,  
and greveous to be borne, and ley them

manna exla; and nellap hig ða mid heora fingre æt-hrīnan.

5 Ealle heora wore hig dōþ, ðæt menn hi gescon; hig tobrædap hyra heals-bēc,<sup>†</sup> and mærsiap heora reafa fnaðu.

6 Hig lufigeap ða fyrmestan setl on gebeorseypum, and ða fyrmestan lāreow-setl on gesamnungum;

7 And ðæt hig man grēte on strāctum, and ðæt menn hig lāreowas nemmon.

8 Ne gyrne ge ðæt eow man lāreowas nemne; ān ys cower lāreow, ge synt calle gebrōðru.

9 And ne nemne ge cow fæder ofer corþan, ān ys cower fæder, se ðe on heofonum ys.

10 Ne cow man ne nemne lāreowas, forðam ān, Crist, is cower lāreow.

11 Se ðe cower yldest sý, beo se cower þēn.

12 Witodlice se ðe hyne upp-āhefþ, se byþ genyðerod; and se ðe hyne sylfne ge-caðmēt, se byþ up-āhafen.<sup>†</sup>

13 Wá cow, bócyras and Pharisei, liceteras, forðam ge belúeap heofona rice befóran mannum; ne ge in ne gáþ, ne ge ne geþasap ðæt óðre ingán.

14.<sup>†</sup>

15 Wá cow, bócyras and Pharisei, liceteras, forðam ge befarap sæ and corþan, ðæt ge dón āne ælpeodine; and ðonne he geworden byþ, ge gedóþ hyne helle bearn, twýfealdlicor ðonne eow.

16 Wá cow, blindan látteowas, ge secgeap, Swá hwyle swá swereþ on temple, ðæt ys náht; swá hwá swá swereþ on ðæs temples golde, se ys seyldig.

17 Ealá ge dysegan and blindan, hwæðer ys márc, ðe ðæt gold, ðe ðæt templ ðe ðæt gold gehálgap?

18 And swá hwá swá swereþ on ðam weofode, ðæt ys náht; swá hwyle swá

to shuldres of men ; but with her fyngir  
thei wolen nat moue hem.

5 Therefore thei don alle her werkis,  
that thei be seen of men ; forsothe thei  
alargen her filateries,<sup>†</sup> and magnyfie  
hemmys.

6 Sothely thei louen the first sitting  
placis in sopers, and the first chaires in  
synagogis ;

7 And salutaciouns in the chepyng,  
and to ben clepid of men maistirs.

8 Sothely nyl 3ee ben clepid maistir ;  
for oon is 3oure maistir, forsothe alle  
3e ben brethren.

9 And nyl 3e clepe to 3ou a fadir on  
erthe, for oon is 3oure fadir, that is in  
heuenes.

10 Nether be 3e clepid maistirs, for  
oon is 3our maistre, Crist.

11 He that is more of 3ou, shal be  
3oure mynystre.

12 Forsothe he that shal hie hym self,  
shal be mekid ; and he that shal meeke  
hym self, shal ben enhausid.

13 Sothely woo to 3ou, scribis and  
Pharisees, ypocritis, for 3e closen the  
kyngdam of heuenes before men ; sothe-  
ly 3e entren nat, ne suffre men entrynge  
for to entre.

14 Woo to 3ou, scribis and Pharisees,  
ypocritis, that eten the housis of widues,  
in longe preier preyinge ; for this thing  
3e shulen take the more dom.

15 Woo to 3ou, scribis and Pharisees,  
ypocritis, that cumpasen the se and the  
lond, that 3ee maken o proselite ;<sup>†</sup> and  
whanne he shal be maad, 3e maken hym  
a sone of helle, double more than 3ou.

16 Woo to 3ou, blynde lederis, that  
seien, Who euer shal swere by the  
temple of God, no thing is ; sothely he  
that shal swere in the gold of the temple,  
owith.<sup>†</sup>

17 3ee folis and blynde, forsothe what  
is more, the gold, or the temple that  
halowith the gold ?

18 And who euer shal swere in the  
auter, no thing is ; but he that shal

on mennes shuldres ; but they them  
sylfe wyl not move them with one  
fynger.

5 All there workes they do, for to be  
sene of men ; they sett abroad there  
philateris, and make large borders on  
there garmenttes.

6 And love to sytt vppermooste at  
feastes, and to have the chefe seates in  
the synagogges ;

7 And gretynge in the marketes, and  
to be called of men rabi.

8 But ye shall nott suffre youre selves  
to be called rabi ; for one ys youre  
master, that is to wytt Christ, and all  
ye are brethren.

9 And call ye no man youre father on  
the erth, for one is youre father, and he  
is in heven.

10 Be ye not called masters, for one  
ys youre master, and he is Christ.

11 He that is greateste amonge you,  
shalbe youre servaunte.

12 But whosoever exalteth hym silfe,  
shalbe brought lowe ; and he that sub-  
mitteth him silfe, shalbe exalted.

13 Wo be vnto you, scribis and Pharises,  
dissemblers, for ye sheet vp the kyng-  
dom of heven before men ; ye youre  
selves goo nott in, nether suffre ye them  
that come to enter in.

14 Wo be vnto you, scribes and Pha-  
rises, for ye devoure widdowes houses,  
and that vnder a coloure of praying  
longe prayers ; wherfore ye shall receave  
greater damnacion.

15 Wo be vnto you, scribes and Pha-  
rises, ypocrites, for ye compasse see and  
londe, to brynge one in to youre belefe ;  
and when ye have brought him, ye  
make hym two folde more the chylde  
off hell, then ye youre selves are.

16 Wo be vnto you, blynd gides, for  
ye saye, Whosoever sweare by the tem-  
ple, yt ys nothinge ; but whosoever  
sweare by the golde of the temple, he is  
detter.

17 Ye foles and blinde, whether is  
greater, the golde, or the temple that  
sanctifyeth the golde ?

18 And whosoever sweareth by the  
auter, it is nothinge ; but whosoever

swereþ on ðære offrunge ðe ofer ðæt weofod ys, se ys gyltig.

19 Ealá ge blindan, hwæðer ys máre, ðe offrung, ðe ðæt weofod ðe gehálgap ða offrunge?

20 Witodlice se ðe swereþ on weofode, he swereþ on him, and on callum ðam ðe him ofer synt.

21 And se ðe swereþ on temple, he swereþ on him, and on ðam ðe him on-cardiaþ.

22 And se ðe sweraþ on heofonan, he sweryþ on Godes þrym-setle, and on ðam ðe ofyr ðæt sitt.

23 Wá cow, bóceras and Pharisei, liceteras, ge ðe teoðiaþ muntan, and dile, and cumyn, and ge forléton ða þing ðe synt hefigeran ðære æ, dóm, and mildheortnyse, and geleafan. Ðás þing hyt gebyrede ðæt ge dydon, and ða óðre ne forléton.

24 Lá blindan látteowas, ge drehnigeap ðone gnet áweg, and drineap ðone oífend.

25 Wá cow, bóceras and Pharisei, liceteras, forðam ge elænsiaþ ðæt wiðutan ys, caliceas and discas; and ge synt innan fulle reafláces and unelænnysse.

26 Ealá ðú blinda Phariseus, elænsa æryst ðæt wiðinnan ys calices and discses, ðæt hyt si elæne ðæt wiðutan ys.

27 Wá cow, bóceras and Pharisei, liceteras, forðam ge synt gelice hwitum byrgenum, ða þinecap mannum útan wlitige; and hig synt innan fulle deadra bána, and ealre fylþe.

28 And swá ge ætýwaþ mannum útan rihtwise; innan ge synt fulle liccetunge and unrihtwisnesse.

29 Wá cow, bóceras and Pharisei, liceteras, ge ðe timbriaþ witegena byrgena, and glengap rihtwisra gemyndstówa,

30 And ge eweðaþ, Gyf we wáeron on úre fædera dagum, næron we heora geféran on ðæra witegena blódes gyte.

31 Witodlice ge synt cow sylfum to gewitnyse, ðæt ge synt ðæra bearn ðe ofslógon ða witegan.

swere in the ȝifte that is on the auter, owith.

19 Blynde men, forsothe what is more, the ȝift, or the auter that halowith the ȝifte?

20 Forsothe he that swerith in the auter, swerith in it, and alle thingis that ben theron.

21 And he that swerith in the temple, swerith in it, and in hym that dwellith in the temple.

22 And he that swerith in heuene, swerith in the trone of God, and in hym that sittith theron.

23 Woo to ȝou, scribis and Pharisees, ypocritis, that tithen mente, anete, and comyn, and han lefte tho thingis that ben greuouser<sup>+</sup> of the lawe, dom, and mercy, and feith. And these thingis it behofte<sup>+</sup> for to do, and not to leue hem.

24 Blynde leders, elensynge a guatte, but swolowyng a camel.

25 Woo to ȝou, scribis and Pharisees, ipocritis, that maken clene that thing of the cuppe and plater, that is with outforth; forsothe with ynne ȝe ben ful of rauayne and vnclennesse.

26 Thou blynd Pharisee, clense first that thing of the cuppe and plater that is with ynneforth, that and that thing that is with outenforth be maad clene.

27 Woo to ȝou, scribis and Pharisees, ipocritis, that ben lic to sepulcris maad whijt, the whiche with outen forth semen faire to men; sothely with ynne thei ben ful of boonys of dead men, and al filthe.

28 So and ȝee forsothe with outen forth aperen iuste to men; but with ynne ȝee ben ful of ypocrisie and wickidnesse.

29 Woo to ȝou, scribis and Pharisees, ipocritis, that belden sepulcris of prophetis, and maken faire the birielis of iuste men,

30 And seien, ȝif we hadden ben in the dayes of our fadris, we shulden nat han be here felowis in the blood of prophetis.

31 And so ȝe ben in witnessyng to ȝou self, for ȝe ben the sonys of hem that slowen the prophetis.

swearth by the offeringe that lyeth on the aultre, ys detter.

19 Ye foles and blinde, whether is greater, the offeringe, or the aultre whych sanctifyeth the offeringe?

20 Whosoever therfore swearth be the aultre, swearth bi it, and by all that there on is.

21 And whosoever swearth by the temple, swearth by it, and by hym that dwelleth there in.

22 And he that swearth by heven, swearth by the seate of God, and by hym that sytteth thereon.

23 Wo be to you, scribes and Pharises, desemblers, for ye tythe mynt, annys, and comen, and leave the waygthtyer mattres of the lawe ondone, iudgement, mercy, and fayth. These ought ye to have done, and not to have lefte the othre ondone.

24 Ye blinde gydes, which strayne out a gnat, and swalowe a cammyll.

25 Wo be to you, scribes and Pharises, ypocrites, for ye make clene the vtter side off the cuppe and off the platter; but with in they are full of brybery and excesse.

26 Thou blynde Pharise, clense fyrst that which is with in the cuppe and the platter, that the outsyde maye also be clene.

27 Wo be to you, scribes and Pharises, ypocrites, for ye are lyke vnto paynted tombes, which appere beautyfull outwards; but are with in full off deed mens bones, and of all fylthyne.

28 So are ye, for outwards ye appere righteous vnto men; when with in ye are full of dissimulacion and iniquite.

29 Wo be vnto you, scribes and Pharises, ypocrytes, ffor ye bilde the tombes off the prophetes, and garnisse the sepulchres off iuste men,

30 And saye, Yf we had bene in oure fathers tyme, we wolde not have bene partners with them in the bloud of the prophetes.

31 So are ye witnesses vnto youre selves, that ye are the children of them which killed the prophetes.

32 And gefylle ge ðæt gemet cowra fædera.

33 Ealá ge næddran, and næddrena eynn, hú fleo ge fram helle dóme?†

34 Ic sende to cow witegan, and wise bóceras; and ge hig ofsleap, and hóþ, and swingað on cowrum gesomnungum, and ge hig ehtað of byrig on byrig;

35 ðæt ofer cow cume ælc rihtwís blóð, ðe wæs ágoten ofer corþan, fram Abeles blóde ðæs rihtwisan oð Zacharias blóð, Barachias suna, ðone ge ofslógon betwyx ðam temple and ðam weofode.

36 Sôþ ic cow seege, calle ðás þing cumað ofer ðas encorisse.

37 Ealá Ierusalem, calá Ierusalem,† ðú ðe ða witegan ofslihst, and mid stánnum oftorfast ða ðe to ðe ásende synt, swiðe oft ic wolde ðine bearn gegaderigan, swá seo hennu hyre eicenu under hyre fyðeru gegaderað, and ðú noldest.

38 Witodlice nú! byþ eower hús cow wéste forlæten.

39 Sôþ ic seege cow, ne geseoþ ge me heonon-forþ, ærdam ðe ge seegeon, Sý gebletsod se, ðe com on Drihtnes naman.

СНПР. XXIV. 1 And ðá se Hælend út-code of ðam temple; him to-gencalæhton hys leorning-eihtas, ðæt hi him ætýwdon ðæs temples getimbrunge.

2 Ðá andswarode he him and cwæþ, Geseoþ ge call ðis? Sôþ ic seege cow, ne byþ hér læfed stán uppan stáne, ðe ne beo towerpen.

3 Ðá he sæt uppan Oliuetes dune, ðá comon hys leorning-eihtas dihlíce, and cwædon, Sæge us, hwænne ðás þing gewurdon, and hwyle tæcn sî ðines toeymes, and worulde ge-endunge.

4 Ðá andswarode he him and cwæþ, Warniaþ, ðæt cow nán ne beswicce.



32 And 3e fulfillen the mesure of 3oure fadris.

33 3ee sarpentis, fruytis<sup>†</sup> of eddris,<sup>†</sup> hou shulen 3ee flee fro the dom of helle?

34 Therefore loo! I sende to 3ou prophetis, and wise men, and scribis;<sup>†</sup> and of hem 3ee shulen slee, and crucifie, and of hem 3e shulen bete in 3our synagogis, and shulen pursue fro citee in to citee;

35 That al the iuste blode come vpon 3ou, that was shed on the erthe, fro the blood of iust Abel til the blood of Zacharie, the sone of Barachie, whom 3ee slouen bitwixe the temple and the auter.

36 Trewli I seie to 3ou, alle these thingis shulen come vpon this generacioun:

37 Jerusalem, Jerusalem, that sleest prophetis, and stonyst hem that ben sent to thee, hou oft wold I gedre to gidre thi sonys, as an henne gedreth togidre hir chickenys vnder hir wengis, and thou woldist nat.

38 Loo! 3oure hous shal be lefte to 3ou desert.<sup>†</sup>

39 Forsothe I seie to 3ou, 3ee shulen nat see me fro hennys forth, til that 3ee seien, Blessid is he, that cumeth in the name of the Lord.

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CHAP. XXIV. 1 And Jhesus, gon out of the temple, wente; and his disciplis camen niȝ to hym, that thei shulden shewe to hym the bildyngis of the temple.

2 Forsothe he answerynge seith to hem, Seen 3ee alle these thingis? Trewly I seie to 3ou, a stoon shal nat be lefte here on a stoon, the whiche shal nat be destroyed.

3 Sothely hym sittynge on the hil of Olyete, disciplis camen niȝ to him priuely, seiynge, Seie to vs, whanne thes thingis schulen be, and what tokene of thi comynge, and of ending of the world.

4 And Jhesus answeringe seide to hem, Se 3e, that no man disceyue 3ou.

32 Fulfill ye lyke wyse the mesure of youre fathers.

33 Ye serpentes, and generacion of vipers, howe shall ye scape the dampnacion of hell?

34 Wherefore beholde! Y sende vnto you prophetes, wyse men, and scribes; and off them some shall ye kyll, and crucifie, and some shall ye scourge in youre synagogges, and persecute from cite to cite;

35 Thatt all righteous bloud may fall on you, which was sheed apon the erth, from the bloud of righteous Abell vnto the bloud of Zacharias, the sonne of Barachias, whom ye slewe betwene the temple and the altre.

36 Verely Y say vnto you, all these thinges shall light apon this generacion.

37 Hierusalem, Hierusalem, which kyllest prophetes, and stonest them which are sent to the, howe often wolde I have gaddered thy children to gedder, as the henne gaddreth her chickens vnder her wynges, but ye wolde not.

38 Beholde! youre habitacion shalbe lefte vnto you desolate.

39 For Y saye vnto you, ye shall not se me hence forth, tyll that ye saye, Blessed ys he, that commeth in the name off the Lorde.

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CHAP. XXIV. 1 And Jesus went out, and departed from the temple; and his disciples cam to hym, for to shewe hym the byldinge of the temple.

2 Jesus sayde vnto them, Se ye not all these thinges? Verely Y saye vnto you, there shall not be here lefte one stone vppon another, that shall not be destroyed.

3 And as he sat vppon the mount Olivete, his disciples cam vnto hym secretly, sayinge, Tell vs, when this shalbe, and what signe shalbe of thy comynge, and of the ende of the worlde.

4 And Jesus answered and sayde vnto them, Take hede, that no man desceave you.

5 Manega cumaþ on mínum naman, and eweðaþ, Ic eom Crist; and beswícaþ manega.

6 Witodlice ge gehýraþ gefeoht, and gefeohta hlisan; warnigeaþ, ðæt ge ne beon gedréfede; ðás þing sceolon ge-weorðan, æc nys ðonne gyt se ende.

7 Þeod winþ ongén þeode, and rice ongén rice, and mann-ewealmas beoþ, and hungras, wide geond land, and corþan styrunga;

8 Ealle ðás þing synt ðæra sára anginnu.

9 Ðonne syllað hí eow on gedréfelysse, and ofsleaþ eow, and ealle menn eow hatigeaþ for mínum naman.

10 And ðonne beoþ manega ungetrywsode, and belæwaþ betwyx him, and hatigaþ him betwýnan.

11 And manega lease witegan cumaþ, and beswícaþ manega.

12 And forðam ðe unrihtwisnys ricsaþ, manegra lufu ácôlaþ;

13 Witodlice se ðe þurhwunaþ oð ende, se byþ hál.

14 And ðis gódspeþ byþ bodod ofer ealle corþan, on gewitnesse eallum þeodum; and ðonne eynþ seo ge-endung.

15 Ðonne ge geseoþ ða onseeonunge ðære toworpennyse, ðe se witega ge-ewæþ, Daniel, ðá he stóð on háligre stówe; ongyte, se ðe hyt ræt;

16 Fleon ðonne to múnsum, ða ðe on Judea-lande synt;

17 And se ðe ys uppan hys hýse, ne gá he nyðer ðæt he áenig þing on his hýse fecece;

18 And se ðe is on æcere, ne cyrre he ðæt he hys tunecan nyme.

19 Wá eacniendum and féðendum on ðam dagum.

20 Biddað, ðæt cower fleam on wintra, oððe on reste-dæge, ne geweorðe.

21 Witodlice ðonne byþ swá mycel ge-deorf, swá næs of middan-geardes fruman

5 Many schulen come in my name, seyyunge, I am Crist; and thei schulen deceyue manye.

6 Sothly 3e ben to heere bateyls, and opynouns of bateyls; se 3e, that 3e ben not distrobrid; forsoth it bihoueth thes thingis to be don, but not 3it is the ende.

7 Folk schal ryse to gidere a3en folk, and rewme in to rewme, and pestilencis, and hungri, and erthemouyngis schulen be by placis;

8 Forsothe alle thes thingis ben bigynnyngis of sorwis.

9 Thenne thei schulen bitake 3ou in to tribulacioun, and thei schulen slee 3ou, and 3e schulen be in hate to alle folkis for my name.

10 And thanne manye schulen be sclaudrid, and to gidere bitraye,<sup>†</sup> and in hate haue to gidere.

11 And many false prophetis schulen ryse, and disceyue many.

12 And for wickidnesse schal be plenteous, the charite of manye schal waxe coold;

13 Forsothe he that schal dwelle stable vnto the ende, he this schal be saaf.

14 And this gospel of kyngdom schal be prechid in al the world, in to witnessinge to alle folkis; and thanne the ende schal come.

15 Therefore whenne 3e schulen se the abhominacioun of discomfort, that is seid of Danyel, the prophete, stondyng in the hooly place; he that redith, vnderstonde;

16 Thanne thei that ben in Judee, fle to mounteyns;

17 And he that *is* in the hous roof, come not down to take any thing of his hous;

18 And he that *is* in the feeld, turne not a3en to take his coote.

19 Forsoth wo to wymmen with childe and noryschinge in tho dayes.

20 Sothly preie 3e, that 3oure fleynge be not maad in wyntir, or saboth.

21 Forsothe thanne schal be greet tribulacioun, what maner was not fro the

5 For many shall come in my name, sainge, Y am Christ; and shall deceave many.

6 Ye shall heere of warres, and of the noyse of warres; but se, that ye be not troubled; for all these thinges muste come to passe, but the ende is not yet.

7 For nacion shall ryse ageynste nacion, and realme ageynste realme, and there shalbe pestilence, and honger, and erthquakes in all quarters;

8 All these are the begynnyng off sorowes.

9 Then shall they put you to trouble, and shall kyl you, and ye shalbe hated off all nacions ffor my names sake.

10 And then shall many fall, and shall betraye won another, and shall hate won the other.

11 And many false prophetes shall aryse, and shall deceave many.

12 And because iniquite shall have the vpper hande, the love of many shall abate;

13 But he that endureth to the ende, shalbe safe.

14 And this gossell off the kyngdom schal be preched in all the worlde, for a witnes vnto all nacions; and then shall the ende come.

15 When ye then shall se the abominacion and desolacion, spoken of by Daniell, the prophet, stonde in the holy place; whosoever redeth it, let hym vnderstonde it;

16 Then let them which be in Iury, flye into the mountaynes;

17 And lett hym whych is on the housse toppe, not come doume to take enytinge out of his housse;

18 Nether let hym which is in the felde, returne backe to fetche his clothes.

19 Wo be in those dayes to them that are with chylde and to them that geve sucke.

20 Butt praye, thatt youre flyght be not in the winther, nether on the saboth daye.

21 For then shalbe greete tribulacion, suche as was not from the begin-

oð ðis, ne nú ne geweorþ.

22 And búton ða dagas geseyrte wæron, nære nán mann hál geworden; ac for ðam georenum, ðe he geccas, ða dagas beoþ geseyrte.

23 Ðonne gyf cow hwá sægþ, Nú! Crist ys hér, oððe ðær, ne gelyfe ge him.

24 Ðonne cumað lease Cristas and lease witegan, and dōþ mycle tæcn and fōre-beacn; ðæt ða beoþ on gedwolan gelædde, gyf hyt beon mæg, ðe gecorene wæron.

25 Witodlice! ic hyt cow fōresæde.

26 Gyf hig cow secgeað, Hér he ys on wéstene, ne fare ge út; gyf hig secgeað, Hér he ys on þurh-farun, ne gelyfe ge.

27 Witodlice swá swá liget færþ fram óst-dæle, and ætýwþ oð west-dæl, swá byþ mannes suna tocyne.

28 Swá hwær swá hold byþ, ðæder beoþ carnas gegaderode.

29 Sóna æfter ðæra daga gedréfydnesse, seo sunne byþ forsworecn, and se móna hys leoht ne sylþ, and steorran feallaþ of ðære heofenan, and ðære heofenan mægenu beoþ ástyrede.

30 And ðonne ætýwþ mannes suna tæcn on heofonan, and ðonne wépaþ calle corþan mægþa; and geseoþ mannes sunu cumenduc<sup>†</sup> on heofonan genipum,<sup>†</sup> mid myclum mægene and mægenþrymme.

31 And he ásent hys englas mid býman, and mycelre stefne; and lí gegaderigaþ hys gecorenan of feower middan-eardes endum, of heofona heahnyssum oð hyra gemæru.

32 Leornigeað bigspel be ðam fietreowe. Ðonne hys twíg byþ lnesce, and leaf ácennede, ge witon, ðæt sunor ys gehende;

33 And wite ge swá, ðonne ge ðás þing geseoþ, ðæt he ys on durum gehende.

34 Sōþ ic secge cow, ðæt ðeos encorys ne gewit, árdam ðe calle ðás þing ge-weorðon;

bigynnynge of the world to now, nethir schal be maad.

22 And no but tho dayes hadden be breggid, al fleisch<sup>†</sup> schulde not be maad saaf; but tho dayes schulen be maad schort, for the chosun men.

23 Thanne if ony man schal seie to 3ou, Lo! here is Crist, or there, nyle 3e bileue.

24 Forsothe false Cristis and false prophetis schulen ryse, and thei schulen 3yue grete tokenes and wondris; so that also the chosyne be ledd in to erreour, if it may be don.

25 Lo! I haue bifore seid to 3ou.

26 Therefore if thei schulen seie to 3ou, Loo! he is in desert, nyle 3e go out; loo! in pryuey chambris,<sup>†</sup> nyle 3e bileue.

27 Sothli as leyt goth out fro the east, and apperith til in to the west, so schal be and the comynge of mannus sone.

28 Where euere the body schal be, and the eeglis schulen be gederid thidur.

29 Forsothe anoon aftir the tribulacioun of tho dayes, the sunne schal be maad derk, and the mone schal not 3yue hir lizt, and sterris schulen falle down fro heuene, and the vertues of heuenes schulen be mouyd.

30 And thanne the tokene of mannus sone schal appere in heuene, and thanne alle kynredis<sup>†</sup> of erthe schulen weyle; and thei schulen se mannus sone comynge in the clowdis of heuene, with moche vertu and mageste.

31 And he schal sende his angelis with a trumpe, and greet voice; and thei schulen gedere his chosyne fro foure wyndis of heuene, fro the hizeste thingis of heuenes til teermes<sup>†</sup> of hem.

32 Lerne 3e the parable of a fyge tree. Whenne his bouz<sup>†</sup> is now tendre, and leeuys sprungen, 3ee witen, that somer is niz;

33 So and 3ee whenne 3ee shulen se alle these thingis, witith that it is niz, and in the 3atis.

34 Trewly I seie to 3ow, for this generacioun shal nat passe, til that alle thingis be don;

nynge off the worlde to this tyme, ner shalbe.

22 Ye and except those dayes shulde be shortened, shulde no fesse be saved; butt for the chosens sake, those dayes shalbe shortened.

23 Then yff eny man shall saye vnto you, Lo! here is Christ, or there is Christ, beleve it not.

24 Ffor there shall arise false Christes and false prophetes, and shall geve greate signes and wondres; so greatly that yff it were possible, even the chosen shulde be brought in to erreour.

25 Take hede! I have tolde you before.

26 Yff they shall saye vnto you, Lo! he is in the desert, go not forth; yff they saye, lo! he is in the secret places, beleve nott.

27 For as the lightynge cometh out off the east, and shyneth vnto the weest, so shall the comynge off the somme of man be.

28 For wheresoever a deed body is, even thither wyll the egles resorte.

29 Immediatly after the tribulacions off those dayes, shall the sun be derkeneth, and the mone shall not geve her light, and the starres shall fall from heven, and the powers of heven shall move.

30 And then shall appere the sygne of the sonne off man in heven, and then shall all the kynreddes of the erth morne; and they shall se the sonne of man come in the cloudes of heven, with power and greate maieste.

31 And he shall sende his angelles with the greate voyce of a tromp; and they shall gadder to gedther his chosen from the fower wyndes, and from the one ende off the worlde to the other.

32 Learne a similitude of the fygge tree. When his branches are yet tender, and his leues spronge, ye knowe, that sommer is nye;

33 So lyke wyse when ye se all these thynges, be ye sure that it is neare, even at the dores.

34 Verely I saye vnto you, thatt this generacioun shall not passe, tyll all be fulfilled;

35 Heofone and eorþe gewitaþ, wítodlice míne word ne gewitaþ.

36 Nát nán mann be ðam dæge ne be ðære tíde, ne furðan englas, búton fæder ána.

37 Wítodlice swá swá on Nóes dagum was, swá byþ mannes suna toeyme.

38 Swá hí wæron, on ðam dagum ær ðam flóde, etende and drincende, and wífigende and gyfta syllende, oð ðone dæg, ðe Nóc on ða earce eode ;

39 And hí nyston,<sup>†</sup> ær ðæt flód com, and nam hig calle, swá byþ mannes suna toeyme.

40 Donne beoþ twegen on æcere, án byþ genumen, and oðer byþ læfed ;

41 Twá beoþ æt ewyrne gríndende, án byþ genumen, and oðer byþ læfed ; twegen beoþ on bedde, án byþ genumen, and oðer byþ læfed.<sup>†</sup>

42 Wacigaþ wítodlice, forðam ðe ge nyton on hwylcere tíde cower Hláford cuman wyle.

43 Witaþ, ðæt gyf se híredes ealdor wiste on hwylcere tíde se þeof toeward wære, wítodlice he wolde wacigean, and nolde gefafigan<sup>†</sup> ðæt man hys hús underdulfe.

44 And forðam beo ge gearwe, forðam ðe mannes sunu wyle cuman, on ðære tíde ðe ge nyton.

45 Wénst ðú hwá sý getrywe and gleaw þeow, ðone geset hys hláford ofer his híred, ðæt he him on tíde mete sylle ?

46 Eadig<sup>†</sup> ys se þeow, ðe hys hláford hýne gemét ðus dēdnne, ðonne he cymþ.

47 Sóp ic cow seege, ðæt ofer call ðæt he áh he hýne geset.

48 Gyf se yfela þeowa þeneþ on hys heortan and ewyþ, Míne hláford nferað hys cýme,

49 And ágynþ beatan hys cfen-þeowas, and yt and drincþ míd druncenum ;

50 Donne cymþ ðæs weales hláford on

35 Heuene and erthe shulen passe, but my wordis shulen nat passe.

36 Forsothe of thilk day and hour no man woot, nether angelis of heuenes, no but the fadir alone.

37 Forsothe as it was in the dayes of Noye, so shal be and the comyng of mannes sone.

38 For as in the days bifore the grete flood, thei weren etyng and drinkyng, weddyng and takyng to weddyng, til in to that day, in the whiche Noe entride in to the ship;

39 And thei knewen nat, til that the grete flood came, and toke alle men, so shal be the cummyng of mannes sone.

40 Thanne two shulen be in a feeld, oon shal be taken to, and an other left;†

41 Two *wymmen* shulen be gryndyng in oo querne, oon shal be taken to, and the other forsaken; two in oo bed, the toon shal be taken to, and the tother forsaken.

42 Therefore wake 3ee, for 3ee witen nat in what houre 3oure Lord is to cumme.

43 Sothely that thing wite 3ee, for 3if the housbonde man wiste in what houre the thief were to cumme, trewly he shulde wake, and suffre nat his hous to be vndirmynyd.

44 And therefore and 3ee be redy, for in what hour 3ee gessen nat, mannes sone is to cumme.

45 Who gessist thou is a trew seruaunt and prudent,† whom his lord ordeynyde on his meynce, that he 3eu to hem mete in tyme?

46 Blissid is that seruaunt, whom his lord, whenne he shal cumme, shal fynde doynge so.

47 Trewly I seie to 3ou, for vpon alle his goodis he shal ordeyne hym.

48 Forsothe 3if thilk yuel seruaunt shal seie in his herte, My lord makith dwellynge† to cum,

49 And bigynne to smyte his euen seruauntis, sothely 3if he ete and drynke with drunkenlewe men;

50 The lord of thilk seruaunt shal

35 Heven and erth shall perisshe, but my wordes shall abyde.

36 But of that daye and houre knowith no man, no not the angels of heven, but my father only.

37 As the tyme of Noe was, so lyke wyse shall the commynge of the sonne off man be.

38 For as in the dayes before the floud, they dyd eate and drynke, mary and were maried, even vnto the daye, that Noe entred in to the shyppe;

39 And knewe of nothyng, tyll the floude cam, and toke them all awaye, so shall also be the commynge off the sonne off man be.

40 Then two shalbe in the felde, the one shalbe receaved, and the other shalbe refused;

41 Two shalbe gryndinge at the myll, the one shalbe receaved, and the other shalbe refused. . . . .

42 Wake therefore, because ye knowe nott what houre youre Master wyll come.

43 Off this be sure, that yff the good man off the housse knewe what houre the thefe wolde come, he wolde suerly watche, and not suffre his housse to be broken vppe.

44 Therefore be ye also redy, for what houre ye tinke leest on, in the same shall the sonne of man come.

45 Who is a faythfull servaunte and wyse, whom his master hath made ruler over his housholde, ffor to geve them meate in season convenient?

46 Happy is that seruaunt, whom hys master, when he cometh, shall finde so doynge.

47 Verely Y saie vnto you, he shall make him ruler over all his goodes.

48 But and yf the evyll seruaunt shall saye in his herte, My master wyll differ his commynge,

49 And begynn to smyte his felowes, ye and to eate and to drynke with the dronken;

50 That servauntes master wyll come

ðam dæge ðe he nā ne wēnþ, and on  
ðære tide ðe he nāt,

51 And todælp hyne, and áset hys dæl  
myd licceterum ; ðær byþ wóp, and tóþa  
gristbitung.

СНАР. XXV.† 1 Ðonne byþ heofena  
rice gelic ðam tyn fæmnum, ðe ða leoht-  
fatu nāmon, and ferdon ongen ðone  
brýdguman and ða brýde ;

2 Hyra fif wæron dysige, and fif  
gleawe.

3 Ac ða fif dysegan nāmon leoht-fatu,  
and ne nāmon nāme ele mid hym ;

4 Ða gleawan nāmon ele on hyra fatum  
mid ðam leoht-fatum.

5 Ðá se brýdguma ylde, ðá hnappedon  
hig calle and slépon.

6 Witodlice to middere nihte man  
hrýmde and ewæþ, Nú ! se brýdguma  
cymþ, farað him togénes.

7 Ðá úryson calle ða fæmnan, and  
glengdon heora leoht-fatu.

8 Ðá ewædon ða dysegan to ðam  
wisum, Syllaþ us of cowrum ele, forðam  
úre leoht-fatu synt áewenete.

9 Ðá andswaredon ða gleawan, and  
ewædon, Nese, ðelæs ðe we and ge  
nabbon genóh, gáp to ðam cýpendum,  
and byegaþ cow ele.

10 Witodlice ðá hig ferdon and woldon  
byegean, ðá com se brýdguma ; and ða  
ðe gearwe wæron, eodon in mid him to  
ðam gyftum ; and seo duru was belocen.

11 Ðá æt-nehstan comon ða ódre fæm-  
nan, and ewædon, Dryhtyn, dryhtyn,  
læt us in.

12 Ðá andswarode he heom and ewæþ,  
Sóp ic cow scege, ne can ic cow.

13 Witodlice waciaþ, forðam ðe ge  
nyton ne ðone dæg ne ða tide . . . .  
. . . . . †

14 Sum man férde on elþeodinyse,  
and clypode hys þeowas, and betæhte  
hym hys áhita ;

15 And ánum he scalde fif púnd,



cume in the day in whiche he hopith nat, and in hour that he knowith nat,

51 And shal departe hym, and put his part with ypocritis; there shal be wepyng, and betyng togidre of teeth.

CHAP. XXV. 1 Thanne the kyngdam of hevenes shal be lic to ten virgynys, the whiche, takynge her laumpis, weute out meetynge the spouse,<sup>†</sup> and the spousesse;<sup>†</sup>

2 Forsothe fyue of hem weren foolis, and fyue prudent.

3 But the fyue foolis, her laumpis taken, token nat oyle with hem;

4 Forsothe the prudent token oyle in her vessels with laumpis.

5 Forsothe the spouse<sup>†</sup> makyng dwellynge, alle nappiden and slepten.

6 Sothely at myd nigt a cry was maad, Loo! the spouse cummeth, go see out metynge to hym.

7 Thanne alle the virgynys rysen vp, and anournden her laumpis.

8 Sothely the foolis seiden to the wise, 3eue see to vs of 3oure oyle, for oure laumpis ben qwenelid.

9 The prudent answereden, seyinge, Lest peraventure it suffise nat to us and to 3ou, go see rather to men sellyng, and bye to 3ou.

10 Forsothe the while thei wenten for to bye, the spouse came; and tho that weren redy, entriden in with hym to the weddyngis; and the 3ate is shyt.

11 Sothely at the last and the other virgynys camen, seyinge, Lord, lord, opene to vs.

12 And he answerynge seith, Treuly I seie to 3ou, I knowe nat 3ou.

13 And so wake see, and preye, for see witen nat the day ne the hour . . .

14 Sothely as a man goynge fer in pilgrimage, clepide his seruauntis, and bitoke to hem his goodis;

15 And to oon he 3aue fyue talentis,<sup>†</sup>

in a daye when he loketh not for hym, and in an houre that he is not ware of,

51 And wyll deuyd hym, and geve hym his rewarde weth ypocritis; there shalbe wepyng, and gnasshing of tethe.

CHAP. XXV. 1 Then the kyngdom of heven shalbe lykened vnto x virgins, which toke their lampes, and went to mete the brydgrom;

2 Fyve of them were folysshe, and fyve were wyse.

3 The foles toke their lampes, but toke none oyle with them;

4 But the wyse toke oyle with them in their vysselles with their lampes also.

5 Whyll the brydgrome taryed, all slombred and slepte.

6 And even at mydnyght there was a crye made, Beholde! the brydgrome commeth, goo and mete hym.

7 Then all those virgins arose, and prepared their lampes.

8 And the folysshe sayde to the wyse, Geve vs of youre oyle, for oure lampes goo out.

9 But the wyse answered, sayinge, Not so, lest there be not ynought for vs and you, but goo rather to them that sell, and by for youre selves.

10 In conclusion whyll they went to bye, the brydgrom cam; and they that were redy, went in with hym to the weddunge; and the gate was shett vppe.

11 Afterwardes cam also the other virgins, sayinge, Master, master, open to vs.

12 But he answered and sayde, Verely I saye vnto you, Y knowe you not.

13 Loke that ye wathe therefore, for ye knowe nether the daye nor yet the houre, when the sonne of man shall come.

14 Lykwyse as a certeyne man redy to take his iorney to a straunge countre, called hys seruautes to hym, and dellyvered to them hys gooddes;

15 And vnto won he gave v. talentes,

sumum twá, sumum án, ághwylcum be  
hys ágenum mægene ; and fêrde sóna.

16 Ðá fêrde se ðe ða fif púnd under-  
fêng, . . . and gestrýnde óðere  
fife.

17 And ealswá se ðe ða twá underfêng,  
gestrýnde óðre twá.

18 Witodlice se ðe ðæt án underfêng,  
fêrde, and bedcalf hyt on eorþan, and  
behýdde hys hláfordes feoh.

19 Witodlice æfter miclum fyrste, com  
ðæra þeowa hláford, and dyhte hym  
gerád.

20 Ðá com se ðe ða fif púnd under-  
fêng, and brohte óðre fife, and ewæþ,  
Hláfurd, fif púnd ðú sealdest me, nú!  
ic gestrýnde óðre fife.

21 Ðá ewæþ hys hláford to hym, Beo  
bliþe, ðú góða þeow and getrýwa ; for-  
ðam ðe ðú wære getrýwe ofer lytle þing,  
ic gesette ðé ofer myele ; gá into ðines  
hláfordes blisse.

22 Ðá com se ðe ða twá púnd under-  
fêng, and ewæþ, Hláfurd, twá púnd ðú  
me scaldest ; nú ! ic hæbbe gestrýncd  
óðre twá.

23 Ðá ewæþ hys hláford to hym, Ge-  
blissa, ðú góða þeowa and getrýwa ;  
forðam ðe ðú wære getrýwe ofer feawa,  
ofer fela ic ðé gesette ; gá on ðines  
hláfordes gefean.

24 Ðá com se ðe ðæt án púnd under-  
fêng, and ewæþ, Hláfurd, ic wát ðæt ðú  
cart heard man ; ðú rípst ðær ðú ne  
seowe, and gaderast ðær ðú ne spreng-  
dest ;

25 And ic fêrde of-dræd, and behýdde  
ðin púnd on eorþan ; hér ðú hæfst ðæt  
ðin ys.

26 Ðá andswarode hys hláford him,  
and ewæþ, Ðú yfela þeow and sláwa, ðú  
wistest ðæt ic rýpe ðær ic ne sáwe, and  
ic gaderige ðær ic ne stredde ;

27 Hyt gebyrede ðæt ðú befastest  
mín feoh myneterum, and ic náme ðonne  
ic come ðæt mín ys mid ðam gafole.

28 Anymaþ ðæt púnd æt hym, and

forsothe to an other two, but to an other oon, to eche after his owne vertu; and wente forth anoon.

16 Forsothe and he that hadde take fyue talentis, wente forth, and wrou3te in hem, and wan other fyue.

17 Also and he that hadde taken two, wan other two.

18 Sothely he that hadde taken oon, goynge forth, dalf in to the erthe, and hidde the mone of his lord.

19 Bot after muche tyme, the lord of tho seruauntis came, and puttide resoun with hem.

20 And he that hadde taken fyue talentis, cummynge to, offride other fyue, seynge, Lord, thou bitokist me fyue talentis,<sup>†</sup> loo! I haue geten ouer other fyue.

21 His lord seith to hym, Wel be thou, good seruaunt and feithful;<sup>†</sup> for vpon fewe thingis thou hast ben trewe, I shal ordeyne thee vpon many thingis; entre thou in to the ioie of thi lord.

22 Forsothe and he that hadde taken two talentis, came to, and seith, Lord, thou bitokist to me two talentis; loo! I haue geten ouer other two.

23 His lord seith to him, Wel be thou, good seruaunt and trewe; for vpon fewe thingis thou hast ben trewe, I shal ordeyne thee vpon many thingis; entre thou in to the ioie of thi lord.

24 Forsothe and he that hadde taken oo talent, cummynge to, seith, Lord, I wote that thou art an hard man; thou repist wher thou hast nat seven, and thou gederist to gidre wher thou hast nat spreedde abroad;

25 And I dredynge wente, and hidde thi talent in the erthe; loo! thou hast that that is thin.

26 Sothely his lord answerynge, seide to hym, Yuel seruaunt and slowe, wistist thou that I repe wher I sewe nat, and gedere to gidre wher I spradde nat abroad?

27 Therefore it bihouyde thee to sende<sup>†</sup> my monee to chaungers, that and I cummynge shulde haue rescyued forsothe that that is myn with vsuris.

28 And so take 3e away fro hym the

to another ij, and to another one, to every man after his abilite; and streight waye departed.

16 Then he that hadde receaved the fyve talentes, went, and bestowed them, and wane other fyue.

17 Lykwyse he that receaved ij, gayned other ij.

18 But he that receaved one, went, and digged a pitt in the erth, and hyd his masters money.

19 After a longe season, the lorde of those seruautes cam, and reckened with them.

20 Then cam he that had receaved fyve talentes, and brought other fyve, sayinge, Master, thou deliveredes vnto me fyve talentes, lo! I haue gayned with them fyve moo.

21 His master saide vnto him, Well, good seruaunt and faythful; thou hast bene faythfull in lytell, I wyll make the ruler over moche; entre in into thy masters ioie.

22 Also he that receaved ij talentes, cam, and sayde, Master, thou delyveredes vnto me ij talentes; lo! I haue wone ij other with them.

23 His master saide vnto hym, Well, good seruaunt and faythfull; thou hast bene faythfull in litel, I woll make the ruler over moche; go in into thy masters ioie.

24 He which had receaved the one talent, cam also, and said, Master, I considered that thou wast an harde man; which repest where thou sowedst not, and gadderest where thou strawedst not;

25 And was affrayde and went, and hyd thy talent in the erth; lo! thou hast thyn awne.

26 His master answered, and sayde vnto hym, Evyll seruaunt and slewthfull, thou knewest that I repe where I sowed nott, and gaddre where I strawed nott;

27 Thou oughtest there fore to have had my money to the chaungers, and then at my commynge shulde I haue receaved my money with vantage.

28 Take therefore the talent from hym,

syllaþ ðam ðe me ða tyn púnd brohte.

29 Witodlice æleon ðæra ðe hæfþ man sylþ, and he hæfþ genóh; ðam ðe næfþ, ðæt hym þineþ ðæt he hæbbe, ðæt hym byþ ætbroden.

30 And wurpaþ ðone unnyttan þeowan on ða úttran þýstru; ðær byþ wóp, and tóþa gristbitung.<sup>†</sup>

31 Witodlice ðonne mannes sunu cymþ on hys mægen-þrymme, and calle englas mid him, ðonne sit he ofer hys mægen-þrymmes setl;

32 And calle þeoda beoþ tofóran hym gegaderode, and he ásyndraþ hi him betwýnan, swá swá se hyrde ásyndraþ ða scép fram tyccenum;

33 And he geset ða scép on hys swiðran healfe, and ða tyccenu on hys wynstran healfe.

34<sup>†</sup>

. . . Cumap ge, gebletsode mínes fæder, and onfóp ðæt rice ðæt cow ge-gearwod ys of middan-geardes frymþe.

35 Me hingrode, and ge me scaldon etan; me þyrste, and ge me scaldon drinean; ic wæs cuma, and ge me in-laðodon;

36 Ic wæs nacod, and ge me serýddon; ic wæs untrum, and ge eodon to me; ic wæs on ewearterne, and ge comon to me.

37 Donne andswariaþ ða riht-wisan, and eweðaþ, Drihten, hwænne gesáwe we ðe hingrigendne, and we ðe féddon; þyrstendne, and we ðe drine scaldon?

38 Hwænne gesáwe we ðæt dú cuma wære, and ðe in-laðodon; odðe nacodne, and we ðe serýddon?

39 [†Odðe hwænne gesáwon we ðe untrumne,] odðe on ewearterne, and we comon to ðe?

40 Donne andswaraþ se cyning hym and ewyþ to heom, Sóp ic eow seege, swá lange swá ge dydon ánum of ðysum mínum læstum gebróðrum, swá lange ge hyt dydon me.

41 Donne segþ he ðam, ðe beoþ on hys wynstran healfe, Gewitaþ, áwyrgeðe, fram me, on ðæt éce fýr, ðe ys deofle

<sup>†</sup>38 Whanuh þan þuk sewlum gast, yah galapodedum; aiþþau naqadana, yah wasidedum?

39 Whanuh þan þuk sewlum siukana, aiþþau in karkarai, yah atidddyedum du þus?

40 Yah andhafyands sa þindans qiþiþ du in, Amen qiþa izwis, yah þanei tawideduþ ainamma þize minnistane broþre meinaize, mis tawideduþ.

41 Þanuh qiþiþ yah þaim, af hleidumein ferai, Gaggiþ fairra mis, yus fraqiþanans, in fou þata aiweino, þata manwido un-

talent, and ȝeue ȝe it to hym that hath ten talentis.

29 For to euery man hauynge it shal be ȝouen, and he shal haue plente; and to hym that hath nat, and that that he semeth to haue, shal be taken fro hym.

30 And caste ȝee out the vnprofitable seruaunt, and send ȝee hym in to vttermore derknessis; there shal be weeping, and betyng to gidre of teeth.

31 Forsothe whanne mannes sone shal come in his mageste, and alle his angelis with hym, thanne he shal sitte on the sege of his magestee;

32 And alle folkis shulen be gederid before hym, and he schal departe hem atwynne, as a sheperde departith scheep fro kidis;

33 And sothli he schal sette the scheep on his riȝthalf, the kidis forsothe on the lefthalf.

34 Thanne the kyng schal seie to hem, that shulen be on his riȝthalf, Come ȝee, the blessid of my fadir, welde ȝee<sup>+</sup> the kyngdam maad redy to ȝou fro the bygynnyng<sup>+</sup> of the world.

35 Forsothe I was hungry, and ȝe ȝauen to me for to ete; I thirstide, and ȝee ȝeuen to me for to drynke; I was herberlesse, and ȝee gederiden<sup>+</sup> me;

36 Nakid, and ȝee heliden me; seik, and ȝee visitiden me; I was in prisoun, and ȝe camen to me.

37 Thanne iust men shulen answere to hym, seyinge, Lord, whenne syȝen we thee hungry, and we fedd thee; thirsty, and we ȝeuen to thee drynke?

38 Whenne forsothe seien we thee herberlesse, and we gedriden thee; or nakid, and we heliden thee?

39 Or whenne seien we thee seek, or in prisoun, and we camen to thee?

40 And he answeyng shal seie to hem, Treuly I seie to ȝou, as long as ȝee diden to oon of these my leste brethren, ȝee diden to me.

41 Thanne the kyng shal seie and to hem, that shulen be on his left half, Depart fro me, ȝee cursid, in to euer-

and geve hit vnto him which hath x talentes.

29 For vnto every man that hath shal be geuen, and he shall have aboundance; and from hym that hath not, shalbe taken awaye, even that he hath.

30 And cast that vnprophetable seruaunt into vtter derknes; there salbe wepyng, and gnasshinge of theth.

31 When the sonne of man shall come in hys maieste, and all hys holy angelles with him, then shall he sytt vpon the seate of his maieste;

32 And before hym shalbe gaddred all nacions, and he shall sever them won from another, as a sheperde putteth asunder the shepe from the gootes;

33 And he shall sett the shepe on his right honde, and the gotes on his lyfte honde.

34 Then shall the kyng seie to them on his right honde, Come ye, blessed chylidren of my fader, inheret ye the kyngdome prepared for you from the beginnyng of the worlde.

35 For I was anhongred, and ye gave me meate; I thirsted, and ye gave me drinke; I was herbroulesse, and ye lodged me;

36 I was naked, and ye clothed me; I was sicke, and ye visited me; I was in preson, and ye cam vnto me.

37 Then shall the iuste answere hym, sayinge, Master, when sawe we the anhongred, an feed the; or a thirst, and gave the drynke?

38 When sawe we the herbroulesse, and lodged the; or naked, and clothed the?

39 Or when sawe we the sicke, or in preson, and cam vnto the?

40 And the kyng shall answere and seie vnto them, Verely I seie vnto you, in as moche as ye have done it vnto won of the leest of these my brethren, ye have done it to me.

41 Then shall the kyng seie vnto them, that shalbe on the lyffte hande, Departe from me, ye cursid, into ever-

hulþin yah aggilum is.

42 Unte gredags was, yan-ni gebuþ mis matyan; afþaursiþs was, yan-ni dragkideduþ mik;

43 Gasts, yan-ni galapodeduþ mik; naqaþs, yan-ni wasideduþ mik; siuks, yah in karkarai, yan-ni gaweisodeduþ meina.

44 Ðanuh andhafyand yah þai, qiþandans, Frauya, whan þuk sewhum gredagana, aiþþau afþaursidana, aiþþau gast, aiþþau naqadana, aiþþau siukana, aiþþau in karkarai, yan-ni andbahtidedeima þus?

45 Ðanuh andhafyþ in, qiþands, Amen qiþa izwis, yah þanci ni tawideduþ ainamma þize leitilane, mis ni tawideduþ.

46 Yah galeiþand þai in balwein aiweinon; iþ þai garaihtans in libain aiweinon.

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CHAP. XXVI.† I Yah warþ, biþe ustauh Iesus alla þo waurda, qaþ siponyan seinaim,

2 Wituþ, þatei afar twans dagans paska wairþiþ, yas-sa sunus mans atgibada, du ushramyan.

3 Ðanuh . . . . .

and hys englum gegearwod.

42 Witodlice me hingrede, and ge ne scaldon me etan; me þyrste, and ge me drincan ne scaldon;

43 Ic was cuma, and ge me in ne gelaðodon; ic was nacod, and ge ne serýddon me; ic wæs untrum, and on ewcarterne, and ge ne comon æt me.

44 Ðonne andswarigeaþ hym ða, and eweðaþ, Dryhten, hwænne gesáwe we ðe hingrigendne, odde þyrstendne, odde cuman, odde untrumne, odde on ewcarterne, and we ne þenedon ðe?

45 Ðonne andswaraþ se cyning heom, and cwyp, Sôþ ic eow seege, swá lange swá ge ne dydon ánum of ðysum læstum, ne dyde ge hyt me.

46 And ðonne faraþ hig on éce susle; and ða rihtwisan on ðæt éce lif.

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CHAP. XXVI. I Witodlice, ðá se Hælend hæfle calle ðás spræca genodod, ðá ewæþ he to hys leorning-cnihtum,†

2 Wite ge, ðæt æfter twám dagum beoþ castro, and mannes bearn byþ geseald, ðæt he si on róde áhangen.

3 Ðá wæron gesamnode ða caldras ðæra sacerda and hláfordas ðæs folces to ðæra sacerda caldres botle, ðe wæs genemmed Caiphas,

4 And hig hæfdon mycel gemót, ðæt hig woldon ðone Hælend mid fáene besyrwan, and ofslean;

5 Hig ewædon witodlice sume, ðæt hyt ne mihte beon on ðam freols-dæge, ðe-læs to mycel styrung wurde on ðam folce.

6 Ðá se Hælend was on Bethania, on Symones huse ðæs hreoflan,

7 Ðá genealæhte him to sum wif, seo hæfle box mid deorwyrþre sealf, and ágéat uppan hys heafod ðær he sæt.

8 Ðá gesáwon hys leorning-cnihtas ðæt and wurdon gebolgene, and ewædon, To hwan ys ðis forspilled?

9 Ðis mihte beon geseald to myclum wurpe, and þearfum gedæled.

lastynge fjr, the whiche is maad redy to the deuyll and his angelis.

42 Sothely I hungeryde, and 3e 3auen nat to me for to ete; I thristide, and 3ee 3auen nat to me for to drynke;

43 I was herberlesse, and 3ee gedriden nat me; nakid, and 3ee couereden nat me; seik, and in prisoun, and 3ee visitiden nat me.

44 Thanne and thei shulen answere to hym, seyng, Lord, whanne seien we thee hungrynge, or thristynge, or herberlesse, or nakid, or seik, or in prisoun, and we seruyden nat to thee?

45 Thanne he shal answere to hem, seiynge, Treuly I seie to 3ou, hou longe 3ee diden nat to oon of these leste, nethere 3ee diden to me.

46 And these shulen go in to euerlastynge tourment; forsothe the iust men in to euer lastinge lyf.

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CHAP. XXVI. I And it is don, whenne Jhesus hadde eendid alle these wordis, he seide to his disciplis,

2 Wite 3ee, for after two dayes pask shal be maad, and mannes sone shal be bitaken, that he be crucified.

3 Thanne the princis of prestis and eldre men of the peple ben gedrid in to the halle of the prince of prestis, that was said Caiphaz,

4 And maden a counseile, that thei shulden holde Jhesu with gile, and slea;

5 Sothly thei seiden, Nat in the feste day, lest per aventure noys were maad in the peple.

6 Forsothe whenne Jhesus was in Bethanye, in the house of Symount leprous,

7 A womman hauynge a boxe of alabastre of preciose oynement, came ni3 to hym, and shedde out on the heued of hym restinge.

8 Sothely disciplis seeynge hadden dedeyn, seyng, Wherto this losse?

9 Forsothe it mi3te be solde for myche, and be 3ouen to pore men.

lastynge fire, which is prepared for the devyll and hys angels.

42 For I was an hungred, and ye gave me no meate; I thurstid, and ye gave me no drynke;

43 I was herbroulesse, and ye lodged me nott; I was naked, and ye clothed me nott; I was sycke, and in presoun, and ye visited me not.

44 Then shall they also answere hym, sayng, Master, when sawe we the anhungred, or a thurst, or herbroulesse, or naked, or sicke, or in presoun, and have not ministred vnto the?

45 Then shall he answere them, and saye, Verily I saye vnto you, in as moche as ye dyd it nott to won off the leest of these, ye dyd it nott to me.

46 And these shall go into everlastinge payne; and the righteous into lyfe eternall.

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CHAP. XXVI. I And hit folowed, when Jesus had fynished all these saynges, he sayd vnto his disciplis,

2 Ye knowe, that after .ij. dayes shal be ester, and the sonne of man shalbe delyvered, for to be crucified.

3 Then assembled togedder the chefe prestes and scribes and seniours of the peple in to the palice off the hie preste, which was called Cayphas,

4 And heelde a counsell, howe they mygt take Jesus by suttelte, and kyll him;

5 Butt they sayd, Not on the holy daye, lest eny trouble aryse amonge the peple.

6 When Jesus was in Bethany, in the housse of Symon the lypper,

7 There cam vnto him a woman which had an alabaster boxe of preciose oynment, and powred it on his heed as he sate att the bourde.

8 When his disciples sawe that they had indignacion, sayng, What neded this wast?

9 This oynment myght have bene well solde, and yeven to the povre.

10 Ðá se Hælend hyt wiste, ðá cwæp he to heom, Hwí synt ge grame ðysum wífe? wítodlice góð weore heo worhte on me.

11 Symle ge habbaþ þearfan mid eow, ac ge nabbap me symle.

12 Heo dyde ðas scalfe on mínne lichaman, ðæt ic wære gesmýred to bebyrganne.

13 Sôþ ic seege eow, swá hwær swá ðys góðspel byþ gebodod on eallum middan-earde, byþ gesæd on hyre ge-mynd, ðæt heo ðis dyde.

14 Ðá férde án of ðam twelfum, ðe wæs genemned Iudas se widersaca, to ðæra sacerda caldrum,

15 And cwæp to heom, Hwæt wylle ge me syllan, and ic hinc belæwe eow? Ðá behéton hig hym þritig seyllinga.

16 And syððan he smeade geornlice, ðæt he hinc wolde belæwan.

17 Ðá on ðam forman gearcung-dæge genealchton ða leorning-eniltas to ðam Hælende, and ðus cwædon, Hwær wylt ðú ðæt we gegearwion ðe ðinc þénunga, to castron?

18 Ðá cwæp se Hælend, Farap on ðas ceastre to sunum men, and seegeap him, Se larcow seþþ, Míne tíma ys gehende; ðæt ic mid ðe wyree míne castro mid mínum leorning-eniltum.

19 And ða leorning-eniltas dydon swá se Hælend heom bebed; and hig gegearwodon him easter-þénunge.

20 On ðam æfene, sæt se Hælend mid hys twelf leorning-eniltum æt gereorde.

21 And ðá hi æton he cwæp to him, Wítodlice ic seege eow, ðæt án cower belæwþ me.

22 Ðá wurdon hig swíðe ge-unrótsode and ongan ánra gehwyle eweðan, Drihten, ewyst ðú com ic hyt?

23 And he andswarode and ðus cwæp, Se ðe bedypp on disce mid me hys hand, se me belæwþ.

24 Wítodlice mannes sunu færþ, swá hit áwriten ys be him; wá ðam men, þurh ðone ðe byþ mannes sunu be-



10 Sothely Jhesus wytinge, seith to hem, What be 3e heuy<sup>t</sup> to this womman? sothely a good work she hath wrou3t in me.

11 For whi 3ee shulen euermore haue pore men with 3ou, but 3ee shulen nat algatis haue me.

12 Forsothe this womman sendenge this oynement in to my body, made for to birye me.

13 Treuly I seie to 3ou, wher euer this gospel shal be prechid in al the world, it shal be seide and that this womman dide, in to mynde of hym.

14 Thanne oon of the twelue, that was seide Judas Scarioth, wente forth to the princis of prestis,

15 And seith to hem, What wolen 3ee 3ette to me, and I shal bitake hym to 3ou? And thei ordeyneden to hym thritti platis of seluer.

16 And fro that tyme he sou3te couenablete, for to bitake hym.

17 Forsothe in the first day of the fest of pask disciplis camen to Jhesu, seyng, Wher wolt thou we make redy to thee, for to ete paske?

18 And Jhesus seith, Go 3ee in to the citee to sum man, and seie to hym, The maister seith, My tyme is ni3; at thee I make paske with my disciplis.

19 And the disciplis diden, as Jhesus comaundide to hem; and thei maden redy pask.

20 Forsothe cuenyng maad, he sat at the mete with his twelue disciplis.

21 And he seide to hem etyng, Treuly I seie to 3ou, for oon of 3ou is to betraye me.

22 And thei ful sory bygunnyn eche to seie, Lord, wher I am?

23 And he answeyng seith, He that with me in puttith the hond in the plater, this shal bitraye me.

24 Forsothe mannes sone goth, as it is writen of hym; but woo to that man, bi whom manns sone shal be bitrayed;

10 When Jesus vnderstod that, he sayde vnto them, Why trouble ye the woman? she hath wrought a good worke apou me.

11 For ye shall have povre folke alwayes with you, butt me shall ye not have all wayes.

12 And in that she casted this oyntment on my body, she dyd hit to bury me with all.

13 Verely I saye vnto you, wheresoever this gospell shalbe preached throughout the worlde, there shall also thys thatt she hath done be tolde, for a memoriall of her.

14 Then won of the twelve, called Judas Iscarioth, went vnto the chefe prestes,

15 And sayd, Whatt wyll ye geve me, and I wyll delyver hym vnto you? And they apoynted vnto hym thirty peces of sylver.

16 And from that tyme he sought oportunitie, to betraye hym.

17 The fyrst daye of vnevented breed the disciples cam to Jesus, sayng vnto hym, Where wylt thou that we prepare for the, to eate the ester lambe?

18 And he said, Go into the cite vnto souche a man, and saye to hym, The master sayeth, My tyme ys almoste come; I wyll kepe myne ester att thy housse with my disciplis.

19 And the disciples dyd, as Jesus had apoynted them; and made redy the ester lambe.

20 When the even was come, he sate doune with the xij.

21 And as they dyd eate, he sayde, Verely I saie vnto you, that won of you shall betraye me.

22 And they were exceedinge sorofull and began every man to saye vnto hym, Ys hit I, master?

23 He answerede and sayde, He that depeth his honde with me in the dissh, shall betraye me.

24 The sonne of man goth, as yt is wrytten of hym; butt wo be to that man, by whom the sonne of man shalbe

hlæwed ; betere wære ðam men, ðæt he næfre nære ácenned.

25 Ðá cwæþ Iudas ðe hyne belæwde, Cwyst ðú, láreow, hwæðer ic hyt si? Ðá cwæþ se Hælend, Ðú hyt sædest.

26 Witodlice ðá hig ácton, se Hælend nam hláf, and hyne gebletsode, and bræc, and sealde hys leorning-enihtum, and cwæþ, Onfóþ, and etað ; ðis ys mín lichama.

27 And he genam ðone calic, þanciende, and sealde hym, ðus eweðende, Drinceþ calle of ðysum ;

28 Ðis is witodlice mínes blódes calic niwre æ, ðæt byþ for manegum ágoten, on synna forgyfennesse.

29 Witodlice ic seege cow, ðæt ic ne drince heononforþ, of ðysum corþlican wíne, ær ðam dæge ðe ic drince ðæt niwe mid cow, on mínes fæder ríce.

30 Ðá hig hæfdon heora lofsang gesungenne, ðá ferdon hig uppán Oliuetes dúnce.

31 Ðá sæde se Hælend heom, Ealle ge wurðað ge-untreowsode on me, on ðysse nihte ; hyt ys áwriten, þurh ðæs hyrdes slege, byþ seo heard todræfed.

32 Witodlice æfter ðam ðe ic of deaðe árise, ic cume to cow on Galilea.

33 Ðá andswyrde Petrus him, and ðus cwæþ, Ðeah ðe hig ealle ge-untreowsion on ðé, ic næfre ne ge-untreowsige.

34 Ðá cwæþ se Hælend, Sóp ic seege ðé, ðæt on ðyssere nihte árcðam ðe cocc cráwe, þriwa ðú widsæest mín.

35 Ðá sæde Petrus him, Witodlice ðeah ðe ic seyle sweltan mid ðé, ne widsace ic ðin. Gelíce ðam ewædon ealle ða óðre leorning-enihtas.

36 Ðá com se Hælend mid him on ðone tún, ðe is genemmed Gethsemani. And sæde hys leorning-enihtum, Sittað hér, oð ðæt ic gá hider-geond, and me gebidde.

37 And he genam Petrum, and Zebedeus twegen suna, and ongan unrótsian and beon unrót.

38 Ðá sæde se Hælend heom, Unrót ys mín sáwl oð deað ; gebíðað hér, and wacið mid me.

it were good to hym, 3if that man hadde nat ben boren.

25 Forsothe Judas that bitrayed hym, answeride, seyinge, Maister, wher I am? He seith to hym, Thou hast seid.

26 Forsothe hem soupyng, Jhesus toke breed, and blisside, and bracke, and 3aue to his disciplis, and seith, Take 3ee, and ete; this is my body.

27 And he takynge the cuppe, dede thankynge, and 3aue to hem, seyinge, Drinke 3ee alle herof;

28 This is my blood of the newe testament, the whiche shal be shed out for many, in to remissioun of synnes.

29 Forsothe I seie to 3ou, I shal nat drinke fro this tyme, of this fruyt of the vyne, til in to that day whenne I shal drinke it newe with 3ou, in the kyngdam of my fadir.

30 And an ympne<sup>t</sup> seid, thei wenten out in to the mount of Olyuete.

31 Thanne Jhesus seith to hem, Alle 3e shulen suffre. selaundre in me, in this ni3t; for it is wrytyn, I shal smyte the sheperde, and the sheep of the floe shulen be scatered.

32 Forsothe after that I shal ryse a3ein, I shal go bifore 3ou in to Galilce.

33 Sothely Petre answeyng, seith to him, And 3if alle shulen be selaundrid in thee, I shal neuere be selaundrid.

34 Jhesus seith to hym, Trewly I seie to thee, for in this ni3t bifore the cok crowe, thries thou shalt denye me.

35 Petre seith to hym, And 3if it shal behoue me to dye with thee, I shal nat denye thee. Also and alle disciplis seiden.

36 Thanne Jhesus came with hem in to a toun, that is seid Gessemanye. And he seide to his disciplis, Sitte 3ee heer, the while I shal go thidir, and preie.

37 And Petre taken to, and two sons of Zebedee, he began for to be distourblid<sup>t</sup> and sory in herte.

38 Thanne he seith to hem, My soule is sorowful til to the deth; susteyne 3ee<sup>t</sup> here, and wake 3ee with me.

betrayed; it had bene good for that man, yff he had never bene borne.

25 Then Judas which betrayed him, answerede, and sayde, Ys yt I, master? He sayde vnto hym, Thou haste saide.

26 As they ate, Jesus toke breed, and gave thankes, brake it, and gave it to his disciples, and sayde, Take, eate; thys ys my body.

27 And toke the cuppe, and gave thankes, and gave it them, sayinge, Drinke of it every won;

28 This ys my bloudd of the newe testament, which shalbe shedde for many, for the foryevenes of synnes.

29 I saye vnto you, I wyll not drynke hence forth, of this frute of the vyne tree, vntyll that daye when I shall drynke it newe with you, in my faders kyngdom.

30 And when they had sayd grace, they went out into mounte Olyvete.

31 Then sayd Jesus vnto them, All ye shall fall this nyght, because of me; for yt ys wrytten, I wyll smyte the sheperde, and the shepe of the flocke shalbe scattered abroode.

32 But after I am rysen ageyne, I wyll go before you into Galile.

33 Peter answered, and sayde vnto him, Though all men shulde be hurte by the, yett wyll not I be hurte.

34 Jesus sayde vnto hym, Verely I saye vnto the, that thys same night before the cocke crowe, thou shalt denye me thryse.

35 Peter sayde vnto hym, Yff I shulde dye with the, yett wyll I not denye the. Lyke wyse also sayde all the disciples.

36 Then went Jesus with them in to a place, which ys called Gethsemane. And sayde vnto hys disciples, Sitt ye here, whyll I go, and praye yonder.

37 And he toke with hym Peter, and the two sonnes of Zebede, and began to wexe sorowfull and to be in an agony.

38 Then sayd Jesus vnto them, My soule is hevy even vnto the deeth; tary ye here, and wathe with me.

39 And *ḍā* he wæs *lyt-hwon* *ḍanon* *āgān*, he *āfeoll* on *hys ansýne*, and *hyne* *gebæd*, and *ḍus ewæþ*, *Fæder mīn*, *gyf* *hyt* *beon mæge*, *gewite* *ḍes calie fram* *me* ; *ḍeah hwædere nā swā swā ic wylle*, *ac swā swā ḍū wylt*.

40 And he com to *hys leorning-enihtum*, and he *gemétte* *hig slæpende*. And he *sæde* *Petre*, *Swā*, *ne mihte ge nū wacian āne tid mid me ?*

41 *Waciaþ*, and *gebiddaþ* *cow*, *ḍæt ge in ne gān on costnunge* ; *witodlice se gāst is hræd*, and *ḍæt flæse ys untrum*.

42 *Eft ḍḍre sīde* he *fērde*, and *hyne* *gebæd*, and *ewæþ*, *Mīn fæder*, *gyf* *ḍes calie ne mæge gewitan*, *búton ic hyne drīnce*, *gewurde* *ḍīn willa*.

43 And he com *eft*, and *gemétte* *hig slæpende* ; *sóþlice heora eagan wæron gehefegode*.

44 And he *forlét* *hig eft*, and *fērde*, and *hyne* *gebæd* *þryddan sīde*, *ewedēnde* *ḍæt ylee gebed*.

45 *Ḍā* com he to *hys leorning-enihtum*, and *sæde* *heom*, *Slāpaþ callunga*, and *restaþ* *cow* ; *nū ! genealācþ seo tid*, and *mannes sunu byþ geseald on synfulra hand* ;

46 *Arīsaþ*, *uton faran* ; *nū ! genealācþ*, *se ḍe me bekēwþ*.

47 *Ḍā* he *ḍās þing spræc*, *ḍā com* *Iudas*, *ān of ḍam twelfum*, and *micel fole mid hym*, *mid sweordum* and *sahlum*, *āsende fram* *ḍæra sacerda caldrum*, and *ḍæs folecs caldrum*.

48 *Se ḍe hyne bekēwde*, *sealde* *heom tācn*, and *ewæþ*, *Swā hwæne swā ic cysse*, *se hyt is* ; *nīmaþ hyne*.

49 And he *genealāhte* *hrædlice* to *ḍam Hælcende*, and *ewæþ*, *Hāl beo* *ḍū*, *lāreow* ; and he *cyste hyne*.

50 *Ḍā* *ewæþ* *se Hælcend* to *him*, *Ealá freond*, to *hwam becom* *ḍū ?* *Ḍā genealāhton* *hig*, and *ḍone Hælcend genāmon*.

51 *Witodlice ! ān* *ḍæra ḍe mid* *ḍam Hælcende* *wæs*, *ābræd* *hys sweord* ; and *āslōh* of *ānes* *ḍæra sacerda ealdres* *þeowan eāre*.

52 *Ḍā* *ewæþ* *se Hælcend* to *hym*, *Dó* *ḍīn sweord* on *hys scæþe* ; *witodlice*

39 And he gon forth a litil, felle down in to his face, preyinge, and seyinge, My fadir, ȝif it is possible, passe this cuppe fro me; netheles nat as I wole, but as thou wolt.

40 And he came to his disciplis, and foonde hem slepyng. And he seith to Petre, So, wher ȝee miȝte nat oon hour wake with me?

41 Wake ȝee, and preic, that ȝee entren nat in to temptacioun; forsothe the spirit is redy, bote the flesh seik.<sup>†</sup>

42 Eft the secounde tyme he wente, and preide, seyinge, My fadir, ȝif this cuppe may nat passe, no bote I dryuke it, thi wille be don.

43 And eftsone he came, and foonde hem slepyng; forsothe her eȝen weren greued.

44 And hem left, he wente eftsone, and preide the thridde tyme, the same word seyinge.

45 Thanne he came to his disciplis, and seith to hem, Slepe ȝee now, and reste ȝe; loo! the hour hath neȝed, and mannes sone shal be taken in to the hondis of synners;

46 Ryse ȝee, go wee; loo! he that shal take me, shal neȝe.

47 And ȝit hym spekyng, loo! Judas, oon of the twelue, and with hym came a grete cumpanye, with swerdis and battis, sent of the princes of prestis, and of eldre men of the peple.

48 Forsothe he that bitraide hym, ȝaue to hem a tokne, seyinge, Whom euer Y shal kisse, he it is; holde ȝee hym.

49 And anon he cummyng ȝe to Jhesu, seide, Haile, maistre; and he kissede hym.

50 And Jhesus seide to hym, Frend, wherto art thou comen? Thanne thei camen ȝe, and castiden hondis in to Jhesu, and helden hym.

51 And loo! oon of hem that weren with Jhesu, holdyng out the hond, drow; out his swerd; and he, smytyng the seruaunt of the prince of prestis, kitte of his litil ere.

52 Thanne Jhesus seith to hym, Turne thi swerd in to his place; sothely alle

39 And he went a way a lytell aparte, and fell flatt on hys face, and prayed, sayinge, O my father, yf it be possyble, lett this cuppe passe from me; neverthelesse nott as I wyll, butt as thou wyll.

40 And he cam vnto hys disciples, and foonde them a slepe. And sayde to Peter, What, coude ye not wathe with me one houre?

41 Wathe, and praye, that ye fall not into temptacion; the spirite ys willyng, but the flesshe is weeke.

42 He went agayne ons moare, and pryed, sayinge, O my father, yf this cuppe can nott passe away from me, but that I drynke of it, thy will be fulfilled.

43 And he cam, and foonde them aslepe a gayne; for their eyes were hevy.

44 And he lefte them, and went agayne, and prayed the thrid tyme, sayinge the same wordes.

45 Then cam he to hys disciples, and sayd vnto them, Slepe hence forth, and take youre reest; take hede! the houre is at honde, and the sonne of man shal be betrayed in to the hondes of synners;

46 Ryse, lett vs be goinge; he is at honde, that shal betraye me.

47 Whyll he yet spake, lo! Judas, won of the twelve cam, and with him a greate multitude, with sweardes and staves, whych were sent from the chefe prestes, and seniours of the peple.

48 He that betrayed hym, gave them a token, sayinge, Whomsoever I kysse, that same is he; ley hondes on him.

49 And forth withall he cam to Jesus, and sayde, Hayll, master; and kyssede him.

50 And Jesus sayde vnto him, Frende, wherfore arte thou come? Then cam they, and layed hondes on Jesus, and toke him.

51 And beholde! won of them which were with Jesus, stretched oute his honde, and drue his swearde; and stroke a seruaunt of the hye preste, and smote of his eare.

52 Then sayde Jesus vnto hym, Putt vppe thy swearde in to his sheathe; for

calle ða ðe sweord nymaþ, mid sweorde hig forwurðað.

53 Wénst tú, ðæt ic ne myhte biddan minne fæder, ðæt he sende me nú má ðonne twelf coredu engla?

54 Hú mágon beon gefyllede ða hálgan gewritu, ðe be me áwritene synt? forðam ðus hyt gebyraþ to beonne.

55 On ðære tide cwæþ se Hælend to ðam folce, Eallswá to þeofe ge synt eumene, mid sweordum and mid sahlum, me to nymanne; dæghwamlice ic sæt mid eow on ðam temple, and lærde eow, and ge me ne námon.

56 Ðis eall ys geworden, ðæt ðæra witegena hálgan gewritu sýn gefyllede. Ðá flugon ealle ða leorning-cnihtas, and forléton hyne.

57 And hig genámon ðone Hælend, and læddon hyne to Caiphan, ðæra sacerda ealdre, ðær ða bócceras, and ða ealdras gesamnode wæron.

58 Petrus hym fyligde feorrane, oð he com to ðæra sacerda ealdres botle; and he in-code, and sæt mid ðam þénum, ðæt he gesáwe ðone ende.

59 Witodlice ðæra sacerda ealdras, and eall ðæt gemót sóhton lease saga ongén ðone Hælend, ðæt hig hyne to deaþe scaldon;

60 And hig ne mihton náne findan, ðá ðá manega mid leasum onsagum genea-læhton. Ðá æt-nehstan comon twegen ðæra leogera,

61 And cwádon, Ðes sáede, Ic mæg towurpan Godes templ, and æfter þrým dagum hyt eft getimbrigean.

62 Ðá árás se ealdor ðæra sacerda and cwæþ, Ne andwyrdest tú nán þing ongén ða, ðe ðis ðe onsegeaþ?

63 Se Hælend súwode. Ðá se ealdor ðæra sacerda cwæþ, Ic hálsige ðe þurh ðone lifigendan God, ðæt tú sege us, gyf tú sý Crist, Godes sunu.

64 Ðá cwæþ se Hælend him to, Ðæt tú sádest; sóþ ic eow sege, æfter ðysum ge geseoþ mannes bearn sittende on ða swiðran healfe Godes mægen-þrymmes, and eumendne on heofones wolenum.

that shulen take swerd, shulen perishe by swerd.

53 Wher gessist thou, that I may nat preie my fadir, and he shal 3ene to me now more than twelue legions of angelis?

54 Hou therefore shulen the scripturis be fulfillid? for so it behoueth to be don.

55 In that hour Jhesus seide to the cumpanyes of peple, As to a thief 3ee han gon out, with swerdis and battis, for to cacche me; day by day I satte at 3ou, techynge in the temple, and 3ee helden not me.

56 Forsothe al this thing was don, that the scripturis of prophetis shulden be fulfillid. Thanne alle disciplis fledden, hym forsaken.

57 And thei holdynge Jhesu, ledden hym to Caiphas, prince of prestis, wher scribis and Pharisees, and the eldre men of the peple hadden cummen to gidre.

58 Forsothe Petre suede hym afer, til in to the halle of the prince of prestis; and he gon ynne with ynne, sate with seruauantis, that he shulde se the eend.

59 Forsothe the princis of prestis, and alle the counseile souzten fals witnessynge a3einus Jhesu, that thei shulden take hym to deth;

60 And thei founden nat, whenne many fals witnessis hadden cummen to. Treuly at the laste, two fals witnessis camen,

61 And seiden, This seide, I may distruye the temple of God, and after the thridde day bilde it a3ein.

62 And the prince of prestis rysynge seith to hym, Answerist thou no thing to tho thingis, the whiche these witnessen a3einus thee?

63 Forsothe Jhesus was stille. And the prince of prestis seith to hym, I couniour thee by quycke God, that thou seie to vs, 3if thou be Crist, the sone of God.

64 Jhesus seide to hym, Thou hast seid; netheles I seie to 3ou, an other tyme<sup>t</sup> 3ee shulen se mannes sone sittynge at the rizthalf of the vertue of God, and cummyng in cloudis of heuene

all they that ley hond on the swearde, shall perysse with the swearde.

53 Other thynkest thou, that I can not praye my father, and he shall geve me moo then xij. legions of angelles?

54 Howe then shall the scriptures be fulfilled? for so muste it be.

55 The same tyme sayd Jesus to the multitude, Ye be come out as it were vnto a thefe, with swerdes and staves, for to take me; dayly I sate a monge you, teachinge in the temple, and ye toke me not.

56 All this was done, that the scriptures off the prophettes myght be fulfilled. Then all his disciples forsok him, and fled.

57 And they toke Jesus, and leed hym to Cayphas, the hye preeste, where the scribes, and the senyours were assembled.

58 Peter folowed hym a farre of, vnto the hye prestes place; and went in, and sate with the seruautes, to se the ende.

59 The chefe prestes, and the seniours and all the counsell sought false witness againste Jesus, for to put him to deth;

60 And they founde none, in so moche that when many false witnesses cam, yet founde they none. At the last, cam two false wytnesses,

61 And sayd, This felowe saide, I can distroye the temple of God, and bylde the same in iij dayes.

62 And the chefe preste arose and sayde to hym, Answerest thou nothings, howe is it that these beare witnes ageynst the?

63 Butt Jesus helde hys peace. And the chefe preste answered and said to hym, I charge the in the name off the lyvinge God, that thou tell vs, whether thou be Christ, the sonne of God.

64 Jesus sayd to hym, Thou haste sayd; nevertheless I saye vnto you, here after shall ye se the sone of man syttinge on the right honde of power, and come in the clowddes of the skye.

65 †

. . . . . þaurbum weitwode ?  
sai! nu gahauseduþ þo wayamerein is ;

66 Wha izwis þugkeiþ? Iþ eis and-  
hafyandans qeþun, Skula danþaus ist.

67 Þanuh spiwun ana andawleizu is,  
yah kaupastedun ina ; sumaiþ-þan lofam  
slohun,

68 Qiþandans, Praufetei unsis, Christu,  
whas ist sa slahands þuk ?

69 Iþ Þaitrus uta sat ana rohsnai ; yah  
duatiddya imma aina þiwi, qiþandei, Yah  
þu wast miþ Iesua þamma Galeilaiu.

70 † Iþ is langnida faura þaim allaim,  
qiþands, Ni wait wha qiþis.

71 Usgaggandan þan ina in daur, ga-  
sawh ina anþara, yah qap du þaim yainar,  
Yah sa was miþ Iesua þamma Nazoraiau.

72 Yah aftra afaiaik miþ, aipa swar-  
ands, þatei ni kann þana mannan.

73 Afar leitil, þan atgaggandans þai  
standandans, qeþun Þaitrau, Bi sunyai  
yah þu þize is ; yah auk razda þeina  
bandweip þuk.

74 Þanuh dugann afdlomyan yah swar-  
an, þatei ni kann þana mannan. Yah  
suns hana hrukida.

75 Yah gamunda Þaitrus waurdis Iesu-  
is, qiþanis du sis, Þatei faur hanins  
hruk, þrim sinþam afaikis mik. Yah  
usgaggands ut, gaigrot baitraba.

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CHAP. XXVII. 1 At maurgin þan  
waurþanana, runa nemun allai gudians,  
yah þai sinistans manageins bi Iesu, ei  
afslauþedeina ina.

2 Yah gabindandans ina gatanhun, yah  
anafullhun ina Pauntiau Peilatau, kind-  
ina.

3 Þanuh gasaiwhands Iudas sa galew-  
yands ina, þatei du stauai gatauhans  
warþ, idreigonds, gawandida þans þrins

65 Ða ðæra sacerda caldor slát hys  
ágen reaf, and cwæþ, Ðis ys bysmor-  
spræc ; to hwi wilnige we ænigre óðre  
sage? nú! ge gehýrdon of hym gytlice  
spræce ;

66 Hwæt ys cow nú gepuht? Hig and-  
werdon calle and ewædon, He is deapæs  
seyldig.

67 Ða spætton hig on hys ansýne, and  
beoton hync mid heora fystum ; sunne  
hync slógon on his ansýne mid hyra  
bráðum handum,

68 And ewædon, Sege us, Crist, hwæt  
ys se ðe ðe slóh?

69 Petrus sóþlice sæt úte on ðam cafer-  
túne ; ðá com to hym án þeowen, and  
cwæþ, And ðú wære mid ðam Galilei-  
scean Hælande.

70 And he widsóe befóran eallum, and  
cwæþ, Nát ic hwæt ðú segst.

71 Ða he út-code of ðære dura, ðá  
geseah hync óðer wyln, and sæde ðam  
ðe ðær wæron, And ðes wæs mid ðam  
Nazareniscean Hælande.

72 And he widsóe eft mid ápe, ðæt he  
hys nán þing ne cúde.

73 Ða æfter lytlum fyrste, genealæhton  
ða ðe ðær stódon, and ewædon to Petre,  
Sóþlice ðú cart of hym ; and ðin spræc  
ðe geswutelap.

74 Ða ætsóe he and swerede, ðæt he  
næfre ðone man ne cúde. And hrædlice  
ðá erow se coec.

75 Ða gemunde Petrus ðæs Hælandes  
word, ðe he cwæþ, Ærdam ðe se coec  
cráwe, þriwa ðú me widsæest. And he  
code út, and weop bityrlíce.

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CHAP. XXVII. 1 Witodlice ðá hyt  
morgen wæs, ðá worhton calle ðæra  
sacerda caldras gemót, and ðæs folces  
caldras ongen ðone Hælend, ðæt hig  
hync to deape belæwdon.

2 And hig læddon hync gebúdenne,  
and scaldon hync ðam Pontiscean Pilate,  
ðam ðéman.

3 Ða geseah Iudas ðe hync belæwde,  
ðæt he fordémed wæs, ðá ongan he  
hrecowsian, and brohte ða þrittig seyl-



65 Thanne the prince of prestis kitte<sup>†</sup> his clothis, seyng, He hath blasfemed; what 3it nede han we to witnessis? loo! now 3ee han herd blasfemye;

66 What semeth to 3ou? And thei answerynge seiden, He is guilty of deth.

67 Thanne thei spitten in to his face, and smyten hym with buffētis; forsothe other 3ouen strokis with the pawm of hondis in to his face,

68 Seynge, Thou Crist, prophecie to vs, who is he that smote thee?

69 Sothely Petre sat with outen in the porche; and an hond mayden came ni3 to hym, seyng, And thou were with Jhesu of Galilee.

70 And he denyede before alle men, seyng, I woot nat what thou saist.

71 Forsothe hym goynge out the 3ate, an other hond mayden say hym, and seith to hem that weren there, And this was with Jhesu of Nazareth.

72 And eftsone he denyede with an ooth, for he knewe nat the man.

73 And after a litil, thei that stoden came ni3, and seiden to Petre, Treuly and thou art of hem; for whi and thi speche makith thee opyn.

74 Thanne he began to warye and swere, that he knewe nat the man. And anon the cok crew.

75 And Petre bithou3te on the word of Jhesu, that he hadde seide, Bifore the cok crewe, thries thou shalt denye me. And he gon out, wepte bittirly.

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CHAP. XXVII. 1 Forsothe the morve maad, alle the princis of prestis, and eldre men of the peple token counseil azeins Jhesu, that thei shulden take hym to deth.

2 And thei ladden hym bounden, and bitoken hym to Pilat of Pounce, meire.<sup>†</sup>

3 Thanne Judas that bitrayede hym, seyng that he was dampnyd, he led by penaunce,<sup>†</sup> brou3te azein thritti platys of

65 Then the hye preste rent his clothes, sayng, He hath blasphemed; what nede we off eny moo witnesses? lo! nowe have ye herde his blasphemy;

66 What thyncke ye? They answered and sayd, He is worthy to dye.

67 Then spat they in hys face, and bett him with there fistes; and other smote him with the palme of there hondes on the face,

68 Saynge, Arede to vs, Christ, who ys he that smote the?

69 Peter sate with out in the palice; and a damsell cam to hym, saynge, Thou also waste with Jesus of Galile.

70 He denyede before them all, sayng, I woot not what thou sayst.

71 When he was goone out into the poorche, another wenche sawe hym, and sayde vnto them that were there, Thys felowe was also with Jesus of Nazareth.

72 And agayne he denyede with an oothe, and sayde, I knowe nott the man.

73 And after a whyle, cam vnto hym they that stode bye, and sayde vnto Peter, Suerly thou arte even won of them; for they speache bewreyeth the.

74 Then began he to course and to swear, that he knewe not the man. And immedyatly the cocke krew.

75 And Peter remembred the wordes of Jesu, whych he sayde vnto hym, Before the cocke crowe, thou shalt deny me thryse. And went out at the dores, and wepte bitterly.

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CHAP. XXVII. 1 When the mornynge was come, all the chefe prestes, and senyors off the peple helde a counsayle agenst Jesu, to put hym to deth.

2 And brought hym bounde, and delivered hym vnto Poncius Pylate, the debyte.

3 Then when Judas which betrayed hym, sawe that he was condempned, he repented him sylfe, and brought ageyne

tiguns silubrinaize gudyam, yah sinist-  
am.

4 Qifands, Frawaurhta mis, galewyands  
bloþ swikn. Ip eis qeþun, Wha kara  
unsis? þu witeis.

5 Yah atwairpands þaim silubram in  
alh, afaip, yah galeipands ushailah sik.

6 Ip þai gudyans nimandans þans  
skattans, qeþun, Ni skuld ist lagyan  
þans in kaurbanaun, unte andawairþi  
bloþis ist.

7 Garni þan nimandans, usbauhtedun  
us þaim þana akr kasyins, du usfilhan  
ana gastin.

8 Dupþe haitans warþ akrs yains akrs  
bloþis, und hina dag.

9 Þanuh usfullnoda, þata qifano þairh  
Iairaimian praufetu, qifandan, Yah us-  
nemun þrins tiguns silubreinaize, and-  
wairþi þis wairþodins, þatei garalnidedun  
fram sunum Israelis;

10 Yah atgebun ins und akra kasyins,  
swaswe anabaup mis Frauya.

11 Ip Iesus stoþ faura kindina; yah  
frah ina sa kindins, qifands, þu is þiud-  
ans Iudaie? Ip Iesus qaþ du imma, þu  
qifis.

12 Yah miþþanei wrohþs was fram  
þaim gudyam, yah sinistam, ni waiht  
andhof.

13 Þanuh qaþ du imma Peilatus, Niu  
hauseis, whan filu ana þuk weitwod-  
yand?

14 Yah ni andhof imma wiþra ni  
ainhun waurde, swaswe sildalcikida sa  
kindins filu.

15 And dulþ þan wharyoh biuhts was  
sa kindins fraletan ainana þizai managein  
bandyan, þanei wildedun.

16 Habaidedunuh þan bandyan, ga  
tarhidana Barabban.

17 Gaqumanaim þan im, qaþ im Pei-  
latus, Whana wileip ei fraletan izwis?  
Barabban, þau Iesu, saei haitada Christ-  
us?

lingas to ðæra sacerda caldrum,

4 And ewaþ, Ie syngode, ða ic sealde  
ðæt rihtwise blóð. Ða ewædon hig,  
Hwaet spryest ðu ðæt to us?

5 And he áwearn ða scyllingas in on  
ðæt templ, and fërde, and mid gryue  
hyne sylfne áhæng.

6 Ða sóþlice ðæra sacerda ealdras on-  
fêngon ðæs seolfres, and ewædon, Nis  
hyt ná ályfed ðæt we ásendon hyt on  
úre maðm-cyste, forðam ðe hyt is blódes  
wurþ.

7 Hig worhton ða gemót, and smea-  
don hú hig sceoldon ðæs Hælandes wurþ  
áteon, ða gebolton hig ænne æcer mid  
ðam feo tigel-wyrhtena, on to bebyrg-  
enne elþeodisee men.

8 Forðam is se æcer geháten Achel-  
demah, ðæt is on úre geþeode, blódes  
æcer, and swá he is geháten oð ðisne dæg.

9 Ða was gefylled, ðæt gecweden is  
þurh Hieremiam ðone witegan, ðus eweð-  
ende, And hi onfêngon þrittig scyllinga,  
ðæs geboltan wurþ, ðone ðe was ær  
gewurþod fram Israhela bearnum;

10 And hig scaldon ðæt on tigel-wyrht-  
ena æcer, swá swá Drihten me gesette.

11 Ða stóð se Hælend beforan ðam  
déma; and se déma hyne áxode, ðus  
eweðende, Eart ðú Iudea cyning? Ða  
ewaþ se Hælend, Ðæt ðu segst.

12 And mid ðý ðe hyne wrêgdon ðæra  
sacerda caldras, and ða hláfordas, nán  
þing he ne andswarode.

13 Ða ewaþ Pilatus to him, Ne ge-  
hýrest ðú, hú fela sagena hig ongean  
ðe seegeaþ?

14 And he ne andwyrde mid nánum  
worde, swá ðæt se déma wundrode swið-  
lice.

15 Hig hæfdon heom to gewunan to  
heora symbel-dæge ðæt se déma sceolde  
forygan ðam folec ænne forworhtne  
man, swylene hig habban woldon.

16 He hæfde ða sóþlice ænne strangne  
þeofman gehæftne, se was genemmed  
Barrabbas.

17 Ða ðæt fole gesamnod wæs, ða  
ewaþ Pilatus, Hwæðer wylle ge ðæt ic  
eow ágyfe? ðe Barrabban, ðe ðone Hæl-  
end, ðe is Crist geháten?

seluer to the princis of prestis, and to the eldre men of the peple,

4 Seynge, I haue synned, bitraynge iust blood. And thei seiden, What to vs? se thou.

5 And the platis of seluer cast away in the temple, he wente away, and goyng away he hangide hym with a grane.†

6 Forsothe the princis of prestis, taken the platis of seluer, seiden, It is nat leueful to sende hem in to the tresorie, for it is the pris of blood.

7 Sothly counceil taken, thei bouzten with them the feeld of a potter, in to byryng of dead men.

8 For this thing the ilk feeld is clepid Acheldemak, that is, a feeld of blood, til in to this day.

9 Thanne it is fulfillid, that thing that is seid by the prophete Jeremye, seyng, And thei token thurty platis of syluer, the pris of a man preysid, whom thei preysiden of the sonys of Yrael;

10 And thei 3auen hem in to the feeld of a potter, as the Lord ordeyned to me.

11 Sothely Jhesus stood byfore the meyre;† and the presedent axide hym, seyng, Art thou kyng of Jewis? Jhesus seith to hym, Thou seist.

12 And whenne he was acusid of the princis of prestis, and eldre men of the peple, he answeride no thing.

13 Than Pilat seith to hym, Herist thou nat, hou many witnessyngis thei seien azeinus thee?

14 And he answeride nat to hym to eny word, so that the presedent wondride gretely.

15 Forsothe by a solempne day the presedent was wont for to delynere to the peple oon bounden, whom thei wolden.

16 Forsothe he hadde a noble man bounden, that was seid Barabas.

17 Therefore Pilat seid to hem gedrid to gidre, Whom wole 3ee, I leue† to 3ou? wher Barabas, or Jhesu, that is seid Crist?

the xxx. plattes off sylver to the chefe prestes, and senyours,

4 Saynge, I have synned, betraynge the innocent blood. And they sayde, What is that to vs? se thou to that.

5 And he cast doune the sylver plates in the temple, and departed, and went and hounge hym sylfe.

6 The chefe prestes toke the sylver plattes, and sayd, It is not lawfull for to put them in to the treasury, because it is the pryce of blood.

7 And they toke counsell, and bought with them a potters felde, to bury strangers in.

8 Wherfore that felde is called the felde of blood, vntyll this daye.

9 Then was fullfyllid, that which was spoken by Jeremi the prophet, sayng, And they toke xxx. sylver plates, the value of him that was prysed, whom they bought of the chyldren of Israhel;

10 And they gave them for the potters felde, as the Lorde appoynted me.

11 Jesus stode before the debite; and the debite axed him, sayng, Arte thou the kyng of the Iewes? Jesus sayd vnto hym, Thou sayest.

12 When he was accused of the chefe preestes, and seniours, he answered nothinge.

13 Then sayd Pilate vnto him, Hearst thou not, howe many thinges they laye ayenste the?

14 And he answerd him to never a worde, in so moche that the debyte marveyllid very sore.

15 Att that feest the debyte was wonte to deliver vnto the peple a presoner, whom they wolde chose.

16 He hadde then a notable presoner, called Barrabas.

17 And when they were gaddered together Pilate sayde vnto them, Whether wyll ye, that Y geve losse vnto you? Barrabas, or Jesus, which is called Cryst?

18 Wissa auk, þatei in neipis atgebun inna.

19 Sitandin þan imma ana stauastola, insandida du imma qens is, qipandei, Ni wait þus yah þamma garahlitin ; . . . .

18 He wiste sôþlice, ðæt hig hync for andan him scaldon.

19 He sæt ðá Pilatus on his dóm-setle, ðá sende his wif to hym, and ewæþ, Ne beo ðc nán þing gemáne ongen ðisne rihtwisan ; sôþlice fela ic hæbbe gefolod to dæg, þurh gesyhþe, for hym.

20 Ðá kærdon ðæra sacerda caldras and ða hláfordas ðæt fole, ðæt hig bædon Barrabban, and ðone Hælend fordydon.

21 Ðá andwyrde se dēma and sēde heom, Hwæðerne wylle ge ðæt ic forgyfe eow of ðisum twám ? Ðá ewædon hig, Barrabban.

22 Ðá ewæþ Pilatus to heom, Witodlice hwæt dō ic be ðam Hælende, ðe is Crist genemmed ? Ðá ewædon hig ealle, Sý he on rōde áhangen.

23 Ðá ewæþ se dēma to heom, Witodlice hwæt yfeles dyde ðes ? Hi ðá swidor clypodon, ðus eweðende, Sý he áhangen.

24 Ðá geseah Pilatus ðæt hyt náht ne fremode, ac gewurde mære gehlýd, ðá genan he wæter, and þwōh hys handa befóran ðam folce, and ewæþ, Unseyldig ic com fram ðyses rihtwisan blōde ; ge geseoþ.

25 Ðá andswarode call ðæt fole and ewæþ, Sý hys blōd ofer us, and ofer úre bearn.

26 Ðá forgeaf he hym Barrabban, and ðone Hælend he lét swingan, and scalde heom to áhómne.

27 Ðá underfēngon ðæs dēman ceman ðone Hælend on ðam dóm-erne, and gegaderodon ealne ðone þreat to heom.

28 And unserýddon hync hys ágenum reafe, and serýddon hync mid weolecn-readum seyceelse ;

29 And wúndon cync-helm of þornum, and ásetton ofer hys heafod, and hreod on hys swiðran ; and bigdon heora encow befóran him, and bysmerodon hync, ðus eweðende, Hál wæs ðú, Iudea cyning.

30 And spætton on hync, and námton hreod, and beoton hys heafod.

31 And æfter ðam ðe hig hync ðus bysmerodon, hig unserýddon hync ðam seyceelse, and serýddon hync mid hys ágenum reafe, and kæddon hync to áhómne.

18 Sothely he wiste, that by enuye thei betraiden hym.

19 Forsothe hym sittynge for iustise,<sup>†</sup> his wyf sente to hym, seyinge, No thing to thee and to that iust man; sothely I haue suffrid this day many thingis for hym, by a visioun.<sup>†</sup>

20 Forsothe the princis of prestis and the eldre men tisen<sup>†</sup> to the peplis, that thei shulden axe Barabas, but Jhesu thei shulden lese.

21 Forsothe the president answeyng seith to hem, Whom of the two wolen see to be left<sup>†</sup> to 3ou? And thei seiden, Barabas.

22 Pilat seith to hem, What therefore shal I do of Jhesu, that is seid Crist? Alle seien, Be he crucified.

23 The president seith to hem, Sothely what of yuel hath he don? And thei crieden more, seyinge, Be he crucified.

24 Forsothe Pilat seyng that he profite no thing, but the more noyse was maad, water taken, washide the hondis byfore the peple, seyinge, I am innocent<sup>†</sup> fro the blood of this iust man; se see.

25 And al the peple answeyng seide, His blood vpon vs, and on oure souys.

26 Thanne he lefte to hem Barabas, but he toke to hem Jhesu scourgid, that he shulde be crucified.

27 Thanne kniztis of the president takynge Jhesu in the mote halle, gedriden to hym alle the cumpanye of kniztis.

28 And thei vnclouthinge hym, diden aboute hym a rede mantel;

29 And thei foldynge a crowne of thornis, puttiden on his heued, and a reed in his ri3t hond; and the knee bowid<sup>†</sup> before hym, thei scornyn den hym, seyinge, Hayle, kyng of Jewis.

30 And thei spittynge in to hym, token a reed, and smyten his heued.

31 And after that thei hadden scorned hym, thei vnclouthiden hym of the mantel, and thei clouthiden hym with his clothis, and led den hym for to crucifie.

18 For he knewe well, that for envy they had delyvered hym.

19 When he was sett doune to geve iudgement, his wyfe sent to hym, sayynge, Have thou nothynge to do with that iuste man; I have suffered many thinges this daye in my slepe, about hym.

20 The chefe preestes and the seniours had parswaded the people, that they shulde axe Barrabas, and shulde destroye Jesus.

21 The debite answered and sayde vnto them, Whether of the twayne will ye that I lett loose vnto you? And they sayde, Barrabas.

22 Pilate sayde vnto them, What shall I do then with Jesus, which is called Crist? They all sayde to hym, Lett hym be crucified.

23 Then sayde the debite, What evyll hath he done? And they cryed the more, sayng, Lett him be crucified.

24 When Pilate sawe that he prevayled nothynge, butt that moare busenes was made, he toke water, and wasshed his hondes before the people, sayynge, I am innocent of the blood of this iuste person; and that ye shall se.

25 Then answered all the people and sayde, His blood fall on vs, and on oure children.

26 Then lett he Barrabas loose vnto them, and scourged Jesus, and delyvered him to be crucified.

27 Then the soudecours of the debite toke Jesus vnto the comen hall, and gaddered vnto him all the company.

28 And stripped hym, and put on hym a purpyll roobe;

29 And platted a crowne off thornes, and putt vpon hys heed, and a rede in his ryght honde; and bowed there knees before him, saying, Hayle, kyng of the Iewes.

30 And spitted vpon hym, and toke the reed, and smoot hym on the heed.

31 And when they had mocked him, they toke the robe off hym ageyne, and put his awne reymen on him, and leed hym awaye to crucify hym.

42

ist, atsteigadau nu af þamma galgin, ei gasaiwhaima yah galaubiyam imma ;

43 Trauida du Guþa, lausyadau nu ina, yabai wili ina ; qaþ auk, Þatei Guþs im sunus.

44 Þatuh samo yah þai waidedyans, þai miþushramidans imma, idweitidedun imma.

45 Fram saihston þan wheilai warþ riqis ufar allai airþai, und wheila niundon.

46 Iþ þan bi wheila niundon ufhropida Iesus stibnai mikilai, qiþands, Helei, Helei, lima sibakþani, þatei ist, Guþ

32 Sôþlice ða hig út-férdon, ða gemétton hig ænne Cýrenisene man, cunende heom togénes, ðæs nama wæs Symon ; ðone hig nýddon, ðæt he bære hys róde.

33 Ða comon hig on ða stówe ðe is genemned Golgotha, ðæt is, Heafodþannan stów,

34 And hig sealdon hym wín drincan wið geallan gemenged ; and ða he hys onbyrigde, ða nolde he hyt drincan.

35 Sôþlice æfter ðam ðe hig hyne on róde áhénгон, hig todældon hys reaf, and wurpon hlot ðær ofer, ðæt wære gefylled, ðæt ðe gecweden wæs þurh ðone witegan, and ðus ewæþ, Hig todældon heom mine reaf, and ofer mine reaf hig wurpon hlot.

36 And hig beheoldon hyne sittende ;

37 And hig ásetton ofer hys heafod hys gylt, ðus áwritenne, ÐIS IS SE HÆLEND, IUDEA CYNING.

38 Ða wæron áhangen mid hym twegen seccaþan, án on ða swiðran healfe, and óðer on ða wynstran.

39 Witodlice ða weg-férendan hyne bysmeredon, and ewehton heora heafod,

40 And ewædon, Wá, ðæt ðes towyrþ Godes temþ, and on þrim dagum hyt eft getimbræþ ; gehæł nú ðe sylfne ; gyf ðú sý Godes sunu, gá nyðer of ðære róde.

41 Eac ðæra sacerda caldras hyne bysmeredon, mid ðam bócerum and mid ðam caldrum, and ewædon,

42 O'ðere he gehælde, and hyne sylfne gehæłan ne mæg ; gyf he Israhela cyning sý, gá nú nyðer of ðære róde, and we gelyfþ hym ;

43 He gelyfþ on God, álýse he hyne nú, gyf he wylle ; witodlice he sæde, Godes sunu ic com.

44 Gelice ða seccaþan, ðe mid him áhangene wæron, hyne hysþdon.

45 Witodlice fram ðære sixtan tide wæron gewurden þýstru ofer calle eorþan, oð ða nigofan tid.

46 And ymbe ða nygofan tid clypode se Hælend micelre stefne, and ðus ewæþ, Heli, Heli, lema zabdani, ðæt is

32 Sothely thei goynge out, founden a man of Syrynen, cummynge fro a toun, Symont by name; thei constreyneden hym, that he shulde take his crosse.

33 And thei camen in to a place that is clepid Golgatha, that is, the place of Caluarie.

34 And thei 3auen hym for to drinke wyn meyngid with galle; and whenne he had tastid, he wolde nat drinke.

35 Sothely after that thei hadden crucified hym, thei departiden his clothis, sendynge lot, that it shulde be fulfillid, that is seid by the prophete, seynge, Thei departiden to hem my clothis, and on my cloth thei senten lot.

36 And thei sittyng kepten hym;

37 And thei puttiden on his heued the cause of hym wryten, This is Jhesus of Nazareth, kyng of Jewis.

38 Thanne two theeues ben crucified with him, oon on the ri3t half, and oon on the left half.

39 Forsothe men passynge forth blasfemyden hym, moonyng her heuedis,

40 And seynge, Vath,<sup>†</sup> that distroyist the temple of God, and in the thridde day bildist it a3ein; saue thou thi self; 3if thou art the sone of God, come down of the crosse.

41 Also and princis of prestis scornynge, with scribis and eldre men, seiden,

42 He made other men saaf, he may nat make hym self saaf; 3if he is kyng of Yrael, cume he nowe down fro the crosse, and we bileuen to hym;

43 He trustith in God, delyuere he hym nowe, 3if he wole; forsothe he seide, For I am Goddis sone.

44 Forsothe and the theeuus, that weren crucified with hym, puttiden to hym with repreue the same thing.

45 Sothely fro the sixte hour dercnessis ben maad on al the erthe, til to the nynthe hour.

46 And about the nynthe heure Jhesus criede with grete voice, seynge, Hely, Hely, lamazabatany, that is, My God,

32 And as they cam out, they founde a man of Cyren, named Simon; him they compelled, to beare his crosse.

33 And cam vnto the place which is called Golgotha, that is to saye, a place of deed mens sculles.

34 And they gave him veneger to drynke myxte with gall; and when he had tasted there of, he wolde not drinke.

35 When they had crucified hym, they parted his garmentes, and did cast lottes, to fulfill that was spoken by the prophete, They have parted my garmentes amonge them, and apon my vesture have cast loottes.

36 And they sate and watched hym there;

37 And they set vppe over his heed the cause of his deeth written, This is Jesus, the kyng of the Iewes.

38 And there were two theves crucified with hym, won on the right honde, and another on the lyfte honde.

39 They that passed by revyled hym, waggynge ther heeddes,

40 And sayinge, Thou, that destroyest the temple off God, and byldest it in thre dayes; save thy sylfe; if thou be the sonne of God, come doune from the crosse.

41 Lykwyse also the prelates mockynge hym, with the scribes and seniours, sayde,

42 He saved other, hym sylfe he can not save; yff he be the kyng off Israhell, let hym nowe come doune from the crosse, and we woll beleve hym;

43 He trusted in God, lett God delyver hym nowe, yf he will have hym; for he sayde, I am the sonne off God.

44 That same also the theves, which were crucified with hym, cast in his tethe.

45 From the sixte heure was ther dereknes over all the londe, vnto the nynth heure.

46 And about the nynth heure Jesus cryed with a loude voyce, sayinge, Eli, Eli, lama sabathani, that is to saye, My

meins, Guþ meins, duwhe mis bilaist ?

47 Īþ sumai þize yainar standandane, gahausyandans, qeþun, Þatei Helian wopeiþ sa.

48 Yah suns þragida ains us im, yah nam swamm fullyands aketis, yah lag-yands ana raus, draggkida ina.

49 Īþ þai anþarai qeþun, Let ; ei sai-wham qimau Helias, nasyan ina

50 Īþ Īesus aftra hropyands stibnai mikilai, afkilot alman.

51 Yah þan farrhah alls diskritnoda † in twa, iupapro und dalap. Yah airþa iurciraida, yah stainos disskritnodedun ;

52 Yah hlaiwasnos usluknodedun, yah managa leika þize ligandane weihaize, urrisun.

53 Yah usgaggandans us hlaiwasnom, afar urrist is imatgaggandans in þo weibon baurg, yah ataugidedun sik man-again.

54 Īþ hundafas yah þai miþ imma witandans Īesua, gasaiwhandans þo reiron, yah þo waurþanona, ohtedun ab-raba, qipandans, Bi sunyai Guþs sunus ist sa.

55 Wesunuh þan yainar qinons managos farrapro saiwhandeins, þozei laistidedun afar Īesua fram Galeilaia, and-bahtyandeins imma.

56 In þamei was Marya so Magdalene, yah Marya so Īakobis, yah Īosez aiþei, yah aiþei suniwe Zaibaidaiiaus.

57 Īþ þan seiþu warþ, qam manna gubigs af Arcimapaiais, þizuh namo Īosef, saei yah silba siponida Īesua.

58 Sah atgaggands du Peilatan, baþ þis leikis Īesus. Ðanuh Peilatus uslaubida giban þata leik.

59 Yah nimands þata leik, Īosef biwand ita sabana hrainyamma,

60 Yah galagida ita in niunyamma seinamma hlaiwa, þatei ushuloda ana staina ; yah faurwalwyands staina mikil-amma daurons þis hlaiwis, galaip.

on Englice, Mīn God, mīn God, to hwi forlēte dū me ?

47 Sōþlice sume ða ðe ðær stōdon, and ðis gehyrdon, cwædon, Nū he elypaþ Heliam.

48 Ðá hrædlice arn án heora, and genam áne spongean and fylde hig mid ecede, and ásette án hreod ðær on, and sealde hym drincan.

49 Witodlice ða cētre cwædon, Læt ; uton geseon hwæðer Helias cume, and wylle hyne álýsan.

50 Ðá clypode se Hælend eft miccra stefne, and ásende hys gást.

51 And ðær rihte ðæs temples wahryft wearþ tosliten on twegen dælas, fram ufewardon oð hyðeward. And seo corþe bifode, and stānas toburston ;

52 And byrgena wurdon ge-openode, and manige hālige lichaman ðe ær slépon, áryson.

53 And ðá hig út-eodon of ðam byrgenum, æfter hys ácrýste hig comon on ða hāligan ceastre, and atcowdon hig manegum.

54 Witodlice ðæs hundredes ealdor and ða ðe mid him wæron healdende ðone Hælend, ðá hig gesáwon ða corþ-bifunge, and ða þing ðe ðær gewurdon, hig ondrédon heom þearle, and cwædon, Sōþlice Godes sunu was ðes.

55 Witodlice ðær wæron manega wif feorran, ða ðe fyligdon ðam Hælande fram Galilea, him þenigende.

56 Betwuh ðam was seo Magdalenisce Maria, and Maria Iacobes móder, and Iosephes móder, and Zebedeis sunena móder.

57 Sōþlice ðá hyt áfen was, com sum welig man of Arimathia, ðæs nama was Iosep, se sylfa was ðæs Hæclyndes leorning-enilt.

58 He genealcēhte to Pilate, and bæd ðæs Hælendes lichaman. Ðá hét Pilatus ágyfan him ðone lichaman.

59 And Iosep genam ðone lichaman, and bewand hyne mid cláure seýtan,

60 And lóde hyne on hys niwan byrgene, ða he áheow on stāne ; and he toáwylte mycclne stán to hlide ðære byrgene, and ferde syððan.



my God, wherto<sup>†</sup> hast thou forsaken mee?

47 Sothly summen stondynge there, and heerynge, seiden, This clepith Hely.

48 And anon oon of hem rennynge, fillide a spounge taken with ayeel,<sup>†</sup> and puttide to a reed, and ȝaue to hym for to drinke.

49 But other seiden, Suffre thou; see we wher Hely cumme, delyuerynge hym.

50 Forsothe Jhesus eftsones cryynge with grete voice, sente out the spirit.

51 And loo! the veile of the temple is kitt<sup>†</sup> in to two parties, fro the heigest til down. And the erthe is moued, and stoonys ben cleft;

52 And biriels ben openyd, and many bodies of scintes that slepten,<sup>†</sup> rysen aȝein.

53 And thei goynge out of her biriels, after his resureccioun camen in to the holy citee, and apeeriden to manye.

54 Treuly centurio and thei that weren with hym kepinge Jhesu, the moouynge of the erthe seen, and thoo thingis that weren done, dredden greteli, seyinge, Verrely this was Goddis sone.

55 Forsothe there weren there many wymmen afer, that suden Jhesu fro Galilee, mynstrynge to hym.

56 Amonge whiche was Marie Mawteleyne, and Marie of Jamys, and the modir of Joseph, and the modir of Zebedees sones.

57 Forsothe when the euenyng was maad, there came a riche man fro Armathia, Joseph by name, the whiche and he was disciple of Jhesu.

58 He wente to Pilate, and axide the body of Jhesu. Thanne Pilate commaundide the body to be ȝolden.

59 And the body taken, Joseph wlapide it in a clene sendel,<sup>†</sup>

60 And puttide it in his newe briel, that he hadde hewen in a stoon; and he walowid to a grete stoon at the dore of the briel, and wente away.

God, my God, why hast thou forsaken me?

47 Some of them that stode there, when they herde that, sayde, This man calleth for Helias.

48 And streyght way won off them ranne, and toke a sponge and filled it full of veneger, and put it on a rede, and gave hym to drynke.

49 Other sayde, Let be; let vs se whyther Helias wyll come, and delyver hym.

50 Jesus cryed agayne with a lowde voyce, and yelded vppe the goost.

51 And beholde! the vayle of the temple was rent in two parties, from the toppe to the bottom. And the erth did quake, and the stones did rent;

52 And graves did open, and the bodies off many saynctes which slept, arose.

53 And cam out off their graves after his resurreccion, and cam in to the holy cite, and appered vnto many.

54 When the pety captayne and they that were with hym watchinge Jesus, sawe the erth quake, and those thynges which hapened, they feared greatly, sayinge, Off a surete this was the sonne off God.

55 And many wemen were there beholdinge hym a farre off, which folowed Jesus from Galilee, ministringe vnto hym.

56 Amonge the which was Mary Magdalen, and Mary the mother off James, and the mother of Joses, and the mother off Zebedes children.

57 When the even was come, there cam a ryche man off Aramathia, named Joseph, which same also was Jesus disciple.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commaunded the body to be delivered.

59 And Joseph toke the body, and wrapped it in a clene lynnynne clooth,

60 And put it in his newe tombe, which he had hewen out even in the roke; and rolled a grete stone to the dore of the sepulchre, and departed.

61 Wasuh þan yainar Marya Magdalene yah so anþara Marya, sitandeins and-wairþis þamma hlaiwa.

62 Iftumin þan daga, saei ist afar par-askaiwein, gaqemun aubumistans gud-yans yah Fareisaieis du Peilatau,

63 Qipandans, Frauya, gamundedum, þatei yains airzyands qap nauh libands, Afar þrins dagans urreisa.

64 Hait nu witan þamma hlaiwa und þana þridyan dag; ibai ufto qimandans þai siponyos is, binimaina imma, yah qipaina du managein, Urrais us dauþaim; yah ist so speidizei airziþa wairsizei þizai frumcin.

65 Qap im Peilatus, Habaiþ wardyans; gaggiþ, witaiduh swaswe kunnup.

66 Ip eis gaggandans, galukun þata hlaiw, faursiglyandans þana . . . . .

61 Dær was sôþlice seo Magdaleneise Maria and seo ôðer Maria, sittende æt ðære byrgene.

62 Witodlice ôðrum dæge, ðe was gearcung-dæg, comon togædere ðæra sacerda caldras and ða Sundor-hálgan to Pilate,

63 And ewædon, Hláford, we gemunon, ðæt se swica sæde ðá he on life was, Æfter þrým dagon ic arise.

64 Hát nú healdan ða byrgene oð ðone þryddan dæg; ðe-læs hys leorning-enihtas cumon, and forstelon hýne, and seegeon ðam folce, ðæt he árýse of deape; ðonne byþ ðæt æftere gedwyld wyrse ðonne ðæt ærre.

65 Ðá ewæþ Pilatus, Ge habbaþ heord-rædenne; faraþ, and healdað swá swá ge witon.

66 Sôþlice hig fêrdon, and ymbe-trym-edon ða byrgene, and inseglodon ðone stán, mid ðam weardum.

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CHAP. XXVIII.† 1 Sôþlice ðam reste-dæges æfene, se ðe onlihte on ðam forman reste-dæge, com seo Magdaleneise Maria, and seo ôðer Maria, ðæt hig woldon gescon ða byrgene.

2 And dær wearþ geworden micel eorþ-bifung; witodlice Drihtenes engel ástah of heofonan, and genealæhte and áwylte ðone stán, and sæt ðær on uppan.

3 Hys ansýn wæs swylce lígyt, and hys reaf swá hwite swá suáw;

4 Witodlice ða weardas wæron áfyrhte, and wæron geworden swylce hig deade wæron.

5 Ðá andswarode se engel and sæde ðam wifon, Ne ondræde ge cow, ic wát witodlice ðæt ge sêceað ðone Hælend, ðone ðe on róde áhangen wæs;

6 Nys he hér, he árás, sôþlice swá swá he sæde; cumaþ, and geseoþ ða stówe, ðe se Hælend wæs on-áléd.

7 And faraþ hraedlice, and seegeað hys leorning-enihtum, ðæt he árás. And sôþlice he cymþ befóran cow on Gali-

61 Forsothe Marye Mawdeleyne and an othere Marye weren there, sittynge azeins the sepulere.

62 Sothely on the tother day, that is after pascke euenynge, the princis of prestis and Pharisees camen to gidere to Pilate,

63 Sciynge, Sire, we han mynde, for the ilke traitour<sup>†</sup> sayde 3it lyuynge, Affir thre dayes I shal ryse a3en.

64 Therefore comaunde thou the sepulere to be kept til in to the thridde day; lest perauenture his disciplis comen, and stelen him, and seyen to the peple, He is risun fro deeth; and the laste errour schal be worse than the formere.

65 Pilat seith to hem, 3e han the kepynge; go 3e, kepe 3e as 3e kunnen.

66 Forsoth thei goynge forth, kepten<sup>†</sup> the sepulere, marking<sup>†</sup> the stoon, with keperis.

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CHAP. XXVIII. 1 Forsothe in the euenynge of the saboth,<sup>†</sup> that schyneth in the firste day of the woke, Marie Mawdeleyn cam, and another Marie, for to se the sepulere.

2 And lo! ther was maad a greet erthe moung; forsoth the aungel of the Lord cam down fro heuene, and comynge to turnide away the stoon, and sat thereon.

3 Sothli his loking was as leyt, and his clothis as snow;

4 Forsothe for drede of him the keperis ben afferid, and thei ben maad as deede men.

5 Forsothe the aungel answeringe seide to the wymmen, Nyle 3e drede, for I woot that 3e seken Jhesu, that is crucified;

6 He is not here, sothli he roos, as he seide; come 3e, and seeth the place, where the Lord was putt.

7 And 3e goynge sone, seie to his disciplis and to Petre, for he hath risun. And lo! he schal go bifore 3ou in to

61 There was Mary Magdalene and the other Mary, sittynge over ayenste the sepulere.

62 The nexte daye, that foloweth good frydaye, the hie prestes and Pharises got them selves to Pilate,

63 And sayde, Syr, we remember, that this deceyver sayde whyll he was yet alyve, After thre dayes Y wyll aryse agayne.

64 Commaunde therfore that the sepulere be made sure vntyll the thyrd daye; lest parauenture his disciples come, and steale hym awaye, and saye vnto the people, He ys risen from deeth; and then the laste erreure shalbe worsse then the first was.

65 Pilate sayde vnto them, Take watche men; go, and make ytt as sure as ye can.

66 They went, and made the sepulere sure with watche men, and scaled the stone.

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CHAP. XXVIII. 1 The saboth daye att even, which dauneth the morowe after the saboth, Mary Magdalene, and the other Mary cam, to se the sepulere.

2 And beholde! there was a greate erth quake; for the angell of the Lorde descended from heven, and cam and rowlled backe the stone ffrom the dore, and sate apon it.

3 His countenance was lyke lyghtnyng, and his rayment whyte as snowe;

4 For feare of hym the kepers were astunyed, and were as deed men.

5 The angell answered and sayde to the wemen, Feare ye not, I knowe wele ye seke Jesus, which was crucified;

6 He is not here, he is risen, as he sayde; come, and se the place, where the Lorde was putt.

7 And goo quickly, and tell his disciples, that he is risen from deeth. And beholde! he wyll go before you

leam ; ðær ge hyne geseoþ. Nú! ic seege  
cow.<sup>†</sup>

8 Ðá fêrdon hig hrædlice fram ðære  
byrgene, mid ege and mid myclum  
gefean, and urnon and cýðdon hyt hys  
leorning-enihtum.

9 And efne! ðá com se Hælend ongean  
hig, and ewæþ, Hále wese ge. Hig  
genealæhton, and genámon hys fêt, and  
to him ge-eaðméddon.

10 Ðá cwæþ se Hælend to heom, Ne  
ondráde ge eow ; farað, and cýðað  
mínum gebróðrum, ðæt hig faron on  
Galileam ; ðær hig geseoþ me.

11 Ðá ða hig fêrdon, ðá eomon sume  
ða weardas on ða ceastre, and cýðdon  
ðæra sacerda ealdrum calle ða þing ðe  
ðær geworden e wæron.

12 Ðá gesamnodon ða caldras hig,  
and worhton gemót, and scaldon ðam  
þegnum micel feoh,

13 And cwædon, Seegeaþ, ðæt hys  
leorning-enihtas eomon nihtes, and for-  
stælon hyne, ðá we slépon.

14 And gyf se ðéma ðis ge-æsaþ, we  
læraþ hyne, and gedóþ eow sorhlcæsc.

15 Ðá onféngon hig ðæs feos, and  
dydon, callswá hig gelêrede wæron.  
And ðis word wæs gewildmærsod mid  
Iudeum, oð ðisne andweardan dæg.<sup>†</sup>

16 Ðá fêrdon ða endlufen leorning-  
enihtas on ðone munt, ðær se Hælend  
heom ðilte.

17 And hyne ðær gesáwon, and hig to  
him ge-eaðméddon ; witodlice sume hig  
tweonedon.

18 Ðá genealæhte se Hælend, and  
spræc to hym ðás þing, and ðus ewæþ,  
Me is geseald æle unweald, on heofonan  
and on eorþan.

19 Farað witodlice and læraþ calle  
þeoda, and fulligeaþ hig on naman  
Fæder, and Suna, and ðæs Hálgan  
Gástes ;

20 And læraþ ðæt hig healdon calle  
ða þing, ðe ic eow bebed ; and ic beo  
mid eow ealle dagas, oð worulde ge-  
endunge. Amen.

Galilee; there 3e schulen se him. Lo! I haue bifore seid to 3ou.

8 And Marie Mawdeleyn, and another Marie wenten out soone fro the buryel, with drede and greet ioye, rennyunge for to telle his disciplis.

9 And lo! Jhesus ran a3ens hem, seynginge, Heil 3e. Forsothe thei camen to, and heelden his feet, and worschipiden him.

10 Thanne Jhesus seith to hem, Nyle 3e drede; go 3e, telle 3e to my britheren, that thei go in to Galilee; there thei schulen se me.

11 The whiche whanne thei hadden gon, loo! summe of the keperis camen in to the cytee, and tolden to the princes of prestis alle thingis that weren don.

12 And thei gedrid to gidre with the eldere men, a counceil takun, 3aue to the knyztis plenteuous money,

13 Seynginge, Seie 3e, for his disciplis camen by ni3te, and han stolen him, vs slepinge.

14 And if this be herd of the president,<sup>†</sup> we schulen conceile him, and make 3ou sikir.

15 And the money takun, thei diden, as thei weren tau3t. And this word is pupplissid at the Jewis, til in to this daye.

16 Forsothe enleuene disciplis wenten in to Galilee, in to an hil, where Jhesus hadde ordeyned to hem.

17 And thei seynginge him, worschlipiden; sothli summe of hem doutiden.

18 And Jhesus comynginge to, spak to hem, seynginge, Al power is 3ouun to me, in heuene and in erthe.

19 Therefore 3e goynginge teche alle folkis, eristenynginge hem in the name of the Fadir, and of the Sone, and of the Hooly Gost;

20 Techinginge hem for to kepe alle thingis, what enere thingis I haue commaundid to 3ou; and lo! I am with 3ou in alle dayes, til the endyng of the world.

into Galile; there ye shall se hym. Lo! I have tolde you.

8 And they departed quickly from the sepulchre, with feare and great joye, and did runne to bringe his disciples werdo.

9 And as they went to tell his disciples, beholde! Jesus mett them, saynginge, God spede you. They cam, and held hym by the fete, and worshipped hym.

10 Then sayde Jesus vnto them, Be not afrayde; go, and tell my brethren, that they goo into Galile; and there shall they se me.

11 When they were gone, beholde! some of the keepers cam in to the cite, and shewed vnto the prelattes all thinges whych had hapened.

12 And they gaddered them togedder with the seniours, and toke counsell, and gave large money vnto the souders,

13 Saynginge, Saye, that his disciples cam be nyght, and stoole hym awaye, whyll ye slept.

14 And yf this come to the rulers eares, we wyll please him, and make you safe.

15 And they toke the money, and did, as they were tau3t. And this saynginge is noyed amonge the Jewes, vnto this daye.

16 Then the xi. disciples went there waye into Galile, in to a mountayne, where Jesus had appoynted them.

17 And when they sawe hym, they worshipped hym; but some of them doutid.

18 Jesus came, and spake vnto them, saynginge, All power ys geven vnto me, in heven and in erth.

19 Goo therefore and teache all nacions, baptisynginge them in the name of the Father, and the Sonne, and the Holy Gost;

20 Teachinginge them to observe all thynges, whatsoever I commaunded you; and lo! I am with you all waye, even vntyll the ende off the worlde.

AIWAGGELYO

ÞAIRH

MARKU ANASTODEIÞ.

DÆT GÓDSPPELL

ÆFTER

MARCUS GERECEÐNESSE.

CHAP. I. I Anastodeins aiwaggelyons Iesus Christaus, sunaus Guþs.

2 Swe gameliþ ist in Esaïin, pranfetau, Sai! ik insandya aggilu meinana faura þus, saci gamanweiþ wig þeinana faura þus.

3 Stibna wopyandins iu aupidai, Manweiþ wig Frauyins, raihtos waurkeiþ staigos Guþs unsaris.

4 Was Iohannes daupyands in aupidai, yah meryands daupein idreigos, du aflageinai frawaurhte.

5 Yah usiddyedun du imma all Iudaialand, yah Iairusaulwmeis; yah daupidai wesun allai in Iaurdane awbai fram imma, andhaitandans frawaurhtim seinain.

6 Wasuþ-þan Iohannes gawasiþs taglam ulbandaus, yah gairda filleina bi hup seinana; yah matida þramsteins, yah miliþ haiþiwisk,

7 Yah merida, qipands, Qimiþ swinþozamis sa afar mis, þizei ik ni im wairþs anahneiwards andbindan skaudaraip skobe is.

8 Aþþan ik daupya izwis in watin; iþ is daupeiþ izwis in Ahmin Weibamma.

9 Yah warþ in yainain dagam, qam Iesus fram Nazaraip Galilaias, yah daupiþs was fram Iohanne in Iaurdane.

10 Yah suns usgaggands us þamma watin, gasawh usluknandans himinaus, yah Ahman swe ahak, atgaggandan ana ina.

CHAP. I. I Hér ys gódspelles angyn Hælendes Cristes, Godes suna.

2 Swá áwriten is on ðæs witegan béc Isaïam, Nú! ic ásende minne engel befóran ðiure ansýne, se gegearwaþ ðinne weg befóran ðe.

3 Clypigende stefen on ðam wéstene, Gegearwiþ Drihtnes weg, dōþ rihte his sídas.

4 Iohannes wæs on wéstene fulligende, and bodiende dæd-bóte fulwiht, on synna forgyfenesse.

5 And to him ferde call Iudeise rice, and ealle Hierosolima-ware; and wæron fram him gefullode on Iordanes flóde, hyra synna anddetende.

6 And Iohannes wæs geserýd mid oluendes hærum, and fellen gyrdel wæs ymbe his lendenu; and gærstapan, and wudu hunig he æt,

7 And he bodode, and cwæþ, Strengra cymþ æfter me, ðæs ne com ic wyrðe dæt ic his secona þwanga búgende unenytt.

8 Ic fullige eow on wætere; he eow fullaþ on Hálgum Gáste.

9 And on ðam dagum, com se Hælend fram Nazareth Galilee, and was gefullod on Iordane fram Iohanne.

10 And sóna of ðam wætere, he geseah opene heofonas, and Hálgne Gást swá culfran ástigende, and on him wunigende.

HERE BYGYNETH

THE GOSPEL

OF

MARK.

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CHAP. I. 1 The bigynnyng of the gospel of Jhesu Crist, the sone of God.

2 As it is writun in Ysaie, the prophete, Lo! I sende myn angel bifore thi face, that schal make thi weye redy bifore thee.

3 The voice of *oon* cryinge in desert, Make 3e redy the weye of the Lord, make 3e his pathis ritzful.

4 Jhon was in desert baptisyng, and preching the baptyng of penaunce, in to remisicoun of synnes.

5 And alle men of Jerusalem wenten out to him, and al the cuntre of Judee; and weren baptisid of him in the flood of Jordan, knowleching her synnes.

6 And John was clothid with heeris of camelis, and a girdil of skyn abowte his leendis; and he eet locustus, and hony of the wode,

7 And prechide, seyng, A strengere than I schal come aftir me, of whom I knelinge am not worthi for to vndo<sup>t</sup> the thwong of his schoon.

8 I haue baptisid 3ou in water; forsothe he shal baptise 3ou in the Holy Goost.

9 And it is don in thoo dayes, Jhesus came fro Nazareth of Galilee, and was baptisid of Joon in Jordan.

10 And anoon he styng vp of the water, say3 heuenes openyd, and the Holy Goost cummyng doun as a culuere, and dwellyng in hym.

THE GOSPELL

OFF

S. MARKE.

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CHAP. I. 1 The begynnyng off the gospell of Jesu Christ, the sonne off God.

2 As yt ys written in the prophettes, Beholde! I sende my messenger before thy face, whych shall prepare thy waye before the.

3 The voyce of won that cryeth in the wildernes, Prepare ye the waye off the Lorde, make his pathes streyght.

4 Jhon did baptise in the wyldernes, and preache the baptyng of repentaunce, for the remission of synnes.

5 And all the londe off Iewry, and they of Jerusalem went out vnto hym; and were all baptised of hym in the ryver Jordan, knowledgyng their synnes.

6 Jhon was clothed with cammylles heer, and wyth a gerdyll off a beestes skyn about hys loynes; and he ate locustes, and wylde hony,

7 And preached, sayng, A stronger then I commeth after me, whos shue latchett I am not worthy to stoupe doune and vnlose.

8 I haue baptised you with water; but he shall baptise you with the Holy Goost.

9 And yt cam to passe in those dayes, that Jesus cam from Nazareth a cite of Galile, and was baptised of Jhon in Jordan.

10 And immediatly he cam out of the water, and sawe the hevens open, and the Holy Goost descendinge vppon hym lyke a dove.

11 Yah stibna qam us himinam, Ðu is suns meins sa liuba, in þuzei waila galeikaida.

12 Yah suns sai Ahma ina ustauh in aupida.

13 Yah was in þizai aupidai dage fidwor tiguns, fraisans fram Satanin, yah was miþ diuzam, yah aggileis anbalhtidudun imma.

14 Ip afar þatei atgibans warþ Iohannes, qam Iesus in Galeilaia, meryands aiwaggelyon þudangardyos Gups,

15 Qipands, þatei usfullnoda þata mel, yah atnewhida sik þudangardi Gups; idreigop, yah galaubeip in aiwaggelyon.

16 Yah wharbons faur marein Galeilais, gasawh Seimonu, yah Andraian broþar is, þis Seimonis, wairpandans nati in marein; wesun auk fiskyans.

17 Yah qap in Iesus, Hiryats afar mis; yah gatauya igqis wairþan nutans manne.

18 Yah suns afletandans þo natya seina, laistidedun afar imma.

19 Yah yainpro inngaggands framis leitilata, gasawh Iakobu þana Zaibaidaius, yah Iohanne, broþar is, yah þans in skipa mauwyandans natya.

20 Yah suns haihait ins; yah afletandans attan seinana, Zaibaidaiu, in þamma skipa miþ asnyam, galipun afar imma.

21 Yah galipun in Kafarnaum, yah suns sabbato daga galeipands in swnagogen, laisida ins.

22 Yah usfilmans waurþun ana þizai laiscinai is; unte was laisyands ins, swe waldufni habands, yah ni swaswe þai bokaryos.

23 Yah was in þizai swnagogen ize manna in unlrainyanma ahmin, yah ufhropida,

24 Qipands, Fralet, wha uns yah þus, Iesu Nazorenai? qamt fraqistyan uns? kann þuk whas þu is, sa weihia Gups.

25 Yah andbait ina Iesus, qipands, Ðabai, yah usgagg ut us þamma, ahma unhrainya.

11 And ða wæs stefn of heofenum geworden, Ðu cart min gelufoda sunu, on ðe ic gelicode.

12 And sōna Gást hine on wēsten genýdde.

13 And he on wēstene wæs feowertig daga and feowertig nihta, and he wæs fram Satane gecostnod, and he mid wilddeorum wæs, and him englas þenodon.

14 Syððan Iohannes geseald wæs, com se Hælend on Galileam, Godes rices gōdspell bodigende,

15 And ðus eweðende, Witodlice tid is gefylled, and heofena rice genealcēp; dōþ ðæd-bōte, and gelyfap ðam gōdspele.

16 And ða he ferde wið ða Galileiscan sæ, he geseah Simonem, and Andream, his brōðor, hyra nett ou ða sæ lætende; sōþlice hi wæron fisceras.

17 And ða ewap se Hælend, Cumap æfter me; and ic dō inc ðæt gyt beop sawla onfōde.

18 And hi ða hrædlice him fyligdon, and forlæton heora nett.

19 And ðanon hwon ágán, he geseah Iacobum Zebedei, and Iohannes his brōðor, and hi on heora seype heora nett logodon.

20 And he hi sōna clypode; and hi heora fæder, Zebedeo, on scipe forlæton mid hýrlingum, . . . . .

21 And ferdon to Cafarnaum, and sōna reste-dagum he lærde hi, on gesamnunge ingangende.

22 And hi wundredon be his lare; sōþlice he wæs hi lærende, swá se ðe anweald hæfþ, næs swá bóceras.

23 And on heora gesamnunge wæs sum man on unclænum gáste, and he hrymde,

24 And ewap, Ealá Nazarenisca Hælend, hwæt is us and ðe? com ðu us to forspillanne? ic wát ðu cart Godes hálga.

25 Ða eídde se Hælend him, and ewap, Adumba, and gá of ðisum men.



11 And a voys is maad fro heuenes,  
Thou art my sone loued, in thee I haue  
plesid.

12 And anon the Spirit puttide hym  
in to desert.

13 And he was in desert fourty dayes  
and fourty nigtis, and was temptid of  
Sathanas, and was with beestis, and  
angelis mynstriden to hym.

14 Forsothe after that Joon was taken,  
Jhesus came in to Galilee, preching  
the gospel of the kyngdam of God,

15 And seiynge, For tyme is fullfillid,  
and the kyngdam of God shal come  
niȝ; forthinke ȝee,<sup>†</sup> and bileue ȝee to  
the gospel.

16 And he passynge bisidis the see of  
Galilee, say Symont, and Andrew, his  
brother, sendynge nettis in to the see;  
sothely thei weren fishers.

17 And Jhesus seide to hem, Come  
ȝee after me; I shal make ȝou to be  
maad fishers of men.

18 And anoon the nettis forsaken, thei  
sueden hym.

19 And he gon forth thennes a lital,  
say James of Zebede, and Joon, his bro-  
ther, and hem in the boot makynge  
nettis.

20 And anoon he clepide hem; and  
Zebede, her fadir, left in the boot with  
hirid seruauntis, thei sueden hym.

21 And thei wenten forth in to Cafar-  
naum, and anoon in the sabotis he gon  
yn into the synagoge, tauȝte hem.

22 And thei wondreden on his tech-  
ynge; sothely he was techynge hem, as  
hauynge power, and not as scribis.

23 And in the synagoge of hem was a  
man in an vnclene spirit, and he criede,

24 Seiynge, What to vs and to thee,  
thou Jhesu of Nazareth? haste thou  
cumen bifore the tyme for to destroie  
vs? Y woot that thou art the holy of  
God.

25 And Jhesus thretenyde to hym,  
seyynge, Wexe downb, and go out of  
the man.

11 And there cam a voyce from heven,  
Thou arte my dere sonne, in whom I  
delite.

12 And immediatly the Sprete drave  
hym into a wildernes.

13 And he was there in the wildernes  
xl. dayes, and was tempted off Satan,  
and was with wylde beestes, and the  
angels ministred vnto hym.

14 After that Jhon was taken, Jesus  
cam in to Galile, prechynge the gospell  
off the kyngdom of God,

15 And saynge, The tyme ys ful come,  
and the kyngdom of God is even att  
honde; repent, and beleve the gospell.

16 As he walked by the see of Galile,  
he sawe Simon, and Andrew, his bro-  
ther, castinge nettis in to the see; for  
they were fysshers.

17 And Jesus sayde vnto them, Folowe  
me; and I wyll make you to be fysshers  
of men.

18 And they strayght waye forsoke  
their nettis, and folowed him.

19 And when he had gone a lytell  
further thens, he sawe James the sonne  
off Zebede, and Jhon, his brother, even  
as they were in the shippe dressynge  
their nettis.

20 And anon he called them; and  
they lefth their father, Zebede, in the  
shippe with his heyred seruautes, and  
went their waye after hym.

21 And they entred in to Capernaum,  
and streight waye on the sabot dayes he  
entred in to the sinagogge, and tauȝte.

22 And they mervelled att hys learn-  
ynge; for he tauȝte them, as won whych  
had power with him, and not as the  
serybes did.

23 And there was in the sinagogge a  
man vexed with an vnclene spirite, and  
he cryed,

24 Sayynge, Lett me a lone, what have  
we to do with the, Jesus of Nazareth?  
arte thou come to destroie vs? I knowe  
what thou arte, thou arte that holy man  
promysed of God.

25 And Jesus rebuked him, saynge,  
Hoolde thy pace, and come out of the  
man.

26 Yah tahida ina alma sa unhrainya, yah hropyands stibnai mikilai, usiddya us imma.

27 Yah afslauþnodedun allai, silda-leikyandans, swaci sokidedun miþ sis misso, qiþandans, Wha siyai þata? who so laiseimo so niuyo? ei miþ waldufnya yah almam þaim unhrainyam anabiud-iþ, yah ufhausyand imma.

28 Usiddya þan meriþa is suns and allans bisitands Galeilaias.

29 Yah suns us þizai swnagogen us-gaggandans qemun in garda Seimonis yah Andraiuins, miþ Iakobau yah Io-hammen.

30 Iþ swaihro Seimonis lag in brinnon; yah suns qeþun imma bi iya.

31 Yah duatgaggands, urraisida þo, undgreipands handu izos, yah aflailot þo so brinno suns, yah andbahtida im.

32 Andanahtya þan waurþanamma, þan gasaggg sauil, berun du imma allans þans ubil habandans, yah unhuþons habandans.

33 Yah so baurgs alla garunnana was at daura.

34 Yah gahailida managans ubil habandans missalcikaim sauhtim, yah unhuþons managos uswarp, yah ni fralailot rodyan þos unhuþons, unte kunþedun ina.

35 Yah air uhtwon usstandands, usiddya, yah galaiþ ana auþyana staþ, yah yainar baþ.

36 Yah galaistans waurþun imma Seimon, yah þai miþ imma.

37 Yah bigitandans ina, qeþun du imma, þatei allai þuk sokyand.

38 Yah qaþ du im, Gaggam du þaim bisunyane haimom yah baurgim, ei yah yainar meryau, unte duþe gam.

39 Yah was meryands in swnagogim iþe, and alla Galeilaian, yah unhuþons uswairpands.

40 Yah gam at imma þrutsfill habands, bidyands ina, yah kniwam knussyands,

26 And se uncléna gást hine slitende, and mycelre stefic elypigende, him of eode.

27 Ðá wundredon hi calle, swá ðæt hi betwux him cwædon, Hwæt ys ðis? hwæt is ðeos niwe lár? ðæt he on anwealde unclénum gástum bebyt, and hi hýrsumiaþ him.

28 And sóna férde his hlisa to Galilea rice.

29 Hrædlice of hyra gesamnunge hi comon on Simonis and Andreas hús, mid Iacobe and Iohanne.

30 Sóþlice ðá sæt Simonis sweger hriþigende; and hi him be hyre sædon.

31 And genealæcende, he hi up-áhóf, hyre handa gegripenre, and hrædlice se fefer hi forlét, and heo þénode him.

32 Sóþlice ðá hit wæs áfen geworden, ðá sumne to setle eode, hi brohton to him calle ða unhalan, and ða ðe wóde wæron.

33 And eall seo burh-waru wæs gegaderod to ðære duran.

34 And he manega gehælde ðe mis-senlicum állum gedrehte wæron, and manega deofol-seocnyssa he út-ádráf, and hi sprecan ne lét, forðam hi wiston ðæt he Crist wæs.

35 And swiðe ær árisende, he férde on wéste stówe, and hine ðar gebæd.

36 And him fyligde Simon, and ða ðe mid him wæron.

37 And ðá hi hine gemétton, hi sædon him, Eall ðis fole ðe scep.

38 Ðá cwæþ he, Fare we on gehende tinas and ceastra, ðæt ic ðar bodige, witodlice to ðam ic com.

39 And he wæs bodigende on heora gesamnungum, and calre Galilea, and deofol-seocnessa út-ádrifende.†

40 And to him com sum breofla, hine biddende, and gebigedum encowum, him

26 And the vnelene goost debrekyng  
hym, and cryng with grete vois, wente  
away fro hym.

27 And alle men wondriden, so that  
thei souzten togidre amonge hem, sey-  
inge, What is this thinge? what is this  
newe techyng? for in power he com-  
aundith to vnelene spiritis, and thei  
obeyen. to hym.

28 And the tale<sup>t</sup> of hym wente forth  
anoon in to al the cuntree of Galilee.

29 And anoон thei goyng out of the  
synagoge camen in to the hous of Sym-  
ont and Andrew, with James and  
Joon.

30 Sothely and the modir of Symontis  
wif sik in feueris restide;<sup>t</sup> and anoон  
thei seien to hym of hir.

31 And he cummyng to, reride hir  
vp, the hond of hir taken, and anoон  
the feure left hire, and she mynystride  
to hem.

32 Forsothe the cuenyng maad,  
whenne the sone wente doun, thei  
brouzten to hym alle hauynge yuel,  
and hauynge deuelis.

33 And al the cite was gaderid at the  
gate.

34 And he helide many that weren  
traueilide with dyuers soris, and he  
castide out many deuelis, and he suffride  
hem nat for to speke, for thei knewen  
hym.

35 And in the morewng ful erly he  
rysyng, gon out, wente in to desert  
place, and preiede there.

36 And Symont suede hym, and thei  
that weren with hym.

37 And whanne thei hadden founden  
hym, thei seiden to hym, For alle men  
seeken thee.

38 And he seith to hem, Go we in to  
the nexte townes and citees, that and  
there i preche, for to this thing I  
came.

39 And he was prechyng in the syna-  
gogis of hem, and in alle Galilee, and  
castyng out fendis.

40 And a leprous man cam to hym,  
bisechyng hym, and, the knee folden,

26 And the vnelene spirite tare him,  
cryed out with a lowde voyce, and cam  
out of him.

27 And they were all amased, in so  
moche that they demaunded won off  
another a monge them selves, saying,  
What thinge ys thys? what newe doc-  
trine is thys? for he commaundeth the  
foule spiritis with power, and they  
obeye him.

28 Anon his name spreed abroade  
throughoute all the region borderyng  
on Galile.

29 And immediatly as sonne as they  
were come out of the sinagogge they  
entred in to the housse of Symon and  
Andrew, with James and Jhon.

30 Symones motherelawe lay sieke of  
a fiver; and annou they told hym of  
her.

31 And he cam, and toke her by the  
honde, and lifte her vppe, and the fiver  
forsoke her by and by, and she ministred  
vnto them.

32 And at even, when the sun was  
doone, they brought vnto him all that  
were diseased, and them that were pos-  
sessed with devyls.

33 And all the cite gaddred togedder  
at the dore.

34 And he healed many that were  
sycke of dyvers descases, and he cast  
out many devyls, and suffered not the  
devyls to speake, because they knewe  
him.

35 And in the moorning very erly  
Jesus arose, and went out in to a solitary  
place, and there prayed.

36 And Simon and they that were  
with hym folowed after hym.

37 And when they had founde him,  
they sayde vnto him, All men seke for  
the.

38 And he sayd vnto them, Let vs go  
in to the next tounes, that Y maye  
preache there also, for truly I cam out  
for that purpose.

39 And he preached in their syna-  
gogges, throughout all Galile, and cast  
devyls out.

40 And there cam a leper to him, be-  
seching him, and kneced doune vnto

yah qipands du imma þatei, Yabai wileis, magt mik gahrainyan.

41 Īþ Īesus, ĩnfeinands, ufrakyands handu seina, attaitok imma, yah qap imma, Wilyau, wairþ brains.

42 Yah biþe qap þata Īesus, suns þata þrutsfill aflaiþ af imma, yah hrains warþ.

43 Yah gawhotyands imma, suns us-sandida ĩna,

44 Yah qap du imma, Saiwh, ei mannhun ni qipais wailt ; ak gagg, þuk silban atangyan gudyin, yah atbair fram gahraincainai þcainai þatei anabaup Moses, du weitwodipai im.

45 Īþ ĩs, usgaggands, dugann meryan filu, yah usqipān þata waurd, swaswe ĩs yupan ni malta andangyo ĩn baurg galeipān, ak uta ana auþyaim stadim was ; yah iddyedun du imma allapro.

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CHAP. II. 1 Yah galaiþ aftra ĩn Kafarnaum, afar dagans. Yah gafrehun, þatei ĩn garda ĩst,

2 Yah suns qaemun managai, swaswe yupan ni gamostedun, nih at daura. Yah rodida im waurd.

3 Yah qemun at imma uslipān bairandans, hafanana fram fidworim,

4 Yah ni magandans newha qiman imma faura manageim, andhulidedun hrot, þarei was Īesus ; yah usgrabandans, ĩnsailidedun þata badi, yah fra-lailotun, ana þammei lag sa usliþa.

5 Gasaiwhands þan Īesus galaubein ĩze, qap du þamma usliþin, Barnilo, afletanda þus frawaurhteis þeinos.

6 Wesunuh þan sumai þize bokarye yainar sitandans, yah þagkyandans sis ĩn bairtam seinaim,

7 Wha sa swa rodeip naiteinims ? Whas

to cwæþ, Drihten, gif dū wylt, dū miht geclænsian me.

41 Sōþlice se Hælend him miltsoðe, and his hand āpenode, and hine æt-hrinende, and ðus cwæþ, Ic wylle, beo dū geclænsod.

42 And dā he ðus cwæþ, sōna seo hreofnes him fram gewāt, and he wæs geclænsod.

43 And sōna he bead him, . . . . .

44 And cwæþ, Warna, ðæt dū hit nānum men ne secge ; ac gā, and ætƿw ðe ðara sacerda ealdre, and bring for ðinre clænsunga ðæt Moyses bebead, him on gewitnesse.

45 And he, dā útgangende, ongan bodian, and widmærsian ða spræce, swā ðæt he ne mihte openlice on ða ceastre gān, ac beon ūte on wēstum stōwum ; and hi æghwanon to him comon.

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CHAP. II. 1 And eft after dagum, he eode into Cafarnaum. And hit wæs gehƿred, ðæt he was on hūse,

2 And manega togædere comon, . . . . . And he to heom spræc.

3 And hi comon āne laman to him berende, ðone feower men bæron.

4 And dā hi ne mihton hine in-bringan for ðære mænigeo, hi openodon ðone hrōf, ðar se Hælend wæs ; and . . . . . hi dā in-āsendon ðæt bed, ðe se lama on-leg.

5 Sōþlice dā se Hælend geseah heora geleafan, he cwæþ to ðam laman, Sunu, ðe synt ðine synna forgifene.

6 Ðar wæron sume of ðam bōcerum sittende, and on heora heortan þencende,

7 Hwī spycþ ðes ðus ? He dysegap ;

seide, ȝif thou wolt, thou maist clense me.

41 Forsothe Jhesus, hauynge mercy on hym, streiȝt out his hond, and, touchynge hym, seith to hym, I wole, be thou maad elene.

42 And whanne he hadde seide, anon the lepre partide away fro hym, and he is clensid.

43 And he thretenyde to hym, and anon he putte hym out,

44 And seith to hym, Se thou, seie to no man; but go, shewe thee to the princis of prestis, and offre for thi clensynge tho thingis that Moyses badde, in to witnessynge to hem.

45 And he, gon out, biganne to preche, and diffame<sup>†</sup> the word, so that now he miȝte nat opynly go in to the citee, but be with out forth in deserte plaeis; and thei camen to gidre to hym on alle sydis.

him, and sayde vnto him, Yf thou wylt, thou arte able to make me elene.

41 Jesus had compassion on him, and put forth his honde, touched him, and sayde vnto him, I will, be elene.

42 And as sone as he had spoken, immediatly the leprosy departed from him, and he was clensed.

43 And he charged hym, and sent him awaye forthwith,

44 And sayd vnto him, Se that thou tell no man; but gett the hence, and shewe thy sylfe to the preste, and offer for thy clensynge those thinges which Moses commaunded, for a testimoniall vnto them.

45 But he, as sone as he was departed, began to tell many thinges, and to publyshe the dede, in so moche that Jesus coulde no more openly entre in to the cite, but was out in desert places; and they cam to him from every quarter.

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CHAP. II. 1 And eft he entride in to Capharnaum, after eizte days. And it is herd, that he was in an hous,

2 And many camen togidre, so that it tok nat, nether at the ȝate. And he spac to hem a word.

3 And there camen to hym men bryngynge a man sike in palasie, the whiche was borun of foure.

4 And whanne thei miȝte nat offre hym to hym for the campanye of peple, thei maden the roof nakid, wher he was; and makyng opyn, thei senten down the bedd, in whiche the sike man in palasie lay.

5 Sothely whanne Jhesus say the feith of hein, he seith vnto the sike man in palasie, Sone, thi synnes ben forȝouen to thee.

6 Forsothe there weren summe of the scribis sittynge, and thenkyng in her hertis,

7 What spekith he thus? He blas-

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CHAP. II. 1 After a feawe dayes, he entred into Capernaum againe. And it was noysed, that he was in a housse,

2 And anon many gaddered togedder, in so moche that nowe there was no roume to receave them, no nott in places about the dore. And he preached vnto them.

3 And there cam vnto hym, that brought wone sicke off the palsey, borne off fower men.

4 And be cause they coulde not com nye vnto hym for preace, they opened the rofe of the housse, where he was; and when they had broken yt open, they lett doune the bedd, where in the sicke of the palsey ley.

5 When Jesus sawe their fayth, he sayde to the sicke of the palsey, Sonne, thy synnes are forȝeven the.

6 There were certeyne of the scribes sittynge, and reasoning in their hertes,

7 Howe doeth thys felowe blaspheme?

mag aſletan frawaurhtins, niba ains Gup?

8 Yah suns ufkunnands Iesus almin ſcinamma, þatei ſwa þai mitodedun ſis, qaþ du im, Duwhe mitoþ þata in hairt-um izwaraim?

9 Whaþar iſt azetizo du qiþan þamma uſlipin, Aſletanda þus frawaurhteiſ þeiſos, þau qiþan, Urreiſ, yah nim þata badi þeinata, yah gagg?

10 Aþþan ei witeiþ þatei waldufni habaiþ ſunus maus ana airþai aſletan frawaurhtins, qaþ du þamma uſlipin,

11 Þus qiþa, urreiſ, nimuh þata badi þein, yah gagg du garda þeinanma.

12 Yah urrais suns, yah, uſhafyands badi, uſiddya faura andwairþya allaize, ſwaswe uſgeiſnodedun allai yah hauhidedun, mikilyandans Gup, qiþandans, Þatei aiw ſwa ni gaſewhun.

13 Yah galaip aftra faur marcin, yah all manageiſs iddyedun du imma; yah laiſida inſ.

14 Yah wharbons, gaſawh Laiwvi þana Alfaiaus ſitandan at motai, yah qaþ du imma, Gagg afar miſ. Yah uſſtandands iddya afar imma.

15 Yah warþ, biþe iſ anakumbida in garda iſ, yah managai motaryoſ, yah frawaurhtai miþanakumbidedun Ieſua yah ſiponyam iſ; weſun auk managai yah iddyedun afar imma.

16 Yah þai bokaryoſ yah Farciaicis gaſaiwhandans ina matyandan miþ þaim motaryam yah frawaurhtaim, qeþun du þaim ſiponyam iſ, Wha iſt þatei miþ motaryam yah frawaurhtaim matyiþ yah driggkiþ?

17 Yah gahausyands Ieſus, qaþ du im, Ni þaurbun ſwinþai lekeiſ, ak þai ubilaba habandans; ni qam laþon uſwaurhtaus, ak frawaurhtans.

18 Yah weſun ſiponyoſ Iohannis yah Farciaicis faſtandans; yah aþiddyedun, yah qeþun du imma, Duwhe ſiponyoſ Iohannes yah Farciaicis faſtand, iþ þai þeinai ſiponyoſ ni faſtand?

hwá mæg synna forgyfan, búton God ána?

8 Ðá se Hælend ðæt on his gáste onencow, ðæt hi swá betwux him þoht-on, he cwæþ to him, Hwi þence ge ðás þing on cowrum heortum?

9 Hwæder is eðre to secgenne to ðam laman, Ðe synd ðine synna forgifene, hwæder ðe cwædan, Áris, nim ðin bed, and gá?

10 Ðæt ge sóþlice witon ðæt mannes sunu hæfþ anweald on eorþan synna to forgyfanne, he cwæþ to ðam laman,

11 Ðe ic scege, áris, nim ðin bed, and gá to ðinum huse.

12 And he sóna áras, and, [underleat bere,] beforan him callum eode, swá ðæt ealle wundredon, . . . . . and ðus cwædon, Næfre we ær ðyllie ne gesáwon.

13 Eft he út-eode to ðære sæc, and eall seo manigeo him to eom; and he hi lærde.

14 And ðá he forþ-eode, he geseah Leuin Alþei sittende æt hys eop-setle, and he cwæþ to him, Folga me. Ðá áras he and folgode him.

15 And hit gewearþ, ðá he sæt on his huse, ðæt manega mánfulle . . . sæton mid ðam Hælende and his leorning-enihtum; sóþlice manega, ða ðe him fyligdon, wæron

16 Bóceras and Farisei, and ewædon, Witodlice he ytt mid mánfullum and synfullum, and hi cwædon to his leorning-enihtum, Hwi ytt cower láreow and drineþ mid mánfullum and synfullum?

17 Ðá se Hælend ðis gehyrde, he sæde him, Ne beþurfon ná ða hálan læces, ac ða ðe untrume synt; ne eom ic ná ðæt ic clypode rihtwise, ac synfulle.

18 And ðá wæron Iohannes leorning-enihtas and Pharisei festende; and ðá comon hi, and sædon him, Hwi festap Iohannes leorning-enihtas and Pharis-eorum, and ðine ne festap?

femeth; who may forȝeue synnes, no but God alone?

8 The whiche thing anon known by the Holy Goost, for thei thouȝten so with inne hem self, Jhesus seith to hem, What thenken ȝee these thingis in ȝoure hertis?

9 What is liȝtere for to seie to the sike man in palasie, Synnes ben forȝouen to thee, or for to seie, Ryse, take thi bed, and walke?

10 Sothely that ȝee wite that mannes sone hath powere in erthe to forȝeue synnes, he seith to the sike man in palasie,

11 I seie to thee, ryse vp, take thi bed, and go in to thin hous.

12 And anon he roos vp, and, the bed taken vp, he wente bifore alle men, so that alle men wondriden, and honouriden God, seyinge, For we sayen neuer so.

13 And he wente out eftsonne to the see, and al the cumpanye of peple cam to hym; and he tauȝte hem.

14 And whenne he passide, he say Leui Alfey sittynge at the tolbothe, and he seith to hym, Sue *thou* me. And he rysynge suede hym.

15 And it is don, whenne he sat at the mete in his hous, many puplicanys and synful men saten togidre at the mete with Jhesu and his disciplis; sothely there weren manye that foleweden hym.

16 And scribis and Pharisees seeyinge, for he eet with puplicanys and synful men, seiden to his disciplis, Whi ȝoure maister etith and drinkith with puplicanys and synners?

17 This thing herd, Jhesus seith to hem, Hoole men han no nede to a leche, but thei that han yuele; forsothe I cam not for to clepe iuste men, but synners.

18 And disciplis of Joon and the Pharisees weren fastynge; and thei camen, and seien to hym, Whi disciplis of Joon and of Pharisees fasten, but thi disciplis fasten nat?

Who can forgeve synnes, but God only?

8 And immediatly when Jesus perceaved in his sprete, that they so reasoned in them selves, he sayde vnto them, Why thynke ye soche thinges in youre hertes?

9 Whether ys it easier to saye to the sicke of the palsey, Thy synnes ar forȝeven the, or to saye, Aryse, take vppe thy beed, and walke?

10 That ye maye knowe that the sonne of man hath power in erth to forgeve synnes, he spake vnto the sicke of the palsey,

11 I saye vnto the, aryse, and take vp thy beed, and get the hens in to thyne awne housse.

12 And by and by he arose, toke vp hys beed, and went forth before them all, in so moche that they were all amased, and glorified God, sayinge, We never sawe it on thys fassion.

13 And he went out agayne vnto the see, and all the people resorted vnto hym; and he tauȝht them.

14 And as Jesus passed by, he sawe Levy the sonne of Alphey sytt at the receyte of custome, and sayde vnto him, Folowe me. And he arose and folowed hym.

15 And yt cam to passe, as Jesus sate att meate in his housse, many puplicans and synners sate att meate also with Jesus and his disciples; for there were many that folowed him.

16 And when the scribis and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples, Howe is it that he eateth and drynketh with publicans and synners?

17 When Jesus had herde that, he sayd vnto them, The whole have no nede of the visicion, but the sicke; I cam to cal the sinners to repentaunce, and not the iuste.

18 And the disciples of Jhon and of the Pharises did faste; and they cam, and sayde vnto him, Why do the disciples of Jhon and off the Pharises faste, and thy disciples fast nott?

19 Yah qap ïm Æsus, Æbai magun sunyus brupfadis, und patei miþ ïm ïst brupfaps, fastan? Swa lagga wheila swe miþ sis haband brupfad, ni magun fastan.

20 Appan atgaggand dagos, þan afnimada af ïm sa brupfaps, yah þan fastand in yainamma daga.

21 Ni manna plat fanins niuyis siuyiþ ana snagan fairnyana, ïbai afnimai fullon af þamma sa niuya þamma fairnyin, yah wairsiza gataura wairþiþ.

22 Ni manna giutiþ wein yuggata in balgins fairnyans, ïbai aucto distairai wein þata niuyo þans balgins, yah wein usgutniþ, yah þai balgeis fraqistnand. Ak wein yuggata in balgins niuyans giutand.

23 Yah warþ, þairhgaggan ïmma sabato daga þairh atisk, yah dugunnon siponyos is skewyandans, raupyan ahsa.

24 Yah Farcisaicis qeþun du ïmma, Sai! wha tauyand siponyos þeinai sabatim, patei ni skuld ist.

25 Yah is qap du ïm, Niu ussuggwup aiw wha gatawida Daweid, þan þaurfta, yah gredags was is, yah þai miþ ïmma?

26 Whaiwa galaip in gard Guþs, uf Abiþara, gudyin, yah hlaibans faurlageinai matida, þanzei ni skuld ist matyan, niba ainaim gudyam, yah gaf yah þaim miþ sis wisandam.

27 Yah qap ïm, Sabbato in mans warþ gaskapans, ni manna in sabbato dagis;

28 Swaei frauja ist sa sunus mans yah þamma sabbato.

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CHAP. III. 1 Yah galaip aftra in swnagogen, yah was yainar manna gaþaursana habands handu.

2 Yah witaidedun ïmma, hailidediu sabato daga, ei wrohidedeina ina.

19 Ðá cwæþ se Hælend, Cwede ge sceolon ðæs brýdguman eniltas festan, swá lange swá se brýdguma mid him is? Ne mágon hí festan, swá lange tide swá hí ðone brýdguman mid him habbaþ.

20 Sôþlice ða dagas cumað, ðonne se brýdguma him biþ fram ácyrrred, and ðonne hí festaþ on ðam dagum.

21 Nán man ne siwaþ niwne secp to ealdum reafe, elles he áfyrf ðone niwan secp of ðam ealdan reafe, and biþ máre slite.

22 And nán man ne döp niwe wín on ealde bytta, elles ðæt win tobrycþ ða bytta, and ðæt win biþ ágoten, and ða bytta forwurðað. Ac niwe win sceal beon gedón on niwe bytta, ðonne beoþ butu gchealden.

23 Eft wæs geworden, dá he reste-dagum þurh æceras eode, his leorning-eniltas ongumnon ða éar pluceigan.

24 Ðá cwædon Pharisei to him, Lóca nú! hwæt ðine leorning-eniltas döp, ðæt him ályfed næs on reste-dagum.

25 Ðá sæde he hym, Ne rædde ge næfre hwæt dyde Daud, . . . . .  
. . . . . ðá hine hingrode, and ða ðe mid him wæron?

26 Hú he in Godes húse eode, under Abiathar, ðara sacerda caldre, and he æt ða offrung-hlafas, ðe him ne ályfede næron to etanne, búton sacerdam ánum, and he sealde ðam ðe mid him wæron.

27 And he sæde him, Reste-dæg wæs geworht for ðam men, næs se man for ðam reste-dæge;

28 Witodlice drihten is mannes sunu eac swylec reste-dages.

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CHAP. III. 1 And eft he eode on gesomnunge, and ðar wæs án man forseruncene hand hæbbende.

2 And hi gýmdon, hwæder he on reste dagum gehælde, ðæt hi hine gewrэгdon.



19 And Jhesus seith to hem, Whether the sonnys of weddyngis mown faste, as long as the spouse is with hem? Hou longe tyme thei han the spouse with hem, thei mowe nat faste.

20 Forsothe dayes shulen come, whenne the spouse shal be taken away from hem, and thanne thei shulen faste in thoo days.

21 No man seweth a pacche of rude<sup>t</sup> clothe to an old clothe, ellis he takith away the newe supplement,<sup>t</sup> and a more brekyng is maad.

22 And no man sendith newe wyn in to oold botelis,<sup>t</sup> ellis the wyn shal berste the wyn vesselis, and the wyn shal be held out, and the wyne vesselis shulen perishe. But newe wyn shal be sent in to newe wyn vesselis.

23 And it is don eftsoone, whanne the Lord walkide in the sabothis by the cornes, and his discipulis bigunnyn to passe forth, and plucke eris.

24 Sothly the Pharysees seiden, Loo! what don thi discipulis in sabotis, that is nat leueful.

25 And he seith to hem, Radde 3ee neuere what Dauyth dide, whanne he hadde neede, and he hungride, and thei that weren with hym?

26 Hou he wente in into the hous of God, vudir Abiathar, prince of prestis, and eete loouys of proposicioun, the whiche it was nat leeful to ete, no but to prestis alone, and he 3aue to hem that weren with hym.

27 And he seide to hem, The sabote is maad for man, and nat a man for the sabote;

28 And so mannys sone is lord also of the saboth.

19 And Jesus sayde vnto them, Can the chylidren of a weddyng faste, whils the brydgrome is with them? As longe as they have the brydgrome with them, they cannot faste.

20 Butt the dayes wyll come, when the bryde grome shalbe taken from them, and then shall they faste in thoose dayes.

21 Also no man soweth a peece of newe cloth vnto an olde garment, for then taketh he away the newe peece from the olde, and so is the rent worsse.

22 In lyke wyse no man poureth newe wyne in to olde vesselles, for yf he do the newe wyne breaketh the vesselles, and the wyne runneth out, and the vesselles are marde. Butt newe wyne must be poured in to newe vesselles.

23 And it chaused, that he went thorowe the corne felde on the sabboth daye, and his disciples as they went on their waye, began to plucke the eares of corne.

24 And the Pharises sayde vnto him, Take hede! why do they on the sabboth daye, that which is vnlauffull.

25 And he sayde vnto them, Have ye never redde what David did, when he had nede, and was anhongred, bothe he and they that were with him?

26 Howe they went into the housse of God, in the dayes of Abiathar, the hie preste, and ate the halowed loaves, which is not lauffull, but for the prestes only, to eate, and gave also to them which were with him.

27 And he sayde to them, The saboth daye was made for man, and nott man for the saboth daye;

28 Wherfore is the sonne of man lorde even of the saboth daye.

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CHAP. III. 1 And he entride eftsoone in to the synagoge, and thier was a man hauynge a drye hond.

2 And thei aspieden hym, 3if he helide in sabothis, for to accuse hym.

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CHAP. III. 1 And he entred agayne into the synagog, and there was a man which had a widdred honde.

2 And they watched him, to se yf he wolde heale him on the saboth daye, that they myght accuse hym.

3 Yah qap du þamma mann þamma gaþsursana habandin handu, Urreis in midumai.

4 Yah qap du im, Skuldu ist in sabbatin þiup tauyan, aiþþau unþiup tauyan? saiwala nasyan, aiþþau usqistyan? Ip cis þabaidedun.

5 Yah ussaiwhands ins miþ moda, gauris in daubipos hairtins iþe, qap du þamma mann, Ufrakei þo handu þeina. Yah ufrakida, yah gastop aftra so handus is.

6 Yah gaggandans þan Farcisaicis sunsaiw, miþ þaim Herodianum, garuni gatawidedun bi ina, ei imma usqemeina.

7 Yah Iesus affaiþ miþ siponyam seinaim du marein; yah filu manageins us Galeilaia laistidedun afar imma yah us Iudaia,

8 Yah us Iairusaulwimim, yah us Idumaia, yah hindana Iaurdanaus, yah þai bi Twra yah Seidona, manageins filu, gahausyandans whan filu is tawida, gemun at imma.

9 Yah qap þaim siponyam seinaim, ei skip habaiþ wesi at imma, in þizos manageins, ei ni þraiheina ina;

10 Managans auk gahailida, swaswe drusun ana ina, ei imma attaitokeina. Yah swa managai swe habaidedun wundunfyos,

11 Yah ahmans unhrainyans, þaih þan ina gasewhun, drusun du imma, yah hropidedun, qiþandans, þatei þu is sunus Guþs.

12 Yah filu andbait ins, ei ina ni gaswikunþidedeina.

13 Yah ustaig in fairguni, yah athaihait þanzei wilda is; yah galipun du imma.

14 Yah gawaurhta, twalif du wisan miþ sis, yah ei insandidedi ins meryan.

15 Yah haban waldufni du bailyan saultins, yah uswairpan unbulþons.

16 Yah gasatida Seimona namo Pai-trus,

3 Ða cwæþ he to ðam men ðe forseruncene hand hæfde, A'ris gemang him.

4 Ða cwæþ he, A'lyfþ reste-dagum wel to dōnne, hwæðer ðe yfele? sawla gehælan, hwæðer ðe forspillan? And hi sūwodon.

5 And hi besceawigende mid yrrre, ofer hyra heortan blindnesse ge-unrēt, cwæþ to ðam men, Aþene ðine hand. And he aþenede hi, ða wearþ his hand gehæled sōna.

6 Ða Pharisei mid Herodianiscum út-gangende, þeahdedon ongén hine, hú hi hine fordōn mihton.

7 And ða fērde se Hælend to ðære sæ mid his leorning-cnihtum; and mycel menigeo him fyligde fram Galilea and Iudea,

8 And Hierusalem, and fram Idumea,† and begeondan Iordane, and to him com mycel menegeo ymbe Tirum and Sidone, gehyreude ða þing ðe he worhte.

9 And he cwæþ to his cnihtum, ðæt hi him on seipe þenodon, for ðære menigum, ðæt hi hine ne ofþrungon;

10 Sōþlice manega he gehælde, . . . swá ðæt hi æt-hrinon his. And swá fela swá untrumnessa,

11 And unclæne gastas hæfdon, ða hi hine gesáwon, hi tofōran him ástrehton, and ðus cwedende, clypedon, Ðú eart Godes sunu.

12 And he him swýðe forbead, ðæt hi hine ne geswútclodon.

13 And on ánne múnt he fērde, and to him geelypode ða ðe he wolde; and hi to him comon.

14 And he dyde, ðæt hi twelfe mid him wæron, and he hi ásende góðspell to bodigenne.

15 And he him anweald scalde untrumnessa to hælanne, and deofol-scocnessa út to ádrifanne.

16 And he nemde Simon Petrum,

3 And he seith to the man hauynge a drye hond, Ryse in to the mydil.

4 And he seith to hem, Is it leueful to do wel in the sabothis, or yuele? for to make a soule saaf, whether to lese? And thei weren stille.

5 And he biholdynge hem aboute with wrathe, hauynge sorwe vpon the blyndnesse of her herte, seith to the man, Holde forth thin honde. And he helde forth, and the honde is restorid to hym.

6 Sothely Pharisees goynge out anoon, maden a counseil with Herodyans azeius hym, hou thei shulden lese hym.

7 Forsothe Jhesus with his disciplis wente to the see; and myche cumpanye from Galilee and Judee suede hym,

8 And fro Jerusalem, and fro Ydume, and bizendis Jordan, and thei that aboute Tyre and Sydon, a grete multitude, heerynge the thingis that he dide, camen to hym.

9 And Jhesus seith to his disciplis, that the lital boot shulde serue hym, for the cumpanye of peple, lest thei oppresiden hym;

10 Sothely he helide many, so that thei felden fast to hym, that thei shulden touche hym. Forsothe hou many euere hadden soris,<sup>†</sup>

11 And vnelene spiritis, whenne thei seien hym, felden down to hym, and cryeden, seyinge, Thou art the sone of God.

12 And gretely he manasside hem, that thei shulden nat make hym opyn.<sup>†</sup>

13 And he styynge in to an hyl, clepide to hym whom he wolde; and thei camen to hym.

14 And he made, that there weren twelue with hym, and that he shulde sende hem for to preche.

15 And he gaue to hem power of heelynge siknessis, and of castynge out fendis.

16 And to Symount he putte name Peter,

3 And he saide vnto the man which had the widdred honde, Aryse and stonde in the middes.

4 And he sayd to them, Whether ys it lauffull to do a good dede on the saboth daye, or an evyll? to save a mannes life, or to kyll? Butt they helde their peace.

5 And he loked rounde aboute on them angrely, mornynge on the blindnes of their herttes, and sayd to the man, Stretch forth thyne honde. And he stretched it forth, and the honde was restored even as whole as the other.

6 The Pharises departed, and streyght waye gaddred a counsell with them that belonged to Herode agaynst hym, that they myght destroye him.

7 And Jesus avoyded with his disciplis to the see; and a greate multitude folowed him from Galile and from Jewry,

8 And from Hierusalem, and from Idumea, and from beonde Jordane, and they that dwelled about Tyre and Sidon, a greate multitude, which when they hade herde what thynges he did, cam vnto him.

9 And he comaunded his disciples, that a shippe shulde wayte on him, because off the peple, leste they shulde throunge hym;

10 For he had healed many, in so moche that they preased upon him, for to touche him. As many as had plages,

11 And when the vnelene sprites sawe him, they fell doune before him, and cryed, seyinge, Thou arte the sone of God.

12 And he streyghtly charged them, that they shulde not vtter him.

13 And he went vppe into a mountayne, and called vnto him whom he wolde; and they cam vnto him.

14 And he ordeined the twelve, that they shulde be with him, and that he myght sende them to preache.

15 And that they might have power to heale syknesses, and to cast out devylles.

16 And he gave vnto Simon to name Peter,

17 Yah Īakobau þamma Zaibaidaius yah Iohanne, broþr Īakobaus, yah gasatida in namna Bauanairgais, þatei ist, sunyus þeiwhons ;

18 Yah Andraian yah Filippu, yah Barþaulaumaiu yah Matþaiu, yah Poman yah Īakobu þana Alfaiaus, yah Þaddaiu yah Seimona þana Kananoiten,

19 Yah Īudan Īskarioten, saei yah galewida ina. Yah afiddyedun in gard,

20 Yah gaidya sik managei, swaswe ni mahtedun nih hlaif matyan.

21 Yah hausyandans fram imma bokaryos yah anþarai, usiddyedun gababan ina ; qeþun auk, þatei usgaisiþs ist.

22 Yah bokaryos þai af Īairusaulwmai qimandans, qeþun, þatei Baiailzaibul habaiþ, yah þatei in þamma reikistin unhuþono uswairpiþ þaim unhuþom.

23 Yah athaitands ins in gayukom, qap du im, Whaiwa mag Satanas Satanan uswairpan ?

24 Yah yabai þindangardi wiþra sik gadailyada, ni mag standan so þindangardi yaina.

25 Yah yabai gards wiþra sik gadailyada, ni mag standan sa gards yains.

26 Yah yabai Satana usstop ana sik silban, yah gadailiþs warþ, ni mag gastandan, ak andi habaiþ.

27 Ni manna mag kasa swinþis, galeiþands in gard is, wilwan, niba faurþis þana swinþan gabindiþ, yah þan þana gard is diswilwai.

28 Amen qiþa izwis, þatei allata afletada þata frawaurhte sunum manne, yah naitcinos, swa managos swaswe wayameryand.

29 Apþan saci wayamerciþ Ahman Weihana, ni habaiþ fralet aiw, ak skula ist aiwcinaizos frawaurhtais.

30 Unte qeþun, Ahman unhrainyana habaiþ.

31 Yah qemun þan aipei is yah broþryus is, yah uta standandona, insandidedun du imma, haitandona ina.

32 Yah setun bi ina managei ; qeþun

17 And Iacobum Zebedei and Iohannem, his broðor, and him naman onsette Boanerges, ðæt is, þunres bearn ;

18 And Andream and Philippum, and Bartholomeum and Matheum, and Thomam and Iacobum Alphei, and Taddeum and Simonem Chananeum,

19 And Iudam Scarioth, se hine sealde. . . . .

20 And eft him to com swá micel men-igu, ðæt hi næfdon hláf to etanne.

21 And ðá hi hine gehýrdon, hi férdon ðæt hi hýne námon ; and ðus cwædon, Sôþlice he is on hát-heortnesse gewend.

22 And ða bôceras ðe wendon fram Hierusalem, cwædon, Sôþlice he hæfþ Beelzebub, and on deofla ealdre he deofol-seoenessa út-ádrifþ.

23 And he hi togædere geclypode, and on bigspellum him to cwæþ, Hú mæg Satanas Satanan út ádrifan ?

24 And gif his rice on him sylfum byþ todæled, hú mæg hit standan ?

25 And gif ðæt hús ofer hit sylfe ys todæled, hú mæg hit standan ?

26 And gif Satanas winþ ongen hine sylfne, he biþ todæled, and he standan ne mæg, ac hæfþ ende.

27 Ne mæg man ðone strangan his áhta and his fatu bereafian, and on his hús gán, búton man ðone strangan ácrest gebinde, and ðonne hys hús reafige.

28 Sôþlice ic eow scege, ðæt ealle sinna synd manna bearnum forgyfene, and bysmerunga, ðam ðe hi bysmeriaþ.

29 Sôþlice ic eow scege, se ðone Hál-gan Gást bysmerað, se næfþ on écnýsse forgyfenesse, ac biþ éces gyltes seyldig.

30 Fordam ðe hi cwædon, He hæfþ unclænne gást.

31 Ðá com to him his módor and his gebróðra, and ðar úte stódon, and to him sendon, and to him clypedon.

32 And mycel menigu ymb hine sæt ;

17 And James of Zebede and Joon, the brother of James, and he putte to hem names Boonerges, that is, the sones of thoudrynge;

18 And Andrew and Philip, and Bartholomewe and Mathew, and Thomas and James Alfey, and Thadee and Symount Cananee,

19 And Judas Scarioth, that bitraide hym. And thei comen to an hous,

20 And the cumpanye of peple came togidre eftsoone, so that thei miȝte not nether ete breed.

21 And whanne his *kyngesmen* hadden herdde, thei wenten out for to holde hym; sothely thei seiden, for he is turnyd in to wodenesse.

22 And the scribis that camen doun fro Jerusalem, seiden, For he hath Beelzebub, and for in the prince of deuels he castith out fendis.

23 And, hem gadrid togidre, he seide to hem in parablis, Hou may Sathanas caste out Sathanas?

24 And if a rewme be departide in itself, the ilke rewme may not stonde.

25 And if an hous be disparpoilid on it self, thilke hous may not stonde.

26 And if Sathanas hath risen aȝeins hym self, he is disparpoilid, and he shal not mowe stonde, but hath an ende.

27 No man, gon in to a stronge mannes hous, may take away his vessels, no but he bynde firste the stronge man, and thanne he shal diuersly rauyshe his hous.

28 Trewly I seie to ȝou, for alle synnes and blasphemyes, by whiche thei han blasfemed, shulen be forȝouen to the sones of men.

29 Sothely he that shal blasfeme aȝeins the Holy Gost, shal not haue remissioun in to with outen eend, but he shal be giltly of euerlastyng trespas.

30 For thei seiden, He hath an unclene spirit.

31 And his modir and bretheren comen, and thei stondyng with oute forth, senten to hym, clepyng hym.

32 And a cumpany sat aboute hym;

17 And he called James the somme of Zebede and Jhon, James brother, and gave them Bonarges to name, which is to saye, the sonnes of thounder;

18 And Andrew and Philippe, and Bartlemewe and Mathewe, and Thomas and James the somme of Alphey, and Taddeus and Symon of Cane,

19 And Judas Iscarioth, whiche same also betrayed hym. And they came vnto housse,

20 And the people assembled togedder agayne, so greatly that they had not leesar somoche as to eate breed.

21 And when they that longed vnto hym herde off it, they went out to holde hym; for they sayde, he ys to fervent.

22 And the scribes which came from Jerusalem, sayde, He hath Beelzebub, and by the power off the chefe devyll casteth out devylles.

23 And he called them vnto hym, and in similitudes sayde vnto them, Howe can Satan drive out Satan?

24 And yf a realme be devided ageynste it silfe, that realme cannot endure.

25 And if a housse be devided agaynste it silfe, that housse cannot continue.

26 So yf Satan make insurreccion agaynste him silfe, and be devided, he can not continue, but hath an ende.

27 No man can entre into a stronge mans housse, and take awaye hys gooddes, excepte he fyrste bynde that stronge man, and then spoyle hys housse.

28 Verely I saye vnto you, that all synnes shalbe forȝeven vnto mens chyl-dren, and blasphemie, where with they blasphemie.

29 But he that blasphemeth the Holy Goost, shall never have forȝevenes, but is in daunger of eternall dampnacion.

30 For they sayde, He had an unclene sprete,

31 And there cam his mother and his brithren, and stode with oute, and sent vnto him, and called hym.

32 And the people sate aboute hym;

þan du imma, Sai! aiþei þeina, yah broþryus þeinaí yah swistryus þeinos uta sokyand þuk.

33 Yah andhof im qifands, Who ist so aiþei meina aiþþau þai broþryus meinaí?

34 Yah bisaiwhands bisunyane, þans bi sik sitandans, qaf, Sai! aiþei meina yah þai broþryus meinaí.

35 Saei allis waurkeiþ wilyan Guþs, sa yah broþar meins, yah swistar, yah aiþei ist.

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CHAP. IV. 1 Yah aftra Iesus dugann laisyan at marcín; yah galesun sik du imma manageins filu, swaswe ina galeiþandan in skip, gasitan in marcín, yah alla so managei wiþra marcín, ana stapa was.

2 Yah laisida ins in gayukom manag. Yah qaf in in laiscinaí seinai,

3 Hauseiþ. Sai! urrann sa saiauds du saian fraiwa seinanuma.

4 Yah warþ miþþanci saiso, sum raihtis gadraus faur wig, yah qemun fuglos, yah fretun þata.

5 Anþarup-þan gadraus ana stainahamma, þarei ni habaida airþa managa; yah sams urrann, in þizei ni habaida diupaizos airþos.

6 At sunnin þan urrinnandin, ufbrann, yah unte ni habaida waurtins, gapaursnoda.

7 Yah sum gadraus in þaurnuns, yah ufarstigun þai þaurnyus, yah afwhapidedun þata, yah akran ni gaf.

8 Yah sum gadraus ina airþa goda, yah gaf akran, urrinnando, yah wahsyando; yah bar ain .l. yah ain .y. yah ain .r.

9 Yah qaf, Saei habai ausona hausyandona, gahausyai.

10 Iþ biþe warþ sundro, frehun ina þai bi ina miþ þaim twalibim þizos gayukous.

and to him cwædon, Hér is ðin mōdor, and ðine gebrōðra ute and sēcaþ ðé.

33 He ðá him andswarode and cwæþ, Hwyle is min mōdor and mine gebrōðru?

34 And he cwæþ, ða behealdende, ðe him ábúton sáeton, Hér is min mōdor and mine gebrōðru.

35 Sóplice se ðe ðép Godes willan, se is min mōdor, and min brōðor, and swustor.

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CHAP. IV. 1 And eft he ongan hí æt ðære sáe kéran; and him wæs mycel menegu to gegaderod, swá ðæt he on seip eode, and on ðære sáe wæs, and eall seo menegu ymbe ða sáe wæs, on laude.

2 And he hí fela on bigspellum lércde. And him to cwæþ on hys lare,

3 Gehýraþ.† Ut eode se sáðere his sáed to sáwenne.

4 And ðá he séw, sum feoll wið ðone weg, and fugelas eomon, and hit fráeton.

5 Sum feoll ofer stán-seyligean, ðar hit næfde mycele corþan; and sóna up-eode, forðam ðe hit næfde corþan þicnesse.

6 Ðá hit up-eode, seo sunne hit forswælcde, and hit forserane, forðam hit wyrtruman næfde.

7 And sum feoll on þornas, ðá stigon ða þornas, and forþrysmodon ðæt, and hit wæstm ne bæc.

8 And sum feoll on gód land, and hit sealde, uppstigende, and wexende, wæstm; and áu brohte þritig-fealdne, sum syxtig-fealdne, sum hund-fealdne.

9 And he cwæþ, Gehýre, se ðe earan hæbbe to gehýranne.

10 And ðá he ána wæs, hine áxodon ðæt bigspell ða twelfe ðe mid him wæron.

and thei seien to hym, Lo! thi modir,  
and thei bretheren with outen forth  
seken thee.

33 And he answerynge to hem seith,  
Who is my modir and my bretheren?

34 And biholdynge hem aboute, that  
saten in the campas of hym, he seith,  
Lo! my modir and my bretheren.

35 Forsoth who that doth the will of  
God, he is my brother, and my sister,  
and modir.

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CHAP. IV. 1 And eft Jhesus bigan  
for to teche at the see; and myche  
company of peple is gedrid to hym, so  
that he stynginge in to a boot, sat in the  
see, and al the company of peple was  
aboute the see, on the lond.

2 And he tauzte hem in parablis many  
thingis. And he seide to hem in his  
techyng,

3 Heere 3ee. Loo! a man sowynge  
goth out for to sowe.

4 And the while he sowith, an other  
seed felde aboute the wey, and briddis  
of heene<sup>†</sup> camen, and eeten it.

5 Forsothe an other felde down on  
stony placis, wher it had nat myche  
erthe; and anon it sprong vp, for it  
hadde nat depnesse of erthe.

6 And whenne the sunne rose vp, it  
welwide for heete, and it dried vp, for  
it hadde not roote.

7 And an other felde down into thornes,  
and thornes stieden vp, and strangliden  
it, and it 3aue not fruyt.

8 And an other felde down in to good  
lond, and 3aue fruyt, stynginge vp, and  
wexinge; and oon brouzte thrifty fold,  
and oon sixtyfold, and oon an hundrid-  
fold.

9 And he seide, He that hath eris of  
heeryng, heere.

10 And whenne he was singuler,<sup>†</sup> the  
twelue that weren with hym axiden hym  
for to expowne the parable.

and sayde vnto hym, Beholde! thy  
mother, and thy brethren seke for the  
with out.

33 And he answered them saynge,  
Who ys my mother and my brethren?

34 And he loked rounde about on his  
disciples, which sate in compasse about  
hym, and sayde, Beholde! my mother  
and my brethren.

35 For who soeuer doth the will off  
God, he is my brother, my syster, and  
mother.

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CHAP. IV. 1 And he began agayne  
to teache then by the see syde; and  
there gadered to gedder vnto hym moche  
people, so greatly that he entred in to  
a shippe, and sate in the see, and all  
the people was by the see syde, on the  
shoore.

2 And he taught them many thynges  
in similitudes. And sayde vnto them  
in his doctrine,

3 Herken to. Beholde! the sower  
went forth to sowe.

4 And it fortunied as he sowed, that  
some fell by the waye syde, and the  
fowles off the ayre cam, and deuoured  
it vppe.

5 Some fell on a stony grounde, where  
it had not moche erth; and by and by  
sprange vppe, because it had not depth  
of erth.

6 And as sone as the sun was vppe, it  
caught heet, and because it had nott  
rotyng, it wyddred awaye.

7 And some fell amonge the thornes,  
and the thornes grewe vppe, and choked  
it, so that it gave no frute.

8 And some fell upon good grounde,  
and did yelde frute, that spronge, and  
grewe; and brought forthe some thirty  
folde, some forty folde, and some an  
hundred folde.

9 And he sayde vnto them, He that  
hath cares to heare, lett hym heare.

10 When he was alone, they that were  
aboute hym with the twelue axed hym  
of the similitude.

11 Yah qap ïm, Īzwis atgiban ĭst kunnan runa þiudangardyos Guþs. Īþ yainaim þaim uta, ĩn gayukon allata wairþiþ,

12 Ei saiwhandans saiwhaina, yah ni gaumyaina, yah hausyandans hausyaina, yah ni fraþyaina; nibai whan gawand-yaina sik, yah afletaindau ĩm frawaurht-eis.

13 Yah qap du ïm, Ni wituþ þo gayukon? yah whaiwa allos þos gayukons kunneciþ?

14 Sa saiyands, waurd saiyiþ.

15 Aþþan þai wiþra wig sind, þarei saiada þata waurd; yah þan gahausyand ungaryans, suns qimip Satanas, yah us-nimiþ waurd þata ĩnsaiano ĩn hairtam ĩze.

16 Yah sind samalciko þai ana stain-ahamma saianans, þarei þan hausyand þata waurd, suns miþ fahedai nimand ĩta;

17 Yah ni haband waurtins ĩn sis, ak wheilawhairbai sind; þaproh biþe qimip aglo, aiþþau wrakya ĩn þis waurdis, suns gamarzyanda.

18 Yah þai sind þai ĩn þurnuns saianans; þai waurd hausyandans,

19 Yah saurgos þizos libainais, yah afmarzeins gabeins, yah þai bi þata anþar lustyus ĩnmatgaggandans, afwhapyand þata waurd, yah akranalaus wairþiþ.

20 Yah þai sind þai ana airþai þizai godon saianans, þarei hausyand þata waurd, yah andnimand, yah akran bair-and, ain *.l.* yah ain *.y.* yah ain *.r.*

21 Yah qap du ïm, Ībai lukarn qimip, duþe ei uf melan satyaidau, aiþþau undar ligr? niu ei ana lukarnastapan satyaidau?

22 Nih allis ĭst wha fulginis, þatei ni gabairhtyaidau; nih warþ analaugn, ak ei swikunþ wairþai.

11 And he sæde him, Eow is geseald to witaune Godes rices gerinu. Ðam ðe ūte synd, calle þing on bigspellum gewurðað.

12 Ðæt hī geseonde geseon, and nā ne geseon, and gehýrende gehýron, and ne ongyton; ðe-læs hī hwæne sýn gecyrede, and him sin hyra synna forgyfene.

13 Ðā sæde he him, Ge nyton ðis bigspell? and hū māge ge calle bigspell witan?

14 Se ðe sǣwþ, word he sǣwþ.

15 Sǒþlice ða synd wið ðone weg, ðar ðæt word is gesāwen; and ðonne hī hit gehýraþ, sōna cymþ Satanas, and áfyrþ ðæt word ðe on heora heortan ásāwen ys.

16 And ða synd gelice ðe synd ofer ða stān-seylian gesāwen, sōna ðænne hī ðæt word gehýraþ, and ðæt mid blisse onfǒþ;

17 And hī nabbap wyrtruman on him, ac beoþ unstaðofaste; and syððan upcymþ deofles costnung, and his ehtrys for ðam worde, . . . . .

18 Hī synd on þornum gesāwen ðæt synd; ða ðe ðæt word gehýraþ,

19 And of yrmþe, and swicdóme worold-welena, and óðra gewilnunga, ðæt word of-þrysmiþ, and synd búton wæstmē gewordenē.

20 And ða ðe gesāwene synd ofer ðæt góde land, ða synd ðe ðæt word gehýraþ, and onfǒþ, and wæstn bringaþ, sum þritig-fealdne, sum syxtig-fealdne, and sum hund-fealdne.

21 He sæde him, Cwyst ðū cymþ ðæt leolt-fæt, ðæt hit beo under bydene áset, oððe under bedde? wite gearc, ðæt hit sý ofer candel-stæf áset?

22 Sǒþlice nis nān þing behýdd, ðe ne sý geswútelod; ne nis digle geworden, ac ðæt hit openlice cume.



11 And he seide to hem, To ȝou it is ȝouen for to knowe the mysteric<sup>†</sup> of the kyngdam of God. Sothely to hem that ben with onte forth, alle thingis ben maad in parablis,

12 That thei seyng se, and se nat, and thei heerynge heere, and vnderstonde not; that sum tyme thei be conuertid, and synnes be forȝouen to hem.

13 And he seith to hem, Witen not ȝee this parable? and howe ȝee shulden knowe alle parablis?

14 He that sowith, sowith a word.

15 These sothly ben that aboute the weye, where the word is sowun; and whenne thei han herd, anon cometh Sathanas, and takith away the word that is sowun in her hertis.

16 And also these ben that ben sowun on a stoon, the whiche whanne thei han herd the word, anon taken it with ioye;

17 And thei han nat roote in hem silf, but thei ben temporal;<sup>†</sup> afterward tribulacioun sprongen vp, and persecucioun for the word, anon thei ben sclaudrid.

18 And there ben other that ben sowun in thornis; these it ben, that heeren the word,

19 And myseiste of the world, and disseit of richessis, and other charge of coueitise entrynge yune, strangulen the word, and it is maad with outen fruyt.

20 And these it ben that ben sowun on good lond, the whiche heren the word, and taken, and maken fruyt, on thritti fold, oon sixti fold, and oon an hundrid.

21 And he seide to hem, Wher a lanterne come, that it be put vnder a bushel? wher not, that it be put vpon a candil stike?

22 Forsothe ther is no thing hid, that shal not be maad opyn; nether ony thing is preuy, the whiche shal not come in to apert.

11 And he saide vnto them, To you it is geuen to knowe the mistery of the kyngdom of God. But vnto them that are with out, shall all thinges be done in similitudes,

12 That when they se they shall se, and not discernen, and when they heere they shall heere, and not vnderstonde; lesie at any tyme they shulde tourne, and their synnes shulde be forȝeuen them.

13 And he sayde vnto them, Perceave ye not this similitude? and howe ye shall knowe all similitudes?

14 The sower soweth the worde.

15 These be they whiche are by the wayes syde, where the worde is sowen; to whom as sone as they have herde itt, commeth the devyll, and takith awaye the worde that was sowen in their hertes.

16 And these also are they that are sowen on the stony ground, which when they have herde the worde, att once they receave it with ioye;

17 Yett have no rote in themselves, and so endure but for a season; afterwarde as sone as eny trouble or persecucion ariseth, for the wordes sake, anon they fall.

18 And these are they that are sowen amonge the thornes; which heere the worde of God,

19 And the care of this worlde, and the disseyfulnes of ryches, and the lustes of other thynges entre in, and choocke the worde, and it is made vnfrutfull.

20 And these are they that are sowen in good ground, which heere the worde, and receave it, and brynge forth frute, some thirty folde, some sixty folde, some an hundred folde.

21 And he sayde vnto them, Is the candle lighted, to be put vnder a busshell, or vnder the borde? ys it not therefore lighted, that it shulde be put on a candelsticke?

22 For there is no thinge so preuy, that shall nott be opened; nether so secret, butt that it shall come abroade.

23 Yabai whas habai ausona hausyand-  
oma, gahausyai.

24 Yah qap du im, Saiwhip wha haus-  
eip. In pizaiei mitap mitip, mitada  
izwis, yah biaukada izwis þaim galaub-  
yandam.

25 Unte þiswhammeh saci habaiþ, gib-  
ada imma, yah saci ni habaiþ, yah þatei  
habaiþ, afnimada imma.

26 Yah qap, Swa ist þiudangardi Guþs,  
swaswe yabai manna wairþip fraiwa ana  
airþa,

27 Yah sleþip, yah urreisip naht yah  
daga, yah þata fraiw keiniþ, yah liudiþ,  
swe ni wait is.

28 Silbo auk airþa akran bairip, frum-  
ist gras, þaproh ahs, þaproh fulleip kaur-  
nis in þamma ahsa.

29 Þanuh biþe atgibada akran, suns  
insandeip gilþa, unte atist asans.

30 Yah qap, Whe galeikom þiudan-  
gardya Guþs? aipþau in whileikai ga-  
yukon gabairam þo?

31 Swe kurno sinapis, þatei þan saiada  
ana airþa, minnist allaize fraiwe ist pize  
ana airþai;

32 Yah þan saiada, urrinniþ, yah wairþ-  
ip allaize grase maist; yah gatauyip  
astans mikilans, swaswe magun uf skad-  
au is fuglos himinis gabauan.

33 Yah swaleikaim managaim ga-  
yukon rodida du im þata waurd, swa-  
swe mahtedun hausyon;

34 Ip inuh gayukon ni rodida im. Ip  
sundro siponyam seinaim andband al-  
lata.

35 Yah qap du im, in yainamma daga,  
at andanahtya þan waurþanamna, Us-  
leiþam yainis stadis.

36 Yah apletandans þo managein, and-  
nemun ina, swe was in skipa; yah þan  
anþara skipa wesun miþ imma.

37 Yah warþ skura windis mikila, yah  
wegos waltidedun in skip, swaswe ita  
yupan gafullnoda.

23 Gehyre, gif hwá caran hæbbe to  
gehyranne.

24 And he cwæþ to him, Warniaþ  
hwæt ge gehýron. And on ðam gemete  
ðe ge metaþ, eow biþ gemeten, and eow  
biþ ge-iet.

25 Ðam biþ gescald ðe hæfþ, and ðam  
ðe næfþ, eac ðæt he hæfþ, him biþ  
æt-broden.

26 And he cwæþ, Godes rice ys, swylec  
man wurpe gód sæd on his land, and  
sawe,

27 And arise dages and nihtes, and  
ðæt sæd grówe, and wexe, ðonne he nát.

28 Sôþlice sylf-willes seo eorþe wæstm  
beraþ, ærest gærs, syððan ear, syððan  
fulne hwæte on ðam eare.

29 And ðonne se wæstm hine forþ-  
bringþ, sôna he sent his sicol, forðam  
ðæt rip at is.

30 And eft he cwæþ, For hwam ge-  
anlicie we heofena rice? oððe hwylecum  
bigspelle wiðmete we hit?

31 Swá swá senepes sæd, ðonne hit  
biþ on eorþan gesáwen, hit is calra sáda  
læst ðe on eorþan synd;

32 And ðonne hyt ásáwen biþ, hit  
ástihþ, and biþ calra wyrta mæst; and  
hæfþ swá mycele bogas, ðæt heofenes  
fugelas eardian mágon under his secade.

33 And manegum swylecum bigspellum  
he spræc to him, ðæt hi mihton ge-  
hyran;

34 Ne spræc he ná bútan bigspelle.  
Eall he his leorning-cnihtum ásundron  
rehte.

35 And sæde him, ðonne æfen biþ,  
Uton faran ágén.

36 And ða menigu forlætende, hi on-  
fengon hine, swá he on scipe wæs; and  
oðre seipun wæron mid him.

37 And ðá wæs mycel ýst windes  
geworden, and ýþa he áwcarp on ðæt  
seyþ, ðæt hit gefýlled wæs.

23 If any man haue ecris of heryng, heere he.

24 And he seide to hem, Se 3ee what 3ee heeren. In what mesure 3ee meten, it shal be meten to 3ou, and be kast to 3ou.

25 Sothely it shal be 3ouen to hym that hath, and it shal be taken away from hym that hath not, also that that he hath.

26 And he seide, So the kyngdom of God is, as if a man caste seed in to the erthe,

27 And it slepe, and ryse vp in ny3t and day, and brynge forth seed, and wexe faste, the while he wote not.

28 Forsothe the erthe by his owne worchyng makith fruyt, first an erbe,<sup>†</sup> afterward an eere, afterward ful fruyt in the ere.

29 And whanne of it silf it hath brou3t forth fruyt, anon he sendith a sikil,<sup>†</sup> for rype corn cometh.

30 And he seide, To what thing shulden we likene the kyngdom of God? or to what parable shulen we comparisoun it?

31 As a corn of seneueye, the which whann it is sowun in the erthe, is lesse than alle seedis that ben in erthe;

32 And whanne it is bredd,<sup>†</sup> it sty3eth vp in to a tree, and is maad more than alle wortis;<sup>†</sup> and it shal make grete braunchis, so that briddis of heuene mowe dwelle vnder the shadewe ther of.

33 And in many siche parablis he spac to hem a word, as thei mi3ten heer;

34 Sothely he spac not to hem with outen parable. Forsothe he expounyde to his disciplis alle thingis on sidis hond.<sup>†</sup>

35 And he seith to hem, in that day, whenne euenyng was maad, Passe we ageinward.

36 And thei leenyng the cumpanye of peple, taken hym, so that he was in the boot; and other bootis weren with hym.

37 And a greet storme of wynd is maad, and sente wawis in to the boot, so that the boot was ful.

23 Yf eny man have eares to heare, lett him heare.

24 And he sayd vnto them, Take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayne.

25 And vnto you that have shall more be geuen, for vnto hym that hath shall it be geuen, and from hym that hath nott, shall be taken awaye, even that he hath.

26 And he sayd, So is the kyngdom of God, even as yf a man shulde sowe seede in the grounde,

27 And shuld slepe, and rise vp night and daye, and the seede shulde springe, and growe vppe, whyll he is not ware.

28 For the erth bryngeth forthe frute off her silfe, first the blad, then the eares, after that full corne in the eares.

29 As sone as the frute is brought forth, anon he throusteth in the sykell, be cause that heruest is come.

30 And he sayde, Where vnto shall we lyken the kyngdom off God? or with what comparason shall we compare it?

31 It is lyke a grayne off mustardseed, which when it is sowen in the erth, is the leest of all seedes that be in the erth;

32 And after that it is sowen, it groweth vppe, and is greatest of all yerbes; and bereth grete braunches, so that the fowles off the ayre maye dwell vnder the shadowe of it.

33 And with many soche similitudes he preached the worde vnto them, after as they myght heare it;

34 And with out similitude spake he nothinge vnto them. But when they were a parte he expounded all thinges to his disciples.

35 And the same daye, when even was come, he sayde vnto them, Lett vs passe over into the other syde.

36 And they late the peple departe, and toke him, even as he was in the shippe; there were also with him other shippes.

37 And there arose a great storme of wynde, and dashed the waves into the shippe, so that it was full.

38 Yah was is ana notin, ana wagg-  
arya slepands. Yah urraisidedun ina,  
yah qeþun du imma, Laisari, niu kara  
þuk, þizei fraqistnam ?

39 Yah urreisands, gasok winda, yah  
qap du marcin, Gaslawai, afdumbn. Yah  
anasilaida sa winds, yah warþ wis mikil.

40 Yah qap du im, Duwhe faurhtai  
siyup swa ? Whaiwa ni nauh habaiþ  
galaubein ?

41 Yah ohtedun sis agis mikil, yah  
qeþun du sis misso, Whas þannu sa  
siyai ? unte yah winds yah marei uf-  
hausyand imma.

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CHAP. V. 1 Yah qemun hindar mar-  
cin in landa Gaddarene.

2 Yah usgaggandin imma us skipa,  
suns gamotida imma manna us aurah-  
yom in ahmin unhrainyamma.

3 Saei bauain habaida in aurahyom,  
yah ni nandibandyom eisarneinain man-  
na mahta ina gabindan.

4 Unte is ufta eisarnam bi fotuns  
gabuganaim yah naudibandyom eisarn-  
einain gabundans was, yah galausida  
af sis þos naudibandyos, yah þo ana  
fotum eisarna gabrak, yah manna ni  
malta ina gatamyan.

5 Yah sinteino, nalitam yah dagam, in  
aurahyom yah in fairgunyam, was hrop-  
yands, yah bliggwands sik stainam.

6 Gasaiwhands þan Iesu fairraþro, rann,  
yah inwait ina.

7 Yah hropyands stibnai mikilai, qap,  
Wha mis yah þus, Iesu, sunau Guþs þis  
haulistins ? Biswara þuk bi Gupa, ni  
balwyais mis.

8 Unte qap imma, Usgagg, alma un-  
hrainya, us þamma mann.

9 Yah frah ina, Wha namo þein ? Yah  
qap du imma, Namu mein laigaion ; unte  
managai siyum.

38 And he was on scipe, ofer bolster  
slæpende. And hi áwelton hine, and  
ewædon, Ne belimþ to ðe, ðæt we  
forweorðað ?

39 And he árás, and ðam winde be-  
bead, and ewæp to ðære síc, Súwa, and  
gestil. And se wind geswac ðá, and  
wearþ mycel smyltnes.

40 And he sæde him, Hwí synd ge  
forhte ? Gyt ge nabbaþ geleafan ?

41 And hi micelum ege him ondrédon,  
and ewædon æle to óðrum, Hwæt wénst  
ðu, hwæt is ðes ? ðæt him windas and  
sæ hýrsumiaþ.

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CHAP. V.† 1 Ðá comon hí ofer ðære  
sæs múþan on ðæt rice Hierasenorum.

2 And hym of scipe gangendum, him  
sóna ágén arn án mau of ðam byrgenum  
on unclænum gáste.

3 Se hæfde on byrgenum scraf, and  
hine nín man mid racenteagum ne  
milte gebindan.

4 Forðam he oft mid fót-copsum and  
racenteagum gebúnden, toslát ða racet-  
eaga, and ða fót-copas tobræc, and hine  
nán man gewyldan ne milte.

5 And symle, dæges and nihtes, he  
was on byrgenum and on múntum,  
hrýmende, and hine sylfne mid stánnum  
ceorfende.

6 Sóplice ðá he ðone Hælend feorran  
geseah, he arn, and hine gebæd.

7 And mycelre stemme hrýmende, and  
ðus cwæp, Ealá mæra Hælend, Godes  
snu, hwæt is me and ðe ? Ic halsige  
ðe þurh God, ðæt ðú me ne þreage.

8 Ðá cwæp se Hælend, Ealá unclæna  
gást, gá of ðysum men.

9 Ðá áhsode he hyne, Hwæt is ðin  
nama ? Ðá cwæp he, Min nama is  
legio ; forðam we manega synd.

38 And he was in the hyndir part of the boot, slepyng on a pilewe. And thei reysen hym, and seien to hym, Maistre, perteneth it nat to thee, that we perishen?

39 And he rysynge vp, manasside to the wynd, and seide to the see, Be stille, waxe dumb. And the wynd ceeside, and greet pesiblenesse is maad.

40 And he seith to hem, What dreden see? Nat ȝit han ȝee feith?

41 And thei dredden with greete dreed, and seiden to eche other, Who, gessist thou, is this? for the wynd and the see obeyshen to hym.

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CHAP. V. 1 And thei camen ouer the wawe of the see into the cuntree of Genazareth.

2 And anon a man in vnelene spirit ran out of a biryel, to hym goynge out of the boot.

3 The whiche man hadde an hous in graues,<sup>†</sup> and nether with chaynis now miȝte eny man bynde hym.

4 For oft tymes he bounden in stockis and chaynes, hadde broken the chaynes, and hadde brokun the stockis to smaale gobetis, and no man miȝte daunte<sup>†</sup> hym.

5 And euer more, niȝt and day, in birielis and hillis, he was cryng, and betynge hym silf with stoones.

6 Sothely he seyng Jhesus afer, ran, and worshipide hym.

7 And he cryng with greet voice, seide, What to me and to thee, thou Jhesu, the sone of God hieste? I con-ioure thee bi God, that thou tourmente not me.

8 Forsothe Jhesus seide to hym, Thou vnelene spirit, go out fro the man.

9 And Jhesus axide hym, What name is to thee? And he seith to hym, A legioun is name to me; for we ben manye.

38 And he was in the sterne, a slepe on a pelowe. And they awoke hym, and sayde vnto hym, Master, carest thou nott, that we perisse?

39 And he rose vppe, and rebuked the wynde, and sayde vnto the see, Peace, and be still. And the wynde alayed, and there folowed a greate calme.

40 And he sayde vnto them, Why are ye fearfull? Howe is it that ye have no fayth?

41 And they feared exceedingly, and sayde won to an other, What felowe is this? for booth wynde and see obey hym.

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CHAP. V. 1 And they cam over to the other syde off the see in to the countree of the Gaderens.

2 And when he was come out of the shippe, anon mett hym out of the graves a man possessyd of an vnelene sprete.

3 Which had his abydinge amonge the graves, and no man coude bynde hym with cheynes.

4 Be cause that when he was often bounde with fetters and cheynes, he plucked the chaynes asundre, and brake the fetters in peces, nether coude eny man tame him.

5 And alwayes, booth nyght and daye, he cryed, in the mountaynes and in the graves, and bet hym silf with stones.

6 When he had spied Jhesus afarre of, he ranne, and worshipped him.

7 And cryed with a lowde voyce, and sayde, What have I to do with the, Jhesu, the sonne of the moost byest God? I requyre the in the name of God, that thou tormente me nott.

8 For he had sayd vnto hym, Come forthe of the man, thou fowle sprete.

9 And he axed hym, What is thy name? And he anshwered hym, My name is legion; for we are many.

10 Yah þaþ ina filu, ei ni usdrebi im us landa.

11 Wasuh þan yainar hairða sweine haldana at þamma fairgunya.

12 Yah bedun ina allos þos un hulþons, qipandeins, Īsandeis unsis in þo sweina, ei in þo galeipaima.

13 Yah uslaubida im Īesus suns. Yah usgaggandans ahmans þai unbrainyans galipun in þo sweina, yah rann so hairða and driuson in marein, wesunþ-þan swe twos þusundyos, yah afwhapnodedun in marein.

14 Yah þai haldandans þo sweina, gaplauhun, yah gataihun in baurg, yah in haimom; yah qemun, saiwhan wha wesi þata waurþano.

15 Yah atidddyedun du Īesua, yah gaisaiwhand þana wodan, sitandan yah gawasidama, yah fraþyandan, þana saci habaida laigaion; yah ohtedun.

16 Yah spillodedun im, þaiei gasewhun, whaiwa warþ bi þana wodan, yah bi þo sweina.

17 Yah dugunnun bidyan ina, galeiþan hindar markos seinos.

18 Yah inngaggandan ina in skip, þaþ ina saci was wods, ei miþ imma wesi.

19 Yah ni lailot ina, ak qaþ du imma, Gagg du garda þeinamma du þeinaim, yah gateih im, whan filu þus Frauya gatawida, yah gaarmaida þuk.

20 Yah galaiþ, yah dugann meryan in Ðaikapaulein, whan filu gatawida imma Īesus; yah allai sildaleikidedun.

21 Yah usleiþandin Īesua in skipa aftra hindar marein, gaqemun sik manageins filu du imma, yah was faura marein.

22 Yah sai, qimiþ ains þize swnagogafade, namin Yaeirus, yah saiwhands ina, gadraus du fotum Īesus,

10 And he hine swýðe bæd, ðæt he hine of ðam rice ne nýdde.

11 Ðar wæs embe ðone munt mycel swýna heord læswigende.

12 And ða unclænan gastas hync bædon, and cwædon, Send us on ðas swýn, ðæt we on hí gegén.

13 And ða lýfde se Hælend sóna. And ða eodon ða unclænan gastas on ða swýn, and on mycelum hryre seo heord wearþ on sê bescofen, twá þusendo, and wurdon ádruncene on ðære sê.

14 Sôþlice ða ðe hí heoldon, flugon, and eýddon on ðære ceastre, and on lande; and hí út-eodon, ðæt hí gesáwon hwæt ðar gedón wære.

15 And hí comon to ðam Hælende, and hí gesáwon ðone ðe mid deofle gedréht wæs, geserýdne sittan, and háles módes; and hí him ondrédon.

16 And hí rehton him, ða ðe hit gesáwon, hú hit gedón wæs be ðam ðe deofol-seocnesse hæfde, and be ðam swýnum.

17 And hí bædon, ðæt he of hyra gemærum fóre.

18 Ðá he on scip eode, hine ongan biddan, se ðe ær mid deofle gedréht wæs, ðæt he mid him wære.

19 Him ðá se Hælend ne getidode, ac he sæde him, Gá to ðinum huse to ðinum hîwum, and eýþ him, hú mycel Drihten gedyde, and he gemiltode ðe.

20 And he ðá fërde, and ongan bodigean on Decapolim, hú fela se Hælend him dyde; and hig calle ðæs wuunderon.

21 And ðá se Hælend eft on scype fërde ofer ðone muþan, him com to mycel menigu, and wæs ymbe ða sê.

22 And ðá com sum of heah-gesamnungum, Iáirus hátte, and ðá he hync geseah, he ástrehte hine to his fótum,

10 And he preide hym myche, that he shulde nat put hym out of the cuntreie.

11 Forsothe there was there aboute the hill a flock of hoggis lesewyng in feeldis.

12 And the spiritis preieden Jhesu, seyng, Sende vs into hoggis, that we entre into hem.

13 And anon Jhesus grauntide to hem. And the vnclene spiritis entriden in to the hoggis, and with greet bire<sup>†</sup> the floc was cast down in to the see, to tweyne thousynde, and thei ben strangelid in the see.

14 Sothely thei that fedden hem, fledden, and tolden in to the citee, and in to the feeldis ; and thei wenten out, for to see what was don.

15 And thei camen to Jhesu, and thei seen hym that was traueilid of the fend, sittynge clothid, and of hoole mynde ; and thei dreden.

16 And thei tolden to hem, that sayen, hou it was don to hym that hadde a fend, and of the hoggis.

17 And thei bygunnen for to preie hym, that he shulde go away fro her coostis.

18 And when he stiede in to a boot, he that was traueilid of the denel, bygan to preyte hym, that he shulde be with hym.

19 Sothly Jhesus reseceyued hym nat, but seith to hym, Go thou in to thin hous to thine, and telle to hem, hou many thingis the Lord hath don to thee, and hadde mercy of thee.

20 And he wente forth, and bigan for to preche in Decapoly,<sup>†</sup> hou manye thingis Jhesus hadde don to hym ; and alle men wondriden.

21 And whanne Jhesus hadde stiede in to the boot eftsoone ouer the see, myche cumpanye of peple cam togidre to hym, and was aboute the see.

22 And oon of the princis of synagogis, by name Jayrus, cam, and seyng hym, fel down at his feet,

10 And he prayd hym instantly, that he wolde nott sende them awaye out of that region.

11 There was there nye vnto the mountayns a greate heerd of swyne feedinge.

12 And all the devyls besought hym, saynge, Sende vs in to the heerde off swyne, that we maye enter in to them.

13 And anon Jesus gave them leave. And the vnclene spretes went out and entred in to the swyne, and the heerd starteled and ran hedlyng into the see, they were a bout ij M. swyne, and they were drowned in the see.

14 And the swyne heerdes fled, and tolde it in the cite, and in the countre ; and they cam out, for to see what had hapened.

15 And they cam out to Jesus, and they sawe hym that was vexed with the fende and had the legion, sytt both clothed, and in his right mynde ; and were a frayed.

16 And they that sawe it, tolde them, howe it had hapened vnto hym that was possessed off the devyll, and also of the swyne.

17 And they began to praye hym, that he wolde departe from their coostes.

18 And when he was come in to the shippe, he that had the devyll, prayed hym, that he myght be with hym.

19 Jesus wolde not soffre him, but sayde vnto him, Goo home in to thyn avne housse and to thy frendes, and shewe them, what thinges the Lorde hath done vnto the, and howe he had compassion on the.

20 And he departed, and began to publisse in the ten cites, what thinges Jesus had done vnto hym ; and all men did merveyle.

21 And when Jesus was come over agayne in the shippe vnto the other syde, moche people gaddered vnto hym, and he was nye vnto the see.

22 And beholde, there cam vnto hym won of the rulers of the sinagogge, whose name was Jayrus, and when he sawe hym, he fell doune att his fete,

23 Yah baþ ina filu, qipands, þatei dauhtar meina aftumist habaiþ; ei qimands, lagyais ana þo handuns, ei ganisai, yah libai.

24 Yah galaip miþ imma, yah iddyedun afar imma manageins filu, yah þraihun ina.

25 Yah qinono suma wisandei in runa bloþis yera twalif,

26 Yah manag gaþulandei fram managaim lekyam, yah fraqimandei allamma seinamma, yah ni wailtai botida, ak mais wairs habaida,

27 Gahausyandei bi Iesu, atgaggandei in managein aftana, attaitok wastyai is.

28 Unte qaþ, þatei yabai wastyom is atteka, ganisa.

29 Yah sunsaiw gaþaursnoda sa brunna bloþis izos, yah ufkunþa ana leika þatei gahailnoda af þamma slaha.

30 Yah sunsaiw Iesus ufkunþa in sis silbin þo us sis maht usgaggandei, gawandyands sik in managein, qaþ, Whas mis taitok wastyom?

31 Yah qeþun du imma siponyos is, Saiwhis þo managein þreihandei þuk, yah qipis, Whas mis taitok?

32 Yah wlaitoda, saiwhan þo þata tanyandei.

33 Iþ so qino ogandei yah reirandei, witandei þatei warþ bi iya, qam, yah draus du imma, yah qaþ imma alla þo sunya.

34 Iþ is qaþ du izai, Dauhtar, galaubeins þeina ganasida þuk; gagg in gawairþi, yah siyais haila af þamma slaha þeinamma.

35 Nauhpanuh imma rodyandin, qemun fram þamma swagogafada, qipandans, þatei dauhtar þeina gaswalt; wha þanama's draibeis þana laisari?

36 Iþ Iesus, sunsaiw gahausyands þata waurd rodip, qaþ du þamma swagogafada, Ni faurhtei, þatainci galaubei.

23 And hine swýðe bæd, and he ewaþ, Min dóhtor is on ýtemestum s'ðe; eum, and sete ð'ne hand ofer hi, ðæt heo hál sý, and lybbe.

24 Ðá férde he mid him, and him fyligde mycel menigeo, and þrungeon hine.

25 And ðá ðæt wif ðe on blódes ryne twelf winter wæs,

26 And fram manegum læcum fela þinga þolode, and ðælde eall ðæt heo áhte, and hit náht ne fremode, ac wæs ðe wyrse,

27 Ðá heo be ðam Hælande gehýrde, heo com wið-æftan ða menigu, and his reaf æt-hrán.

28 Sôþlice heo ewaþ, Gif ic furdon his reafes æt-hræne, ic beo hál.

29 And ðá sóna wearþ hyre blódes ryne ádrúwod, and heo on hire gefrédde ðæt heo of ðam wíte gehæled wæs.

30 And ðá se Hælend oneneow on him silfum ðæt him mægen of eode, he ewaþ, bewend to ðære menigu, Hwá æt-hrán mines reafes?

31 Ðá ewædon his leorning-enihtas, Ðú gesyhst ðás menigu ðe þringende, and ðú ewyst, Hwá æt-hrán me?

32 And ðá beseah hine, ðæt he gesáwe ðæne ðe ðæt dyde.

33 Ðat wif ðá ondrædende and forhtigende, . . . . . com, and ástrehte hi beforan him, and sæde him eall ðæt riht.

34 Ða ewaþ se Hælend, Dóhtor, ðin gelcafa ðe hále gedylde; gá ðe on sibbe, and beo of ðisum hál.

35 Him ðá gyt spreccendum, hi comon fram ðam heah-gesanmungum, and ewædon, Ðin dóhtor is dead; hwi dréest ðú leng ðone læreow?

36 Ðá he gehýrde ðæt word, ðá ewaþ se Hælend, Ne ondræd ðú ðe, gelyf for án.



23 And preiede hym myche, seyinge,  
For whi my douzter is in the laste  
thingis; come thou, putte thin hond on  
hire, that she be saaf, and lyue.

24 And he wente forth with hym, and  
myche cumpanye of peple suede hym,  
and oppresse hym.

25 And a womman that was in the  
flux of blood twelue yere,

26 And hadde suffride many thingis  
of ful many lechis, and spendid alle hir  
thingis, and no thing prophitide, but  
more hadde worse,

27 Whanne she hadde herd of Jhesu,  
she cam in the cumpanye byhynde, and  
touchide his cloth.

28 Sothly she seide, For if I shal  
touche or his cloth, I shal be saaf.

29 And anoon the welle of blood is  
dried vp, and she felide in body that  
she was helid of the wound.†

30 And anoon Jhesus knowynge in  
hym silf the vertu that was gon out of  
hym, he, turned to the cumpenye, seith,  
Who touchede my clothis?

31 And his disciplis seiden to hym,  
Thou seest the cumpenye pressinge thee,  
and seist thou, Who touchide me?

32 And Jhesus lokide aboute, for to  
see hir that hadde don this thing.

33 Forsothe the womman drede  
and quakyng, wityng that it was don  
in hir, cam, and fel down bfore him,  
and seide to hym al treuthe.

34 Forsothe Jhesus seide to hir, Douz-  
tir, thi feith hath maad thee saf; go in  
pees, and be saf fro thi sykenes.

35 3it him spekyng, messengeris camen  
to the prince of a synagoge, seyinge,  
For thi douztir is deed; what traueilist  
thou the maistir ferthere?

36 Forsothe the word herd that was  
seide, Jhesus seith to the prince of the  
synagoge, Nyle thou drede, onoly byleue  
thou.

23 And besought hym greatly, saynge,  
My daughter lyith att poynt of deeth;  
I wolde thou woldest come, and ley thy  
honde on her, that she myght be safe,  
and live.

24 And he went with hym, and moche  
people folowed hym, and througe hym.

25 And there was a woman whiche was  
diseased off an yssue off bloude twelve  
yeres,

26 And had suffered many thinges of  
many fisicions, and had spent all that  
she had, and felte none amendment at  
all, but wexed worsse and worsse,

27 When she had herde off Jesus, she  
cam into the preace behynde hym, and  
tewched hys garment.

28 For she sayde, Yf I maye butt  
teweche his clothinge, I shall be whole.

29 And streight waye her fountayne  
of bloude was dreyed vppe, and she felt  
in her body that she was healed off the  
plage.

30 And Jesus immediatly felt in him  
silfe the vertu that went out off hym,  
and tourned hym rounde aboute in the  
preace, and sayde, Who tewched my  
clothes?

31 And his disciples sayde vnto hym,  
Thou seist the people thrustinge the on  
every syde, and yet sayest, Who did  
teweche me?

32 And he loked round about, ffor to  
se her thatt had done that thinge.

33 The woman feared and trembled, for  
she knewe what was done with in her,  
and she cam, and fell doune bfore hym,  
and tolde hym the trueth of every thinge.

34 And he sayde vnto her, Doughter,  
thy fayth hath saved the; goo in peace,  
and be whole off thy plage.

35 Whyll he yet spake, there cam from  
the ruler of the synagogis housse cer-  
tayne, which sayde, Thy doughter is  
deed; why desecest thou the master  
eny further?

36 As sone as Jesus herde thatt worde  
spoken, he sayde vnto the ruler of the  
synagoge, Be not afrayed, onoly beleve.

37 Yah ni fralailot ainohun īze miþ sis afargaggau, nibai Paitru, yah Īakobu, yah Īohannen, broþar Īakobis.

38 Yah galaip in gard þis swnagoga-fadis. Yah gasawh auhyodu, yah gret-andans yah wairfairwhyandans filu.

39 Yah ĩnnatgaggands, qaþ du ĩm, Wha auhyoþ, yah gretip? Þata barn ni gadauþnoda, ak slepiþ.

40 Yah biblohun ina. Īþ ĩs, uswairþands allaim, gunimiþ attan þis barnis yah aiþcin, yah þans miþ sis, yah galaip ĩm, þarei was þata barn ligando.

41 Yah fairgraip bi handan þata barn, qaþuh du ĩzai, Taleiþa, kumei, þatei ĩst gaskcirip, Mawilo, du þus qipa, urreis.

42 Yah suns urrais so mawi, yah ĩd-dya; was auk yere twalibe. Yah usgeis-nodedun faurhtein mikilai.

43 Yah anabaup ĩm filu, ei manna ni funþi þata. Yah haihait ĩzai giban matyan.

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CHAP. VI. 1 Yah usstoþ yainþro, yah gam in landa seinamma; yah laistidedun afar ĩmma siponyos ĩs.

2 Yah biþe warþ sabbato, dugann in swnagoge laisyan. Yah managai hausyandans sildalcikidedun, qipandans, Whaþro þamma þata? yah who so handugeino so gibano ĩmma, ei mahteis swalcikos þairh handuns ĩs wairþand?

3 Niu þata ĩst sa timrya, sa sunus Maryins, ip broþar Īakoba yah ĩuse yah ĩudins yah Seimonis? yah niu sind swistryus ĩs her at unsis. Yah gamarzdai waurþun in þamma.

4 Qaþ þan ĩm ĩesus, þatei mist praufetus nuswers, niba in gabaurþai seinai, yah in ganipþyam, yah in garda seinamma.

5 Yah ni mahta yainar ainohun mahte

37 And he ne lēt him ænig ne fyligean, būton Petrum, and Iacobum, and Iohannem, Iacobes brōdor.

38 And hī comon on dæs heah-caldres hūs. And he geseah mycel gehlyd, wēpende and geomriende.

39 And dā he in-code, he ewæþ, Hwī synd ge gedrēfede, and wēpaþ? Nis dis mæden nā dead, ac heo slæpþ.

40 Dā tældon hī hine. He dā, callum ūt-ādrifenum, nam dæs mædenes [fæder and] mōder, and dā ðe mid him wæron, and ĩm-codon sūwiende, ðar ðæt mæden was.

41 And hire hand nam, and ewæþ, Thalmiþa, eumi, ðæt is on ūre geþeode gereht, Mæden, ðc ic scege, ārīs.

42 And heo sōna ārās, and code; sōþlice heo was twelf wintre. And calle hī wundredon mycelre wundrunge.

43 And he him þearle bebead, ðæt hi hyt nānum men ne sædon. And he hēt hire etan syllan.

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CHAP. VI. 1 And dā he ðanun eode, he fērcde on his ēdel; and him folgodon his leorning-cnihtas.

2 And gewordenum reste-dæge, he ongan on gesammunge lēran. And manege gehyrdon and wundredon on his lare, and ewædon, Hwanon synd ðyssum calle dās þing? and hwæt is se wiśdōm ðe him geseald is, and swylce mihta ðe þurh his handa geworden e synd?

3 Hū nys [ðys] se smiþ, Marian sunu, Iacobes brōdor and Iosepes and Iude and Sīmonis? hū ne synd his swustra hēr mid us? And dā wurdon hī gedrēfede.

4 Dā ewæþ se Hæclend, Sōþlice nis nān witega būton wurþseipe, būton on his ēdele, and on his mægþe, and on his hūse.

5 And he ne mihte ðar ænig mægen

37 And he reseceyuede not ony man to sue him, no but Petre, and James, and Jhon, the brother of James.

38 And thei camen in to the hous of the prince of the synagoge. And he siz noyse, and men wepinge and weilinge moche.

39 And he gon yn, seith to hem, What ben 3ee troublid, and wepyn? The wenche is not deed, but slepith.

40 And thei scorneden him. Forsothe alle kast out, he takith the fadir and modir of the wenche, and hem that weren with him, and thei entren yn, where the wenche lay.

41 And he holdinge the hond of the wenche, seith to hir, Tabita, cumy, that is interpretid,<sup>†</sup> Wenche, to thee I seie, rise thou.

42 And anon the wenche roos, and walkide; sothly she was of twelue 3eer. And thei weren abaischt with greet stoneyinge.

43 And he comaundide to hem greetly, that no man schulde wite it. And he comaundide to 3iue to hir for to ete.

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CHAP. VI. 1 And Jhesus gon out thennis, wente in to his owne cuntree; and his diseiplis folwiden him.

2 And the saboth maad, Jhesus bigan for to teche in a synagoge. And manye heeringe wondriden in his techinge, seyinge, Of whennis to this alle these thingis? and what is the wysdom that is 3ounn to him, and suche vertues the whiche ben maad by his hond?

3 Wher this is not a smyth,<sup>†</sup> the sone of Marie, the brother of James and Joseph and Judas and Symound? wher and his sistris ben nat here with vs? And thei weren selaundrid in him.

4 And Jhesus seide to hem, For a prophete is not with outen honour, no but in his owne cuntree, and in his hows, and in his kyn.

5 And he my3te not make there ony

37 And he suffred no man to folowe hym, moo then Peter, and James, and Jhon, James brother.

38 And he cam vnto the housse of the ruler off the synagoge. And sawe the wondrynge, and them that wepte and wayled greatly.

39 And he went in, and sayde vnto them, Why make ye this adoo, and wepe? The mayden is not deed, but slepith.

40 And they lawght hym to scorne. Then he put them all out, and toke the father and the mother off the mayden, and them that were with hym, and entred in, where the mayden laye.

41 And toke the mayden by the honde, and sayde vnto her, Tabitha, cumi, which is by interpretacion, Mayden, I saye vnto the, aryse.

42 And streight the mayden arose, and went on her fete; for she was of the age of twelve yeres. And they were astonied at it out of measure.

43 And he charged them straytely, that no man schulde knowe off it. And commaunded to geve her meate.

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CHAP. VI. 1 And he departed thens, and cam in to his awne cuntree; and his disciples folowed hym.

2 And when the saboth daye was come, he began to teache in the synagoge. And many thatt herde hym were astonied, and sayde, From whens hath he these thinges? and what wysdom is this that is geven vnto him, and suche vertues that are wrought by his hondes?

3 Ys not this that carpenter, Marys sonne, the brother off James and Joses and Juda and Simon? and are not his sisters here with vs? And they were hurt by the reason of him.

4 And Jesus sayde vnto them, A prophete is not despysed but in his awne cuntree, and amonge his awne kynne, and amonge them that are of the same houssholde.

5 And he coulde there shewe no myra-

gatauyan, niba fawaim siukaim handuns galagyands, gahailida.

6 Yah sildaleikida in ungalaubeinaiis ize. Yah bitauli weihsa bisumyane, laisyands.

7 Yah athaihait þans twalif, yah dugann ins insandyan twans whanzuh; yah gaf im waldufni ahmaue unhrainyaize,

8 Yah faurbaup im, ei waiht ni nemcina in wig, niba hrugga aina, nih matibalg, nih hlaiþ, nih in gairdos aiz,

9 Ak gaskohai sulyom, yah ni wasyaiþ twaim paidom.

10 Yah qap du im, þiswhaduh þei gaggaiþ in gard, þar salyaiþ, unte usgaggaiþ yainpro.

11 Yah swa managai swe ni andnimaina izwis, ni hausyaina izwis, usgaggandans yainpro ushrisyaiþ mulda þo undaro fotum izwaraim, du weitwodipai im. Amen qiþa izwis, sutizo ist Saudaumyam aiþþau Gaumauryam in daga stauos, þau þizai baurg yainai.

12 Yah usgaggandans, meridedun, ei idreigodedeina.

13 Yah unhulþons managos usdribun, yah gasalþodedun alewa managans siukans, yah gahailidedun.

14 Yah gabausida þjudans Herodes, swikunþ allis warþ namo is, yah qap, Þatei Iohannis sa Daupyands us daupaim urrais, dupþe waurkyand þos mahteis in imma.

15 Anþarai þan qeþun, Þatei Helias ist; anþarai þan qeþun, Þatei praufetes ist, swe ains þize praufete.

16 Gahausyands þan, Herodes qap, Þatei þammei ik haubþ afmaimait, Iohanne, sa ist sah urrais us daupaim.

17 Sa auk raihtis Herodes insandyands, gahabaida Iohannen, yah gaband ina in karkarai, in Hairodiadins, qenais Filipþaus, broþrs seinis; unte þo galiugaida.

18 Qap auk Iohannes du Heroda, Þatei ni skuld ist þus, haban qen broþrs þeimis.

19 Iþ so Herodia naiw imma, yah wilda imma usqimau, yah ni mahta.

wyrcau, búton feawa untrume, on-ásetum his handum, he gehælde.

6 And he wundrode for heora ungeleafan. He ðá hærende ða castel befærde.

7 And him twelfe to geelypode, and ágan hi sendan twám and twám; and him anweald sealde unclæma gásta,

8 And him bebead, ðæt hi náht on wege ne námon, búton gyrde áne, ne eodl, ne bláf, ne feoh on heora gyrdlum,

9 Ac geseode mid calcum, and ðæt hi mid twám tunecum gescrýdde náron.

10 And he ewæþ to him, Swá hwyle hús swá ge in-gaþ, wunigaþ ðar, oð ðæt ge út-gán.

11 And swá hwylce swá eow ne gehýraþ, ðonne ge ðanon út-giþ áscecaþ ðæt dust of eowrum fótum, him on gewitnesse.

12 And út-gangende, hi bodedon, ðæt hi ðæd-bóte dydon.

13 And hi manega deofol-scoenessa út-ádrifon, and manega untrume mid ele smýredon, and gehældon.

14 And ðá gehýrde Herodes se cyng, ðæt sóþlice his nama wæs swútol geworden, and he ewæþ, Witodlice Iohannes se Fulluhtere of deaþe árás, and on him synd forðam mægeuu geworht.

15 Sume ewædon, He is Elias; sume ewædon, He is witega, swylce an of ðam witegum.

16 Ðá Herodes ðæt gehýrde, he ewæþ, Se Iohannes, ðe ic beheafdode, se árás of deaþe.†

17 Sóþlice Herodes sende, and hét Iohannem, gebindan on ewerterne, for ðære Herodiadiscan, his bróðor láfe, Philippus; forðam ðe he nam hi.

18 Ðá sæde Iohannes Herode, Nys ðe álýfed, to hæbbenne ðines bróðer wif.

19 Ðá syrwe Herodias ymbe hine, and wolde hync ofslean, and heo ne milhte.

vertu, no but heelide a fewe sike men,  
the hondis put to.

6 And he wondride for the vnbeleue of  
hem. And he wente aboute castelis in  
enuyrown, techinge.

7 And he .elepide twelue, and bigan  
for to sende hem bi tweyne; and gaf to  
hem power of vnclene spiritis,

8 And comaundide hem, that thei  
schulde not take any thing in the weye,  
no but a 3erd oonly, not a scrippe, not  
bred, neither money in the girdil,

9 But schoon with sandalies,<sup>†</sup> and that  
thei weren not clothid with tweie cootis.

10 And he seide to hem, Whidir euere  
3ee schulen entre in to an hous, dwelle  
3e there, till 3e gon out thennis.

11 And who euere schulen not resseyne,  
ne heere 3ou, 3e goynge out fro thennis  
shake away the powdre fro 3oure feet,  
in to witnessinge to hem.

12 And thei goynge out, preehiden,  
that men schulden do penaunce.

13 And thei castiden out many fendis,  
and anoyntiden with oyle manye syke  
men, and thei weren heelid.

14 And kyng Eroude herde, forsothe  
his name was maad opyn, and he seide,  
For Johne Baptist hath risun a3en fro  
deed men, and therefore vertues worchen  
in hym.

15 Sothely othere seiden, For it is Ely;  
but othere seiden, For it is a prophete,  
as oon of prophetis.

16 The whiche thing herd, Eroude  
seith, Whom I haue bihedid, John, this  
hath risun fro deed men.

17 Forsothe the ilke Eroude sente,  
and held Joon, and bond him in to pri-  
soun, for Erodias, the wyf of Philip, his  
brother; for he hadde weddid hir.

18 Sothly Johne seide to Eroude, It  
is not leefful to thee, for to haue the  
wyf of thi brother.

19 Erodias forsothe leide aspies to him,  
and wolde sle him, and mi3te not.

cles, butt leyd his hondes apou a feawe  
sicke foolke, and healed them.

6 And he mervelyed at their vnbelefe.  
And he went aboute by the tounes that  
lye in circuite, teachynge.

7 And he called the twelve, and began  
to sende them two and two; and gave  
them power over vnclene spretes,

8 And commaunded them, that they  
schulde take notthinge vnto their iorney,  
save a rodde only, nether scrippe, nether  
breed, nether mony in their pourses,

9 Butt shoulde be shood with sandals,  
and that they shulde not put on two  
coottes.

10 And sayd vnto them, Whersoever  
ye entre into an housse, there abyde,  
tyll ye departe thens.

11 And whosoever shall nott receave  
you, nor heare you, when ye departe  
thens shake of the duste that is vnder  
youre fete, for a remembraunce vnto  
them. I saye verely vnto you, itt shalbe  
easier for Zodom and Gomor att the  
daye off iudgement, then for that cite.

12 And they went out, and preached,  
that they shulde repent.

13 And they caste out many devylles,  
and they annoynted many that were  
sicke with oyle, and healed them.

14 And kyng Herode herde of him,  
for his name was spreade abroad, and he  
said, Jhon Baptiste is risen agayne from  
deeth, and ther fore myracles worke in  
hym.

15 Wother sayd, It is Helyas; and  
some sayde, It is a prophet, or as won  
of the prophettes.

16 But when Herode herde of him, he  
sayd, It is Jhon, whom I beheded, he  
ys risen from deeth agayne.

17 For Herode him silfe had sent forth,  
and had taken Jhon, and bounde him  
and cast him into preson, for Herodyas  
sake, which was hys brother Philippes  
wyfe; for he had married her.

18 Jhon said vnto Herode, It is not  
laufful for the, to have thy brothers  
wyfe.

19 Herodias layd waite for him, and  
wolde have killed him, butt she coulde  
not.

20 Unte Herodis ohta sis Iohannen, kunnands ina wair garaihtana yah weihana, yah witaida imma. Yah hausyands imma, manag gatawida, yah gabauryaba imma andhausida.

21 Yah waurþans dags gatils, þan Herodis mela gabauryais seinazos nahtamat waurhita þaim maistam seinaze, yah þusundifadim, yah þaim frumistam Galilaias.

22 Yah atgaggandein inn dauhtar Herodiadins, yah plinsyandein, yah galeikandein Heroda, yah þaim miþanakumbyandam, qaþ þiudans du þizai mauryai, Bidei mik þiswhizuh þei wileis, yah giba þus.

23 Yah swor izai, Þatei þiswhah þei bidyais mik, giba þus, und halba þiudangardya meina.

24 Iþ si, usgaggandei, qaþ du aiþein seinai, Whis bidyau? Iþ si qaþ, Haubidis Iohannis þis Daupyandins.

25 Yah atgaggandei sunsaiw sniumundo du þamma þiudana, baþ, qiþandei, Wilyau ei mis gibais ana mesa haubiþ Iohannis þis Daupyandins.

26 Yah gauris waurþans sa þiudans in þize aiþe, yah in þize miþanakumbyandane ni wilda izai ufþrikan ;

27 Yah suns insandyands sa þiudans spaikulatur, anabaup þriggan haubiþ is. Iþ is galeiþands afnaimait imma haubiþ in karkarai,

28 Yah atbar þata haubiþ is ana mesa, yah atgaf ita þizai mauryai, yah so mawi atgaf ita aiþein seinai.

29 Yah gahausyandans siponyos is, gemun, yah usnemun leik is, yah galagidedun ita in hlaiwa.

30 Yah gaiddyedun apaustaulcis du Iesua, yah gataihun imma allata, yah swa filu swe gatawide[dun,] . . . .

20 Sôþlice Herodes ondréd Iohannem, and wiste ðæt he wæs rihtwis and hâlig, and he heold hine on ewerterne. And he gehýrde ðæt he fela wundra worhte, and he lufelice him hýrde.

21 Ðá se dæg com Herodes gebyrd-tíde, he gegearwode mycele feorme his ealdormannum, and ðam fyrrestum on Galilea.

22 And ðá ða ðære Herodiadiscan dœhtor inn-code, and tumbode, hit licode Herode, and eallum ðam ðe him mid sæton, se cing ewaþ ðá to ðam mædene, Bide me swá hwæt swá ðú wyll, and ic ðe sylle.

23 And he swór hire, Sôþes ic ðe sylle, swá hwæt swá ðú me bitst, ðeah ðú wyll healf min rice.

24 Ðá heo út-code, heo ewaþ to hyre méder, Hwæs bidde ic? Ðá ewaþ heo, Iohannes heafod ðæs Fulluhteres.

25 Sóna ðá heo mid ofeste in to ðam cýninge code, heo bæd, and ðus ewaþ, Ic wyll ðæt ðú me hrædlice on ánum disce sylle Iohannes heafod.

26 Ðá weaþ se cýning ge-unrét for-ðam ápe, and forðam ðe him mid sæton nolde ðeah hi ge-unrétan ;

27 Ac sende ænne ewellere, and beþead ðæt man his heafod on ánum disce brohte. And he hine ðá on ewerterne beþeafode,

28 And his heafod on disce brohte, and hit scalde ðam mædene, and ðæt mæden hit scalde hire méder.

29 Ðá his enihtas ðæt gehýrdon, hi comon, and his lic námon, and hine on byrgene lédon.

30 Sôþlice ðá ða apostolas togædere comon, hi eýddon ðam Hælcende eall, ðæt hi dydon, and hi lérdon.

31 And he sæde him, Cumap and uton gán on-sundron on wéste stówe ; and us hwon restan. Sôþlice manega wæron ðe comon, and ágén-hwyrflon, and fyrst næfdon ðæt hi æton.

32 And on scyp stígende, hi fóron on-sundron on wéste stówe.

20 Sothly Eroude drede John, witinge him a iust man and hooly, and kepte him. And him herd, he dide many thingis, and gladly herde hym.

21 And whanne a couenable day hadde fallun, Eroude in his birthe day made a soupere to the princis, and tribunys, and to the firste<sup>t</sup> of Galilee.

22 And whanne the dougter of thilke Erodias hadde entrid yn, and lepte, and pleside to Eroude, and also to men restinge, the kyng seide to the wenche, Axe thou of me what thou wolt, and I schal 3yue to thee.

23 And he swoor to hir, For what euere thou schalt axe, I schal 3yue to thee, thou3 the half of my kyngdom.

24 The whiche, whanne seche hadde gon out, seide to hir modir, What schal I axe? And she seide, The heed of John Baptist.

25 And whanne she hadde entrid anon with haste to the kyng, she axide, sayinge, I wole that anoon thou 3yue to me in a dische the heed of John Baptist.

26 And the kyng was sory for the ooth, and for men sittinge to gidere at mete he wolde not hir be maad sory;

27 But a manquellere sent, he commaundide the heed of John Baptist for to be brou3t. And he bilhedide him in the prison,

28 And brou3te his heed in a dische, and 3af it to the wenche, and the wench 3af to hir modir.

29 The which thing herd, his disciplis camen, and token his body, and puttiden it in a buriel.

30 And apostlis comynge to gidere to Jhesu, tolden to hym alle thingis, that thei hadden don, and tau3t.

31 And he seith to hem, Come 3e by 3ou selue in to a desert place; reste 3e a litel. Forsoth there weren manye that camen, and wenten a3en, and thei hadden not space for to etc.

32 And thei stizynge in to boot, wenten in to a desert place by hem selue.

20 For Herode feared Jhon, knowynge that he was iuste and holy, and gave him reverence. And when he herde him, he did many thinges, and herde him gladly.

21 And when a conveyent daye was come, Herode on hys birth daye made a supper to the lordes, captayns, and chefe esiates of Galile.

22 And the daughter of the same Herodias cam in, and daunsed, and pleased Herode, and them that sate att bourde also, then the kinge sayd vnto the mayden, Axe of me what thou wilt, and I will geve it the.

23 And he sware vnto her, What soever thou shalt axe of me, I will geve it the, even vnto the one halfe of my kyngdom.

24 And she went forth, and sayde to her mother, What shall I axe? And she sayde, Jhon Baptistes heed.

25 And she cam in streigth waye with haste vnto the kinge, and axed, sayinge, I wyll that thou geve me by and by in a charger the heed of Jhon Baptist.

26 And the kinge was sorye, yet for hys othes sake, and for their sakes which sate att supper also he wolde not put her besyde her purpost;

27 And immediatly the kyng sent the hangman, and commaunded his heed to be brought in. And he went and beheaded him in the preson,

28 And brought his heedde in a charger, and gave hit to the mayden, and the mayden gave it to her mother.

29 When his disciples herde of it, they cam, and toke vpp<sup>e</sup> his body, and put it in a tounge.

30 And the apostles gaddered them selves to geddre to Jesus, and tolde him all thynges, booth what they had done, and what they had tau3t.

31 And he sayd vnto them, Come ye aparte in to the wyldernes; and rest a whyle. For there were many commers, and goers, and they had no leasur wons for to eate.

32 And he went by shippe, asyde out off the waye into a deserrt place.

33 And gesáwon hi farende, and hi geeneowon manega, and gangende of ðam burgum, ðyder urnon, and him befóran comon.

34 And ðá se Hælend ðanon eode he geseah mycele menegu, and he gemiltsode him, forðam ðe hi wæron swá swá scēp ðe nánne hyrde nabbap. And he ongan hi fela læran.

35 And ðá hit mycel ylding wæs, his leorning-enihtas him to comon, and ewædon, ðeos stów is wēste, and tīma is forþ-ágán ;

36 Forlæt ðás manegu, ðæt hi faron on gehende tūnas, and him mete bigan ðæt hi eton.

37 Ðá ewæp he, Syllē ge him etan. Ðá ewædon hi, Uton gán and mid twám hundred penegum hláfas bigan, and we him etan syllap.

38 Ðá ewæp he, Hú fela hláfa hæbbe ge? Gáp, and lóciap. And ðá hi wiston, hi ewædon, Fif hláfas, and twegen fixas.

39 And ðá bebead se Hælend, ðæt ðæt fole sæte ofer ðæt gréne hig.

40 And hi ðá sæton, hundredum, and fiftigum.

41 And fif hláfum, and twám fixum onfangenum, he on heofon lócode, and hi bletsode, and ða hláfas bræc, and sealde his leorning-enihtum, ðæt hi tofóran him ásetton. And twegen fixas him callon dælde ;

42 And hi æton ða calle, and gefyllede wurdon.

43 And hi námon ðara hláfa, and fixa láfa, twelf wilian fulle.

44 Sóplice fif þúsend manna, ðara etendra wæron.†

45 Ðá sóna he nýdde his leorning-enihtas on seyp stigan, ðæt hig him befóran fóron ofer ðæne múþan to Bethsaida, oð he ðæt fole forlète.

46 And ðá he hi forlét, he férde



33 And thei syzen hem goynge away, and many knewen, and goynge on feet fro alle citees, thei runnen to gidere thidir, and came bifore hem.

34 And Jhesus goynge out syȝ moche cumpanye, and hadde mercy on hem, for thei weren as scheepe not hauynge a shepherde. And he bigan for to teche hem manye thingis.

35 And whanne moche our was maad now, his disciplis camen nyȝ, seynge, This place is desert, and now the our bath passid ;

36 Lecue hem, that thei goynge in to the nexte townes or vilagis, bye to hem metis whiche thei schulen etc.

37 And he answeyng seith to hem, ȝyue ȝe to hem for to etc. And thei seiden to hym, Goyng bye we loues with two hundrid pens, and we schulen ȝyue to hem for to etc.

38 And he seith to hem, Hou many loues han ȝe? Go ȝe, and se. And whanne thei hadden knowun, thei seien, Fyue, and two fyschis.

39 And he comaundide to hem, that thei schulden make alle men sitte to mete aftir cumpenyys, vpon greene hey.

40 And thei saten down by parties, by hundridis, and fyfties.

41 And the fyue loues taken, and two fyschis, he biholdynge in to heuene, blesside, and brak loouis, and ȝaf to his disciplis, that thei schulden putte bifore hem. And he departide two fyschis to alle ;

42 And alle ceten, and weren fillid.

43 And thei token the relynes of broken mete, twelue coffyns full, and of the fyschis.

44 Sothli thei that ceten, were fyue thousynd of men.

45 And anon he constreynede his disciplis for to stize vp in to a boot, that thei schulden passe bifore him ouer the see to Bethsayda, the while he lefte the peple.

46 And whanne he hadde left hem, he

33 And the people spyed them when they departed, and many knewe him, and they hasted afote thether out of every cite, and cam thither before them, and cam togedder vnto hym.

34 And Jesus went out and sawe moche people, and had compassion on them, be cause they were lyke shepe which had no sheppherde. And he began to teache them many things.

35 And when the daye was nowe farre spent, his disciples cam vnto him, sayynge, Thys ys a desert place, and nowe the daye ys farre passed ;

36 Lett them departe, that they maye goo in to the countrey rounde about and in to the townes, and bye them breed, for they have nothynge to eate.

37 He answered and sayde vnto them, Geve ye them to eate. And they sayde vnto hym, Shall we goo and bye ij. C. penyworth of breed, and geve them to eate ?

38 He sayde vnto them, Howe many loves have ye? Goo, and loke. And when they had serched, they sayde, v. and .ij. fysshes.

39 And he commaunded them, to make them all sytt doune by companys, apou the grene grasse.

40 And they sate doune here a rowe and there arowe, by houndredes, and by fyfties.

41 And he toke the v. loves, and the .ij. fysshes, and loked vppe to heven, and blest, and brake the loves, and gave them to hys disciples, to put before them. And the ij. fysshes he devyded a monge them all ;

42 And they all ate, and were satisfied.

43 And they toke vppe twelve basketes full, off the gobbettes, and of the fysshes.

44 And they that ate, were about fyve thousand men.

45 And streyght waye he caused hys disciples to goo into a shippe, and to goo over the water before vnto Bethsaida, whill he sent awaye the people.

46 And as sone as he had sent them

on ðone mūnt, and hine āna ðar gebæd.

47 And ðā æfen wæs, ðæt scyp wæs on middre sæ, and he āna wæs on laude;

48 And he geseah hī on rēwette swincende; him wæs wider-weard wind. And on niht embe ða feorþan wæccan, he com to him ofer ða sæ gangende, and wolde hī forbūgan.

49 Ðā hī hine gesāwon ofer ða sæ gangende, hī wéndon ðæt hit unfæle gást wære, and hī clypedon;

50 Hī calle hine gesāwon, and wurdon gedréfede. And sōna he spræc to him, and cwæp, Gelyfap, ic hit com; ne þurfon ge eow ondrædan.

51 And he on scyp to him eode, and se wind geswac. And hī ðæs ðe mā betwux him wundredon;

52 Ne ongéton hī be ðam hláfum; sóþlice heora heorte wæs áblend.

53 And ðā hī ofer-segledon, hī comon to Genesaret, and ðar wicedon.

54 And ðā hī of scipe eodon, sōna hī hine gecneowon.

55 And call ðæt rice befarende, hī on sæceingum bæron ða untruman, ðar hī hine gehýrdon.

56 And swá hwar swá he on wíc oððe on tūnas eode, on stræton hī ða untruman lédon, and hine bædon, ðæt hī huru his rēfes fued æt-hrion; and swá fela swá hine æt-hrion, hī wurdon hále.

53

. . . . yah duatsniwun.

54 Yah usgaggandam im us skipa, sunsaiw ufkumandans ina.

55 Birimandans all þata gawi, dugun-  
nun ana badyam þans ubil habandans  
bairan, þadei hausidedun ei is wesi.

56 Yah þiswhaduh þadei iddya in  
haimos aipþau baurgs, aipþau in weihsa,  
ana gaggaga lagidedun siukans, yah bedun  
ina, ei þau skauta wastyos is attaitok-  
eina; yah swa managai swe attaitokun  
imma, ganesun.

CHAP. VII. 1 Yah gaqemun sik du  
imma, Farcisaieis yah sumai pize bok-  
arye qimandans us Iairusaulwmin.

2 Yah gasaiwhandans sumans pize sip-  
onye is gamainyaim handum, þat-ist  
unþwahanaim, matyandans hlaibans.

3 Ip Farcisaieis yah allai Iudaieis,

CHAP. VII. 1<sup>†</sup> Ðā comon to him,  
Pharisei and sune hóceras cumende  
fram Hierusalem.

2 And ðā hī gesāwon sune of his  
leorning-cnihtum besmitenum handum,  
ðæt is, unþwogenum handum, etan, hī  
táldon hī and cwædon,

3 Pharisei and calle Iudeas ne etap,

wente in to an hil, for to preie.

47 And whanne euenyng was, the boot was in the myddil see, and he aloone in the lond ;

48 And he syȝ hem traueling in rowyng; sothli the wynd was contrarie to hem. And aboute the fourthe waking of the nyȝt, he wandryng on the see cam to hem, and wolde passe hem.

49 And thei, as thei syȝen him wandryng on the see, gessiden for to be a fantum, and crieden ;

50 Forsoth alle syȝen hym, and thei weren disturblid. And anon he spak with hem, and seide to hem, Triste ȝe, I am ; nyle ȝe drede.

51 And he cam vp to hem in to the boot, and the wynd ceesside. And thei more wondriden with ynne hem ;

52 For thei vndirstoden not of the looues ; sothli her herte was blydid.

53 And whanne thei hadden passid ouer the see, thei camen in to the lond of Genazareth, and setten to londe.

54 And whanne thei hadden gon out of the boot, anon thei knewen him.

55 And thei rennyng thurȝ al that cuntree, bigunnen to bere aboute in beddis hem that hadden hem yuele, where thei herden him be.

56 And whidur euere he entride yn to vilagis and townes, or in to citees, thei puttiden syke men in stretis, and preiden him, that thei schulden touche either the hem of his cloth ; and how manye euere touchiden him, weren maad saf.

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CHAP. VII. 1 And Pharisees and summe of scribis comyng fro Jerusalem, camen to gidere to him.

2 And whanne thei hadden seyn summe of his disciplis etc breed with comune hondis,<sup>†</sup> thei blamyden.

3 Forsoth Pharisees and alle Jewis

away, he departed into a mountaine to praye.

47 And when even was come, the shippe was in the myddes of the see, and he alone on the loude ;

48 And he sawe them troubled in rowyng ; for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght, he cam vnto them walkyng upon the see, and wolde have passed by them.

49 When they sawe him walkyng upon the see, they supposed yt had bene a sprete, and cryed oute ;

50 For they all sawe hym, and they were a frayed. And a non he talked with them, and sayde vnto them, Be of good chere, it is I ; be not afrayed.

51 And he went vnto them into the shippe, and the wynde ceased. And they were sore amased in them selves beyonde measure and marveyled ;

52 For they remembred nott off the loves ; be cause their hertes were blynded.

53 And they cam over, and went into the londe off Genazareth, and drue vp into the haven.

54 And as sone as they were come out off the shippe, streyght they knewe hym.

55 And ran forth through out all the region rounde about, and began to cary aboute in beeddes all that were sicke, when they herde tell that he was there.

56 And whither soever he entred into the townes or citees, or vyllages, they leyde their sieke in the stretes, and prayed hym, thatt they myght touche and hit wer but the edge off hys vesture ; and as many as touched hym were safe.

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CHAP. VII. 1 And the Pharises cam togedder vnto hym, and dyvers off the scribes which cam from Jerusalem.

2 And when they sawe certayne of hys disciples eate breed with commen handes, that is to saye, with vncwsshen hondes, they complayned.

3 For the Pharises and all the Jewes,

niba ufta þwahand handuns, ni matyand, habandans anafill þize sinistane.

4 Yah af maþla, niba daupyand, ni matyand; yah anþar iſt manag, þatei andnemun du haban, daupeinins stikle, yah aurkye, yah katile, yah ligre.

5 Þaproh þan frehun ina þai Farcisaicis yah þai bokaryos, Duwhe þai siponyos þeinai ni gaggand bi þammei anafullhun þai sinistans, ak unþwahanaim handum matyand hilaif?

6 Iþ is andhafyands qaþ du im, Þatei waila praufetida Esaías bi izwis, þans lintans, swe gameliþ iſt, So managei wairilom mik sweraip, iþ hairto ize fairra habaiþ sik mis;

7 Iþ sware mik blotand, laisyandans laiseinins anabusnins manne.

8 Afletandans railhtis anabusn Guþs, habaiþ þatei anafullhun mannaus, daupeinins aurkye, yah stikle; yah anþar galeik swaleikata manag tauyip.

9 Yah qaþ du im, Waila inwidip anabusn Guþs, ei þata anafullhano izwar fastaiþ.

10 Moses auk railhtis qaþ, Swerai attan þeinana yah aiþein þeina; yah saei ubil qiþai attin seinamma aiþþau aiþein seinai, dauþau afdauþyaidan.

11 Iþ yus qiþip, Yabai qiþai manna attin seinamma aiþþau aiþein, Kaurban, þatei iſt, Maiþms, þiswhah þatei us mis gabatnis;

12 Yah ni fraletip ina ni wailt tauyan attin seinamma aiþþau aiþein seinai,

13 Blauþyandans waurd Guþs þizai anabusnai izwarai, þoci anafullhuþ; yah galeik swaleikata manag tauyip.

14 Yah athaitands alla þo managein, qaþ im, Hauseiþ mis allai, yah fraþyaiþ.

15 Ni wailts iſt utapro mans inugagando in ina, þatei magi ina gamainyan;

búton hí hyra handa gelómlice þwean, healdende hira yldrena gesetnessa.

4 And on stræte, hí ne etaþ, búton hí geþwegene beon; and manega óðre synd, ðe him gesette synd, ðæt is calicea fyrmþa, and ceaca, and ár-fata, and mæstlinga.

5 And ðá ácsodon hine Pharisei and ða bóceras, Hwi ne gáp ðine leorning-cnihtas æfter úre yldrena gesetnyse, ac besmitenum handum hyra hláf þiegap?

6 Ðá andswarode he him, Wel witegode Isaias be eow, licceterum, swá hit áwriten is, Ðis fole me mid welerum weorþaþ, sóþlice hyra heorte is feor fram me;

7 On ídel hí me weorþiaþ, and manna lúra and bebodu læraþ.

8 Sóþlice ge forlætap Godes bebod, and healdap manna laga, þweala ceaca, and calicea; and manega óðre ðyllice þing ge dóp.

9 Ðá sáde he him, Wel ge on ídel dydon Godes bebod, ðæt ge eower laga healdon.

10 Moyses cwæþ, Wurþa ðinne fæder and ðine módor; and se ðe wyrigþ his fæder and his módor, swelte se deape.

11 Sóþlice ge cweðaþ, Gif hwá segþ his fæder and méder, Corban, ðæt is on úre geþeode, Gyfu gif hwyle is of me, ðé fremap;

12 And ofer ðæt ge ne lætaþ hine ænig þing dón his fæder oððe méder,

13 Toslitende Godes bebod for cower stuntan lage, ðe ge gesetton; and manega óðre þing ðyssum gelice ge dóp.

14 And eft ða manegu he him to clypode, and cwæþ, Gehýraþ me calle, and ongytaþ.

15 Nys nán þing of ðam men on hine gangende, ðæt hine besmitan mæge; ac

eten not, no but thei waisschen ofte her hondis, holdinge the tradiciouns<sup>t</sup> of eldere men.

4 And thei turnynge azen fro chepynge, eten not, no but thei ben waischun; and manye othere thingis ben, that ben takun to hem for to kepe, waischingis of cuppis, and cructis, and of vessels of bras, and of beddis.

5 And Pharisees and scribis axiden him, synginge, Whi gon not thi disciplis afir the tradicioun of eldere men, but with comyne hondis thei eten bred?

6 And he answeringe seide to hem, Ysaie propheciede wel of 3ou, ypoeritis, as it is writun, This peple worschiphith me with lippis, forsothe her herte is fer fro me;

7 In veyn trewli thei worschipen me, techinge doctrynys and preceptis of men.

8 Forsoth 3e forsakinge the maundement of God, holden the tradiciouns of men, waischingis of cructis, and cuppis; and manye othere thingis lyke to thes 3e don.

9 And he seide to hem, Wel 3e han maad the maundement of God voyde, that 3e kepe 3oure tradicioun.

10 Forsoth Moyses seide, Worschipe thi fadir and thi modir; and he that schal curse fadir or modir, by deeth deie he.

11 Sothli 3e seyen, If a man schal seye to fadir or to modir, Corban, that is, What euere 3ifte of me, schal profite to thee;

12 And ouer 3e suffren not him do ony thyng to fadir or modir,

13 Brekyngge the word of God by 3oure tradicioun, that 3e han 3ouun; and 3e don manye othere suche thingis.

14 And he eftsoone clepyngge to the cumpanye of peple, seide to hem, 3e alle heere me, and vnderstonde.

15 No thing with outen man is entryngge in to him, that may defoule him;

excepte they washe their handes ofte, eate not, obseruinge the tradicions of the seniours.

4 And when they come from the markt, except they washe them selues, they eate not; and many other thinges there be, which they have taken upon them to observe, as the wasshinge of cuppes, and cruses, and of brasen vessels, and of tables.

5 Then axed hym the Pharises and scribes, Why walke not thy disciples accordinge to the tradicions of the seniours, butt eate breede with vnwesshen hondes?

6 He answered and sayde vnto them, Well prophesied hath Esayas of you, ypocrytes, as it is written, This people honoreth me with their lypes, but their hert is farre from me;

7 In vayne they worshippe me, teachinge doctrynys which are nothyngge but the commandementes off men.

8 For ye laye the commandement of God aparte, and ye observe the tradicions of men, as the wessinge off cruses, and off cuppes; and many other suche lyke thinges ye do.

9 And he sayde vnto them, Well ye putt awaye the commandement of God, to mayntayne youre owne tradicions.

10 For Moses sayde, Honour thy father and thy mother; and whosoever sayeth evyll to his father or mother, let hym dey for it.

11 But ye saye, A man shall saye to his father or mother, Corban, that is, Whatsoever thyngge I offer, that same doeth profit the;

12 And ye soffre no more that a man do eny thyngge for his father or mother,

13 And thus have ye made the commandement off God off none effecte through youre awne tradicions, which ye have ordeyned; and many soche thynges ye do.

14 And he called all the people vnto hym, and sayde vnto them, Herken vnto me every one off you, and vnderstonde.

15 There is no thyngge with outt a man, that can diffyle hym, when hitt

ak þata utgaggando us mann, þata ist þata gamainyando mannan.

16 Yabai whas habai ausona hausyand-ona, gahausyai.

17 Yah þan galaip in gard, us þizai managein, frehun ina siponyos is bi þo gayukon.

18 Yah qap du im, Swa yah yus un-witans siyup? Ni fraþyip, þammei all þata utapro inngaggando in mannan, ni mag ina gamainyan?

19 Unte ni galeipip imma in hairto, ak in wamba, yah in urrunsa usgaggip, gahraineip allans matins.

20 Qapup-þan, Þatei þata us mann usgaggando, þata gamaineip mannan.

21 Innapro auk, us hairtin manne mitoucis ubilos usgaggand, kalkinassyus, horinassyus, maurþra,

22 Þiubya, failufrikeius, unseleins, liutei, aglaitei, augo unsel, wayamereins, hauhhairtei, unwiti.

23 Þo alla ubilona innapro usgaggand, yah gagamainyand mannan.

24 Yah yainpro usstandands, galaip in markos Twre yah Seidone. Yah galeipands in gard, ni wilda witan mannan; yah ni mahta galaugnyan.

25 Gahausyandei raihtis qinobi ina, þizozei habaida dauhtar alman un-brainyana, qimandei, draus du fotum is.

26 Wasup-þan so qino haiþno, Saurini fwnikiska gabaurþai. Yah þap ina, ci þo unhlupon uswaurpi us dauhter izos.

27 Ip Iesus qap du izai, Let faurþis sada wairþan barna; unte ni goþ ist niman hlaib barne, yah wairþan hundam.

28 Ip si andhof imma, yah qap du imma, Yai, Frauya; yah auk hundos undaro biuda matyand, af draulsnom barne.

29 Yah qap du izai, In þis waurdis gagg, usiddya unhlupō us dauhter þeinai.

ða þing ðe of ðam men forþ-gaþ, ða hine besmitaþ.

16 Gif hwá earan hæbbe, gehlyste me.

17 And ða se Hælend fram ðære menegu eode, his leorning-enihtas hine au bigspel æsodon.

18 Ða cwæþ he, And synd ge ðus ungleawe? Ne ongyte ge, ðæt eall ðæt utan cymþ on ðone man gangende, ne mæg hine besmitan?

19 Forðam hit ne gæþ on his heortan, ac on his innop, and on forþ-gang gewiteþ, ealle mettas clænsigende.

20 Ðá sæde he him, Ðæt ða þing ðe of ðam men gaþ, ða hine besmitaþ.

21 Innan, of manna heortan yfele geþancas eumaþ, unriht-hæmedu, and forligeru, manslihtas,

22 [Stala,] gátsung, mán, fáenu, secam-least, yfel gesihþ, dysinessa, ofer-módignessa, stuntscipe.

23 And ealle ðás yfelu of ðam innoðe eumaþ, and ðone man besmitaþ.

24 Ðá ferde he ðanon on ða endas Tyri and Sidonis. And he in-ágan on ðæt hús, he nolde ðæt hit ænig wiste; and he ne mihte hit bemipan.

25 Sóna ðá án wif, be him gehyrde, ðære dólhtor hæfde unelæne gást, heo in-eode, and to his fótum lí ástrehte.

26 Sóplice ðæt wif wæs hæden, Sirofenises cynnes. And bæd hine, ðæt he ðone deofol of hyre déhter ádrife.

27 Ðá sæde he hire, Læt ærest ða bearn beon gefylled; nis ná gód ðæt man nime ðara bearna hláf, and húndum werpe.

28 Ðá andswarode heo, and cwæþ, Drihten, ðæt is sóþ; witodlice ða hwelpas etaþ under ðære mýsan, of ðara eilda eruman.

29 Ðá sæde he hyre, For ðære spræce gá, nú se deofol of ðinre déhter gewit.

but tho thingis that comen forth of man,  
tho it ben that defoulen a man.

16 Forsoth if ony man haue ecris of  
heeringe, heere he.

17 And whanne he hadde entrid in to  
an hous, fro the company of peple, his  
disciplis axiden him the parable.

18 And he seith to hem, So and 3e ben  
vnprudent.<sup>†</sup> Vndirstonden 3e not, for  
al thing withoute forth entringe in to  
a man, may not defoule him?

19 For it hath not entrid into his  
herte, but in to the wombe, and bynethe  
it goth out, purgyng alle metis.

20 Sothli he seide, For the thingis  
that gon out of a man, tho defoulen a  
man.

21 Forsoth fro withynne, of the herte  
of men comen forth yuele thou3tis, auou-  
tries, fornicaciouns, mansleyngis,

22 Theftis, couetises,<sup>†</sup> wickidnesses,  
gyle, vnchastite, yuel y3e, blasphemyes,  
pride, folye.

23 Alle thes yuelis fro withynne comen  
forth, and defoulen a man.

24 And Jhesus risyng thennis, wente  
in to the endes of Tyre and Sidon. And  
he gon in to an hows, wolde no man  
wite; and he mi3te not dare.<sup>†</sup>

25 Sothli a womman, anon as sche  
herde of him, which wommanis dou3tir  
hadde an vnclene spirit, entride, and fel  
doun at his feet.

26 Sothli the womman was hethene,  
of the generacioun of Sirefen. And she  
preide him, that he wolde caste out a  
deuel fro hir dou3tir.

27 The which seide to hir, Suffre thou  
the sones be fulfilled first; it is not good  
to take the bred of sones, and sende to  
houndis.

28 And she answeride, and seide to him,  
Forsothe, Lord; for whi and litle welpis  
eten vndir the bord, of the crummes of  
children.

29 And Jhesus seith to hir, For this  
word go, the fend is went out of thi  
dou3tir.

entreth in to hym; but thoo thynges  
which procede out of a man are those  
which defyle a man.

16 Yf ony man have cares to heare, let  
hym heare.

17 And when he cam into a housse,  
away from the peple, his disciples axed  
him of the similitude.

18 And he sayd vnto them, Do ye then  
lacke vnderstandinge? Do ye not yet  
perceave, that whatsoever thinge from  
with out entreth into a man, hit can  
not defyle hym?

19 Be cause hit entrith not into his  
hert, but into the belly, and goeth out  
into the draught, that porgeth oute all  
meates.

20 And he sayde, That defileth a man,  
whiche cometh oute of a man.

21 For from within, even oute off the  
herte off men proceade evyll thoughtes,  
advoutry, fornicacion, murder,

22 Theft, coveteousnes, wickednes,  
diceyte, vnclennes, and a wicked eye,  
blasphemy, pryde, folissnes.

23 All these evyll thynges com from  
with in, and defile a man.

24 And from thence he rose, and went  
into the borders off Tire and Sidon.  
And entred into an housse, and wolde  
that no man shulde have knowen off  
hym; butt he culde nott be hid.

25 For a certayne woman, whose  
daughter had a foule sprete, when she  
herde off hym, cam, and fell doune att  
hys fete.

26 The woman was a greke, out off  
Sirophenicia. And she besought hym,  
that he wolde caste out the devyll out  
off her daughter.

27 Jesus sayde vnto her, Lett the  
chyltren fyrst be feed; it ys nott mete  
to take the chyltreys breed, and to  
caste itt vnto whelppes.

28 She answered, and sayde vnto hym,  
Even soo, Master; neverthelesse the  
whelppes also eate vnder the table, off  
the chyltreys cromes.

29 And he sayde vnto her, For thys  
sayinge goo thy waye, the devyll ys gon  
out off thy daughter.

30 Yah galeipandei du garda seinamma, bigat unbulþon usgaggana, yah þo dauhtar ligandein ana ligra.

31 Yah aftra galeipands af markom Twre yah Seidone, qam at marcin Galeilaie, miþ tweihnaim markom Daikapaulaios.

32 Yah berun du imma baudana stammana, yah bedun ina, ei lagidedi imma handau.

33 Yah afnimands ina af managein sundro, lagida figgrans seinans in ausona imma; yah spewands attaitok tuggon is.

34 Yah ussaiwhands du himina, gaswogida, yah qap du imma, Aiflafa, þatei ist, Usluku,

35 Yah sunsaiw usluknodedun imma hlumans, yah andbundnoda bandi tuggons is, yah rodida railitaba.

36 Yah anabaup im, ei mann ni qeþeina; whan filu is im anabaup, mais þamma eis meridedun,

37 Yah ufarassau sildaleikidedun, qipandans, Waila allata gatawida, yah bandans gatauyiþ gahausyan, yah unrodyandans rodyan.

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CHAP. VIII. 1 In yainaim þan dagam, aftra at filu managai managein wisandein, yah ni habandam wha matidedeina, athaitands siponyans, qapuh du im,

2 Infeinoda du þizai managein, unte yu dagans þrins miþ mis wesun, yah ni haband wha matyaina;

3 Yah yabai fraleta ins lausqiprans du garda ize, ufigand ana wiga; sumai railtis ize fairraþro qemun.

4 Yah andhofun imma siponyos is, Whaþro þans mag whas gasoþyan hlaibam ana auþidai?

5 Yah frah ins, Whan managans habaiþ hlaibans? Ip eis qeþun, Sibun.

30 And ða heo on hyre hus eode, heo gemette ðæt mæden on hire bedde liegende, and ðone deofol ut-gan.†

31 And eft he eode of Tyra gemærum, and com þurh Sidonem to ðære Galileiscan sæ, betwux midde endas Decapoleos.

32 And hi læddon him ænne deafne and dumbne, and hine bædon, ðæt he his hand him on asetete.

33 Ða nam he hine onsundran of ðære menigu, and his fingras on his earan dyde; and spærende his tungan onhran.

34 And on ðone heofon behealdende, geomrode, and cwæþ, Effeta, ðæt is on ure geþeode, Sý ðú ontýned,

35 And sóna wurdon his earan geopenode, and his tungan bend wearþ unslýped, and he rihte spræc.

36 And he bead him, ðæt hi hit nánun, men ne sædon; sóþlice swá he him swiðor bebead, swá hi swiðor bodedon,

37 And ðas ðe má wundredon, and cwædon, Ealle þing he wel dyde, and he dyde ðæt deafe gehýrdon, and dumbe spræcon.

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CHAP. VIII. 1† Eft on ðam dagum, him was mid micel menigu, and næfdon hwæt hi æton, ða cwæþ he, to some geclýpedum his leorning-enihtum,

2 Ic gemiltsige ðysse menegu, forðam hi þry dagas me ge-anbidiaþ, and nabbap hwæt hi eton;

3 Gif ic hi fæstende to hyra husum læte, be wege hi geteorigeap; sunne hi comon feorran.

4 And ða andswarodon him his leorning-enihtas, Hwanon mæg ænig man ðas mid hláfum on ðisum wæstene gefyllan?

5 Ða áxode he hi, Hú fela hláfa hæbbe ge? Hi cwædon, Scofon.



30 And whanne she hadde gon hom, she fond the wenche sittinge on the bedd, and the deuel gon out fro hir.

31 And eftsoone Jhesus goynge out fro the endis<sup>t</sup> of Tyre, cam thurȝ Sidon to the see of Galilee, that is bitwixe the myddil endis of Decapoleos.

32 And thei leeden to him a deaf man and dounb, and preieden him, that he putte to him the hond.

33 And he takynge him asydis fro the companye, sente his fyngris in to his litle eeris; and spetinge towchide his tunge.

34 And he biholdynge in to heuene, sorwide withynne, and seith, Effeta, that is, Be thou openyd,

35 And anon his eeris weren openyd, and the bond of his tunge is unbounden, and he spak ritzly.

36 And he comaundide to hem, that thei schulden seye to no man; forsoth how moche he comaundide to hem, so moche more thei prechiden more,

37 And by that the more thei wondriden, seynge, He dide wel alle thingis, and deaf men he made to heere, and dounbe for to speke.

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CHAP. VIII. 1 In tho dayes, whanne moche cumpenye of peple was with Jhesu, and hadde not what thei schulden ete, his disciplis gaderid to gidere, he seith to hem,

2 I haue rewthe on the companye of peple, for loo! now the thridde day thei susteynen<sup>t</sup> me, and han not what thei schulen ete;

3 And if I leue hem fastinge in to her hous, thei schulen faile in the weye; forsothe summe of hem camen fro fer.

4 And disciplis answeriden to him, Wherof a man schal mowe fille hem with looues here in wildirnesse?

5 And he axide hem, How manye looues han ȝe? The whiche seiden, Seuene.

30 And when she was come home to her housse, she founde the devyll departed, and her doughter lyinge on the bedd.

31 And he departed agayne fro the coostes off Tyre and Sydon, and cam vnto the see off Galilee, throwe the myddes off the coostes off the .x. cites.

32 And they brought vnto him wou that was deffe and stambred in hys speche, and prayde hym, to laye hys honde apon hym.

33 And he toke hym a syde fro the people, and putt hys fyngrs in hys eares; and did spet and touched his tounge.

34 And loked vp to heven, and syghed, and sayde vnto hym, Ephatha, that ys to saye, Be openned,

35 And streyght waye hys eares were openned, and the stringe off hys tounge was loosed, and he spake playne.

36 And he commaunded them, that they schulde tell no man; butt the more he forbad them, soo moche the more a greate deale they pubblessed it,

37 And were beyonde measure astonyed, saynge, He hath done all thinges well, and hath made booth the deffe to heare, and the dom to speake.

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CHAP. VIII. 1 In those dayes, when there was a very greate companye, and had nothinge to eate, Jesus called hys disciples to hym, and sayd vnto them,

2 My herte melteth on this peple, be cause they have nowe bene wyth me iij. dayes, and have nothinge to eate;

3 And yf I shulde sende them awaye fastinge to their awne houses, they schulde faynt by the weye; for dyvers of them cam from farre.

4 And hys disciples answered hym, From whence myght a man suffyse them with breed here in the wyldernes?

5 And he axed them, Howe many loves have ye? They sayde, Seven.

6 Yah anabaup þizai managein ana-kumbyan ana airþai. Yah nimands þans sibun hlaibans, yah awiliudonds, gabrak, yah atgaf siponyam seinaim, ei atlagidedeina faur. Yah atlagidedun faur þo managein.

7 Yah habaidedun fiskans fawans; yah þans gapiuþyands, qap ei atlagidedeina yah þans.

8 Gamatidedun þan, yah sadai warþun; yah usnemun laibos gabruko, sibun spwreidans.

9 Wesunþ-þan þai matyandans, swe fidwor þusundyos; yah fralailot ins.

10 Yah galaip sunsaiw in skip, miþ siponyam seinaim, yah qam ana fera Magdalan.

11 Yah urrunnun Fareisaieis, yah dugnumn miþsokyan imma, sokyandans du imma taikn us himina, fraisandans ina.

12 Yah ufwogyands ahmin seinamma, qap, Wha þata kuni taikn sokeip? Amen qiþa izwis, yabai gibaidau kunya þamma taikne.

13 Yah afletands ins, galeiþands aftra in skip, uslaiþ hindar marein.

14 Yah ufarmnodedun niman hlaibans, yah niba ainana hlaif ni habaidedun miþ sis in skipa.

15 Yah anabaup im, qiþands, Saiwhiþ, ei atsaiwhiþ izwis þis beistis Fareisaie, yah beistis Herodis.

16 Yah þahtedun miþ sis misso, qiþandans, Unte hlaibans ni habam.

17 Yah fraþyands Iesus, qap du im, Wha þaggkeip, unte hlaibans ni habaiþ? Ni nauh fraþyiþ, nih witup; unte daubata habaiþ hairto izwar.

18 Augona habandans, ni gasaiwhiþ, yah ausona habandans, ni gahauscip; yah ni gamunþ,

19 Þan þans fimf hlaibans gabrak fimf þusundyom, whan managos tainyons fullos gabruko usnemup? Qeþun du imma, Twalif.

20 Aþþan þan þans sibun hlaibans

6 Ðá hēt he sittan ða menegu ofer ða corþau. And nam ða seofon hlāfas, and Gode þancode, and hi bræc, and sealde his leorning-eihtum, ðæt hi tofōran him āsetton. And hi swā dydon.

7 And hi næfdon būton feawa fixa; and he ða bletsode, and hēt befōran him settan.

8 And hi æton, and wurdon gefyllede; and hi nāmon ðæt of ðam brytsenum belāf, seofon wilian fulle.

9 Sōþlice ða ðe ðar æton, wæron fif þūsend; and he hi dā forlēt.

10 And sōna he on secp, mid his leorning-eihtum, āstāh, and com on ða dāðas Dalmanuþa.

11 And dā ferdon ða Pharisei, and ongunnon mid him smeagean, and tācen of heofone sōhton, and his fandedon.

12 Ðá ewæþ he, geomriende on his gāste, Hwi sēcþ ðeos encoris tācen? Sōþlice ic eow seege, ne biþ ðisse encorisse tācen geseald.

13 And hi dā forkētende, eft on secp āstāh, and ferde ofer done muþan.

14 And hi ofergēton ðæt hi hlāfas ne nāmon, and hi næfdon on secp mid him būton ænne hlāf.

15 And he him bead, and ewæþ, Lóciap, and warniþ fram Pharisea, and Herodes hæfe.

16 Ðá þohton hi betwux him, and ewædon, Næbbe we nāne hlāfas.

17 Ða se Hælend ðæt wiste, he ewæþ, Hwæt þence ge, forðam ge hlāfas nabbaþ? Gyt ge ne onenāwaþ, ne ne ongytaþ; gyt ge habbaþ eowre heortan geblende.

18 Eagan ge habbaþ, and ne geseoþ, and caran, and ne gehýraþ; ne ge ne þeneap,

19 Hwænne ic bræc fif hlāfas and twegen fixas, and hū fela wyligena ge nāmon fulle? Hi ewædon dā, Twelfe.

20 And hwænne seofon hlāfas feower

6 And he comaundide the companye to sitt down on the erthe. And he takyng seuen looues, and doynge thankynges, brak, and gaf to his disciplis, that thei schulden putte forth. And thei setten forth to the companye.

7 And thei hadden a fewe smale fischis; and he blesside hem, and comaundide thei to be put forth.

8 And thei eten, and ben fulfid; and thei token vp that lefte of relyf,<sup>†</sup> seuen leepis.

9 Forsoth thei that eten, weren as foure thousand of men; and he lefte hem.

10 And anon he wente vp in to a boot, with his disciplis, and cam in to the partis of Dalmanytha.

11 And Pharisees wenten out, and bigunnen to seke<sup>†</sup> with him, axynge a tokene of hym fro heuene, temptinge hym.

12 And he sorwyng withynne in spirit, seith, What sekith this generacioun a tokene? Treuly I seie to you, if a tokene schal be youun to this generacioun.

13 And he leuynge hem, wente vp eftsoone in to a boot, and wente ouer the see.

14 And thei forȝaten to take breed, and thei hadden not with hem no but o loof in the boot.

15 And he comaundide to hem, seynge, Se ȝe, and be ȝe war of the sourdow<sup>3</sup> of Pharisees, and sourdow<sup>3</sup> of Eroude.

16 And thei thouȝten oon to another, seiynge, For we han not breed.

17 The which thing knowun, Jhesus seith to hem, What thenke ȝe, for ȝe han not breed? ȝit ȝe knowen not, ne vnderstonde; ȝit ȝe han ȝoure herte blydid.

18 ȝe hauynge yȝen, seen not, and ȝe hauynge eeris, heeren not; nether ȝe han mynde,

19 Whanne I brak fyue looues in to fyue thousande, and hou manye coffyns ful of brokene mete ȝe token vp? Thei seyn to him, Twelue.

20 Whanne and seuen looues in to

6 And he commaunded the people to sitt doune on the grounde. And he toke the .vii. loves, gave thankes, brake, and gave to hys disciples, to set before them. And they sett them before the people.

7 And they had a feawe smale fysshes; and he blessed them, and commaunded them also to be sett before them.

8 They ate, and were suffysed; and they toke vp off the broken meate that was lefte, vij. basketes full.

9 They that ate, were in nomber aboute foure thousandt; and he sent them awaye.

10 And anon he toke shippe, with his disciples, and cam in to the parties of Dalmanutha.

11 And the Pharises cam forth, and began to dispute with hym, and sought of hym a signe from heven, temptinge him.

12 And he syghed in his sprete, and sayde, Why doth thys generacioun seke a signe? Verely I saye vnto you, there shall no signe be geuen vnto thys generacioun.

13 And he lefte them, and went into the shippe agayne, and departed over the water.

14 And they had forgotten to take breed with them, nether had they in the shippe with them more then one loofe.

15 And he charged them, sayynge, Take hede, be ware of the leuen of the Pharises, and the leuen of Herode.

16 And they reasoned amonge them selues, saynge, We have no breed.

17 And when Jesus knewe that, he sayde vnto them, Why take ye thought, be cause ye have no bread? Perceave ye not yet, nether vnderstonde; have ye youre hertes yett blynded?

18 Have ye eyes, and se nott, and have ye eares, and heare not; do ye nott remember?

19 When I brake v. loves a monge .v. M. men, howe many baskettes full of broken meate toke ye vpp? They sayde vnto him .xij.

20 When I brake vij a monge iij M.

fidwor þusundyom, whan managans spwreidans fullans gabruko usnemup? Æp eis qeþun, Sibun.

21 Yah qap du im, Whaiwa ni nauh fraþyip?

22 Yah qemun in Beþaniin, yah berun du imma blindan, yah bedun ina, ei imma attaitoki.

23 Yah fairgreipands handu pis blindins, ustauh ina utana weihsis, yah speiwands in augona is, atlagyands ana handuns seinos, frah ina, gau wha sewhi.

24 Yah ussaiwhands, qap, Gasaiwha mans þatei swe bagmans gasaiwha gaggandans.

25 Ðaproh aftra galagida handuns ana þo augona is, yah gatawida ina ussaiwhan, yah aftragasatiþs warþ, yah gasawh bairhtaba allans.

26 Yah insandida ina du garda is, qiþands, Ni in þata weihis gaggais; ni manuhun qiþais, in þamma wehsa.

27 Yah usiddya Iesus yah siponyos is in wehsa Kaisarias þizos Filippaus. Yah ana wiga frah siponyans seinans, qiþands du im, Whana mik qiþand mans wisan?

28 Æp eis andhofun, Iohannen þana Daupyand; yah anþarai, Helian; sumaih þan, ainana praufete.

29 Yah is qap du im, Appan yus whana mik qiþip wisan? Andhafyands þan Paitrus, qap du imma, Ðu is Christus.

30 Yah faurbaup im, ei manuhun ni qeþeina bi ina.

31 Yah dugann laisyan ins, þatei skal sunus dugans filu winnan, yah uskianan skulds ist fram þaim sinistam, yah þaim aulumistam gudyam, yah bokaryam, yah usqiman, yah afar þrins dagans usstandan.

32 Yah swikumþaba þata waurd rodida. Yah aftiuhands ina Paitrus, dugann andbeitan ina.

33 Æp is gawandyands sik, yah gasaiwhands þans siponyans seinans, andbait

þusendum, and hū fela wyligena brytsena ge nāmon fulle? Hi sædon, Seofon.

21 Ðá sæde he him, Hwi ne ongyte ge gyt?

22 And hi comon ðá to Bethzaida, and hi brohton him ðá ænne blindne, and hine bædon, ðæt he hine æt-hrine.

23 And ðá æt-hrán he ðæs blindan hand, and lædde hine bútan ða wíc, and spætte on his eagan, and his hand on-ásette, and hine áxode, hwæder he áht gesáwe.

24 Ðá ewæþ he ðá, ðá he hyne bescah, Ic geseo men swylee treow gangende.

25 Eft he ásette his handa ofer his eagan, and he geseah ðá, and wearþ geedniwod, swá ðæt he beorhtlice eall geseah.

26 Ðá sende he hyne to his huse, and ewæþ, Gá to ðinum huse; and ðeah dú on tún gá, nænegum dú hit ne sege.<sup>†</sup>

27 Ðá eode he and his leorning-enihtas on ðæt castel Cesaree Philippi. And he on wege his leorning-enihtas áhsode, Hwæt seegap men ðæt ic sý?

28 Ðá andswarodon hi, Sume, Iohannem ðone Fulluhtere; sume, Heliam; sume, sumne of ðam witegum.

29 Ðá ewæþ he, Hwæt seege ge ðæt ic sý? Ðá andswarode Petrus him, and ewæþ, Ðú eart Crist.

30 And ðá bead he him, ðæt hi nænegum be him ne sædon.

31 Ðá ongan he hi læran, ðæt mannes sunu gebyreþ fela þinga þolian, and beon áworpen fram ealdormannum, and heahsacerdum, and bócerum, and beon ofslegen, and æfter þrim dagum árisan.

32 And spræc ðá openlice. And ðá nam Petrus hine, and ongan hine þreagan.

33 Ðá bewende he hine, and cilde Petre, and ewæþ, Gá onbæc, Satanas;

four thousande of men, how many leepis of brokene mete 3e token vp? And thei seyen, Seuene.

21 And he seide to hem, How vnderstonde 3e not 3it?

22 And thei comen to Bethsayda, and thei bryngen to him a blynd man, and preieden hym, that he schulde touche him.

23 And the hond of the blynd man takun, he ledde him out of the streete, and spetynge in to his y3en, his hondis put to, he axide him, if he sy3 ony thing.

24 And he biholdinge, seith, I se men as trees walkyng.

25 Aftirward eftsoones he puttide hondis in to his y3en, and he bigan for to se, and he is restorid, so that he sy3 clerely alle thingis.

26 And he sente him in to his hous, seyinge, Go in to thi hous; and if thou schalt go in to the streete, seye to no man.

27 And Jhesus entride yn and his disciplis in to the castels of Sezarie of Philip. And in the weye he axide his disciplis, seyinge to hem, Whom seyn men me for to be?

28 The whiche answeriden to hym, seyinge, Summe, John Baptist; othere *seyne*, Helye; but othere *seyne*, as oon of the prophetis.

29 Thanne he seith to hem, But whom seye 3e me for to be? Petre answeringe, seith to him, Thou ert Crist.

30 And he thretenyde hem, that thei schulden nat seie to ony man of him.

31 And he bigan for to teche hem, for it bihoueth mannis sone suffre manye thingis, and to be reprovod of the hizeste prestis, and of eldere men, and scribis, and to be slayn, and aftir thre dayes, for to rise a3en.

32 And he spak playnli the word. And Petre takyng him, bygan for to blame him.

33 The which turnyd, seyng his disciplis, manaside Petre, seyinge, Go aftir

howe many baskettes of the levinges of broken meate toke ye vp? They sayde, vij.

21 And he sayde vnto them, Howe is it that ye vnderstonde not?

22 And he cam to Bethsayda, and they brought a blynde man vnto him, and desyred hym, to touche him.

23 And he caught the blinde by the honde, and ledd hym out off the toune, and spat in hys eyes, and put hys hondes apon hym, and axed him, yf he sawe eny thinge.

24 And he loked vp, and sayde, I se men, for I se them walke as they were trees.

25 After that he put his hondes agayne apon his eyes, and made hym see, and he was restored to his sight, and sawe every man clerly.

26 And he sent hym home to his awne housse, sayinge, Nether go into the toune, nor tell it to eny in the toune.

27 And Jesus went out and his disciplis into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples, sayinge, Whom do men saye that Y am?

28 They answered, Some saye, that thou arte Jhon Baptiste; some saye, Helyas; and some, one off the prophetes.

29 And he sayde unto them, But whom saye ye that I am? Peter answered, and sayd vnto hym, Thou arte very Christe.

30 And he charged them, that they schulde tell no man off it.

31 And he began to declare vnto them, howe that the sonne of man muste suffre many thynges, and shulde be reprovod off the seniours, and off the hye prestes, and scribes, and shulde be kylled, and after thre dayes, aryse agayne.

32 And he spake that sayinge openly. And Peter toke hym a syde, and began to chyd hym.

33 He turned aboute, and loked on his disciples, and rebuked Peter, sayinge,

Paitru, qipands, Gagg hindar mik, Satana; unte ni frap̃yis þaim Guþs, ak þaim manne.

34 Yah athaitands þo managein, miþ siponyam seinaim, qap du im, Saei wili afar mis laistyan, inwidai sik silban, yah nimai galgan seinana, yah laistyai mik.

35 Saei allis wili saiwala seinu gansyan, fraqisteiþ izai; iþ saei fraqisteiþ saiwalai seinai in meina yah in þizos aiwaggelyons, ganasyiþ þo.

36 Wha auk boteiþ mannan, yabai gageigaiþ þana fairwhu allana, yah galeiþeiþ sik saiwalai seinai?

37 Aipþau wha gibip̃ manna inmaidein saiwalos seinaiþos?

38 Unte saei skamaip̃ sik meina, yah waurde meinaize in gabaurþai þizai horinondein yah frawaurhton, yah sunus mans skamaip̃ sik is, þan qimip̃ in wulþau attius seinis, miþ aggilum þaim weiham.

СНП. IX. 1 Yah qap du im, Amen qipa izwis, þatei sind sumai þize her standandane, þai izze ni kausyand daupaus, unte gasaiwhand þiudinassu Guþs qumanana in mahtai.

2 Yah afar dagans saih̃s ganam Iesus Paitru, yah Iakobu, yah Iohannen, yah ustaub̃ ins ana fairguni hauh sundro ainans; yah inmaidida sik in andwairþya ize.

3 Yah wastyos is waurþun glitmunyandeins wheitos swe snaiws, swaleikos swe wullareis ana airþai ni mag gawheityan.

4 Yah ataugiþs warþ im Helias miþ Mose, yah wesun rodyandans miþ Iesua.

5 Yah andhafyands Paitrus qap du Iesua, Rabbei, goþ ist unsis her wisau; yah gawaurkyam hliyan þrins, þus ainana, yah Mose ainana, yah ainana Heliyin.

6 Ni auk wissa wha rodidedi; wesun auk usagidai.

7 Yah warþ milhma ufarskadwyands im; yah qam stibua us þamma milhmin,

fordam du nast da þing ðe synd Godes, ac ða þing ðe synd manna.

34 Ða cwæþ he, togædere geclypedre menegu, mid his leorning-cnihtum, Gif hwá wyle me fyligean, widsace hine sylfne, and nime his cwylminge, and folgige me.

35 Se ðe wyle his sáwle hále gedón, se hí forspilþ; se ðe forspilþ his sáwle for me and for ðam góðspelle se hig gehælf.

36 Hwæt fremap̃ men, ðeah he callne middan-eard gestryne, and dó his sáwle forwyrd?

37 Odde hwyle gewryxl sylþ se man for his sáwle?

38 Sôþlice se ðe me forsyhþ, and mine word on ðisre unriht-hæmedan and synfulran encorisse, done mannes sunu forsyhþ, ðonne he cymþ on his fæder wuldre, mid hálgum englum.

СНП. IX. 1 Ða sæde he him, Sôþlice ie scege cow, ðæt sume synd hér wunende, ðe deap̃ ne onbyrigeap̃, ær hi gescon Godes rice on mægne cuman.†

2 Ða æfter syx dagum nam se Hælend Petrum, and Iacobum, and Iohannem, and keddde hi sylfe on sundron on sumne heahne munt; and wearþ befóran him ofer-híwod.

3 And his reaf wurdon glitmiende swá hwíte swá snáw, swá nan fullere ofer corþan ne mæg swá hwíte gedón.

4 Ða ætywde him Helias mid Moyses, and to him spræcon.

5 Ða audswarode Petrus him and cwæþ, Læreow, góð is ðæt we hér beon; and uton wyrcan hér þreo eardung-stówa, ðe áne, and Moyses áne, and Helie áne.

6 Sôþlice he nyste hwæt he cwæþ; he wæs áféred mid ege.

7 And seo lyft hí oferseadewode; and stefn com of ðære lyfte, and cwæþ, Ðes

me, Sathanas; for thou sauerist not tho thingis that ben of God, but tho thingis that ben of men.

34 And the cumpanye of peple gederid, with his discipulis, he seide to hem, If ony man wole sue me, denye he him self, and take he his cros, and sue he me.

35 Sothly who so wole make his soule<sup>t</sup> saf, he schal leese it; forsothe he that schal leese his soule<sup>t</sup> for me and the gospel, schal make it saf.

36 Sothli what profiteth it a man, if he wyne al the world, and do peyringe to his soule?

37 Or what chaungyng schal a man ȝyue for his soule?

38 Forsoth who that schal knoleche me, and my wordis in this generacioun auoutresse, and mannis sone schal knowleche him, whanne he schal come in the glory of his fadir, with his aungels.

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CHAP. IX. 1 And he seide to hem, Treuly I seie to ȝou, for ther ben summe of men standinge here, the whiche schulen not taste deeth, til thei sen the rewme of God comyng in vertu.

2 And aftir sixe dayes Jhesus took Petre, and James, and John, and ledith hem by hem selue aloone in to an hiȝ hil; and he is transfigurid byfore hem.

3 And his clothis ben maad schynyng and white ful moche as snow, and which maner clothis a fullere<sup>t</sup> may not make white on erthe.

4 And Helye with Moyses apperide to hem, and thei weren spekyng with Jhesu.

5 And Petre answeringe seith to Jhesu, Maistir, it is good vs for to be here; make we here thre tabernaclis, oon to thee, oon to Moyses, and oon to Helye.

6 Sothli he wiste not what he schulde seie; forsothe thei weren agast by drede.

7 And ther is maad a cloude schadewyng hem; and a voys cam of the cloude,

Go after me, Satan; for thou sauerest not the thynges off God, but the thynges off men.

34 And he called the people vnto hym, with his discipulis also, and sayd vnto them, Whosoever wyll folowe me, lett hym forsake hym silfe, and take vp his crosse, and folowe me.

35 For whosoever wyll save his lyfe, shall lose it; but whosoever shall lose his lyfe for my sake and the gospels, the same shall save it.

36 What shal it profet a man yf he schulde wyn all the worlde, and loose his awne soule?

37 Or els what shall a man geve to redeme his soule agayne?

38 Whosoever therfore shall be ashamed off me, and off my wordes amonge this advoutrous and sinfull generacion, of hym shall the sonne of man be ashlamed, when he commeth in the glory of his father, with the holy angels.

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CHAP. IX. 1 And he sayde vnto them, Verely I saye vnto you, there be some off them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdom off God come with power.

2 And after .vi. dayes Jesus toke Peter, James, and Jhon, and leede them vp in to an hye mountayne out of the waye alone; and he was transfigured before them.

3 And his rayment did shyne and was made very whyte even as snowe, so whyte as noo fuller can make upon the erth.

4 And there apered vnto them Helyas with Moses, and they talked with Jesu.

5 And Peter answered and sayde to Jesu, Master, here is good beynge for vs; let vs make .iiij. tabernaclis, one for the, one for Moses, and one for Helyas.

6 And wist not what he sayde; for they were afrayde.

7 And there was a cloude that shad-dowed them; and a voyce cam out of

Sa ist sunus meins sa liuba, þanuna hausyaip.

8 Yah anaks insaiwhandans, ni þan-asciþs ainohun gasewhum, alya Iesu ainana miþ sis.

9 Dalap þan atgaggandam im af þamma fairgunya, anabaup im, ei mannhun ni spillodedeina þatei gasewhum, niba biþe sunus mans us dauþaim usstofi.

10 Yah þata waurd habaidedun du sis misso, sokyandans wha ist þata, us dauþaim usstandan.

11 Yah frehun ina, qiþandans, Unte qiþand þai bokaryos, þatei Helias skuli qiman faurþis?

12 Iþ is andhafyands qap du im, Helia sweþauh qimands faurþis, atragaboteiþ alla; yah whaiwa gameliþ ist bi sunu mans, ei manag winnai, yah frakunþs wairþai.

13 Akei qiþa izwis, þatei yu Helias qam, yah gatawidedun imma swa filu swe wildedun, swaswe gameliþ ist bi ina.

14 Yah qimands at siponyam, gasawh filu manageins bi ins, yah bokaryans sokyandans miþ im.

15 Yah suusaiw alla managei gasaiwhandans ina, usgeisnodedun; yah durinnandans, inwitun ina.

16 Yah frah þans bokaryans, Wha sokeiþ miþ þaim?

17 Yah andhafyands ains us þizai managein qap, Laisari, brahta sunu meinana du þus habandan ahman unrodyandan;

18 Yah þiswharuh þei ina gafahiþ, gawairpiþ ina, yah whaþyiþ, yah kriustiþ tunþuns seinans, yah gastaurnkiþ. Yah qap siponyam þeinaim, ei usdreibeina ina, yah ni mahtedun.

19 Iþ is andhafyands im qap, O! kuni ungalautyando, und wha at izwis siyau, und wha pulau izwis? Bairiþ ina du mis.

is min leofesta sunu, gehyrap hine.

8 And sōna dā hi besāwon, hi nānne hi mid him ne gesāwon, būton ðone Hælend sylfne mid him.

9 And dā hi of ðam mūnte āstigon, he bead him, ðæt hi nānum ne sædon ða þing ðe hi gesāwon, būton ðonne mannes sunu of deaþe arise.

10 Hi dā ðæt word geheoldon betwux him, and smeodon hwæt ðæt wære, ðonne he of deaþe arise.

11 And hi hine āhsodon dā, Hwæt scegaþ Pharisei and ða bōceras, ðæt gebyraþ ærest Helias cume?

12 Dā sæde he him andswariende, Helias calle þing ge-edniwaþ, ðonne he eymþ; swā he mannes suna āwriten is, ðæt he fela þolige, and si oferhogod.

13 Ac ic scege eow, ðæt Helias com, and hi dydon him swā hwæt swā hi woldon, swā be him āwriten is.

14 And dā he com to his leorning-enihtum, he geseah mycele menegu ābūton hi, and bōceras mid him sprecende.

15 And sōna call folc ðene Hælend gescoude, wearþ āfōred, and forht; and hine grētende, him to urnon.

16 Dā āhsode he hi, Hwæt smeage ge betweox eow?

17 Him andswarode an of ðære menigu, Lārcow, ic brohte minne sunu dumbne gāst hæbbende;

18 Se swā hwær swā he hine geliþeþ, forgnit hine, and tōpum gristbitaþ, and forseriþeþ. And ic sæde ðinum leorning-enihtum, ðæt hi hine ut-ādrifon, and hi ne mihton.

19 Dā andswarode he him, Ealā! ungecaffulle encorys, swā lange swā ic mid eow beo, swā lange ic eow þolige? Bringaþ hine to me.



seyinge, This is my mooste deereworthe sone, hecre 3e him.

8 And anon thei biholdinge aboute, sy3e no more any man, no but Jhesus oonly with hem.

9 And hem comyng down fro the hil, he comaundide hem, that thei schulde not telle to any man tho thingis that thei hadde seyn, no but whanne mannis sone hath risun fro deede *spiritis*.

10 And thei heelden the word at hem silf, sekyng what schulde be, whanne he hath risun fro deede.

11 And thei axiden him, seyinge, What therfore seyn Pharisees and scribis, for it bihoueth Helye for to come first?

12 The which ausweringe seith to hem, Whanne Helye schal come first, he schal restore alle thingis; and hou it is writun in to mannis sone, that he suffre many thingis, and be despid.

13 But I seie to 3ou, for and Helye is comun, and thei diden to him what euere thingis thei wolden, as it is writun of him.

14 And he comyng to his disciplis, sy3 a greet cumpany aboute hem, and scribis axyng with hem.

15 And anon al the cumpanye seyng Jhesu, was astoneyed, and thei dreden; and thei rennyng to, greeten him.

16 And he axide hem, What seken 3e among 3ou?

17 And oon of the cumpany answered seide, Maistir, I haue brou3t to thee my sone hauyng an vnclene spirit;

18 The which wher euere he schal take hym, hirtith him, and he frothith,<sup>†</sup> and betith to gidere with teeth, and wexith drye. And I seide to thi disciplis, that thei schulden caste hym out, and thei my3ten not.

19 The which answeringe to hem seide, A! thou schrewid generacioun and out of bileue, hou longe schal I be at 3ou, hou longe schal I suffre 3ou? Bryng 3e hym to me.

the cloude, sayng, This ys my dere sonne, here hym.

8 And sodenly they loked rounde aboute them, and sawe no man more, but Jesus only.

9 As they cam doune from the hill, he charged them, that they shulde tell no man what they had sene, tyll the sonne of man were risen from deeth agayne.

10 And they kepte that sayng with in them, and demaunded won of another, what that rysinge from deeth agayne shulde meane.

11 And they axed hym, seyinge, Why then saye the scribes, that Helyas muste fyrste come?

12 He answered and sayde vnto them, Helyas at his fyrste comyng, shall bryng all thynges agayne into good order; and even so ys it wrytten off the sonne off man, that he shall suffre many thinges, and shall be set att nought.

13 And I saye vnto you, thatt Helyas ys come, and they have done vnto hym whatsoeuer pleased them, as it is wrytten off hym.

14 And he cam to his disciplis, and sawe moche people aboute them, and the scribes disputing with them.

15 And streyght waye all the people behelde hym, and were amased; and ran to hym, and saluted hym.

16 And he sayde vnto the scribes, What dispute ye with them?

17 And won of the company answered and sayde, Master, I haue brought my sonne vnto the which hath a dom spirite;

18 And whensoever he taketh hym, he teareth hym, and he fometh, and guassheth with his tethe, and pyneth awaye. And I spake to thy disciplis, that they shulde caste hym out, and they coulede nott.

19 He answered him and sayd, O! generacion without faight, howe longe shall Y be with you, howe longe shall Y suffre you? Bring him vnto me.

20 Yah brahtedun ina at imma. Yah gasaiwhands ina, sunsaiw sa alma tahida ina ; yah driusands ana airþa, walwisoda whaþyands.

21 Yah frah þana attan is, Whan lagg mel ist, ei þata warþ imma? Ip is qaþ, Us barniskya ;

22 Yah ufta ina yah in fon atwarþ yah in wato, ei usqistidedi imma ; akei yabai mageis, hilp unsara, gableiþyands unis.

23 Ip Iesus qaþ du imma, Þata yabai mageis galaubyan, allata mahteig þamma galaubyanðin.

24 Yah sunsaiw ufhropyands sa atta þis barnis miþ tagram qaþ, Galaubya ; hilp meinaizos ungalaubeimais.

25 Gasaiwhands þan Iesus þatei samap rann managei, gawhotida ahmin þamma unhrainyin, qiþands du imma, Ðu alma þu unrodyands yah bauþs, ik þus ana-biuda, usgagg us þamma, yah þanasciþs ni galeiþais in ina.

26 Yah hropyands, yah filu tahyands ina, usiddya ; yah warþ swe dauþs, swa-swe managai qeþun, þatei gaswalt.

27 Ip Iesus undgreipands ina bi hand-au, urraisida ina ; yah usstop.

28 Yah galeiþandan ina in gard, siponyos is frehun ina sundro, Duwhe weis ni mahtedum usdreiban þana?

29 Yah qaþ du im, Þata kuni in waihtai ni mag usgaggan, uiba in bidai yah fastubnya.

30 Yah yainþro usgaggandans, iddyedun þairh Galcilaian ; yah ni wilda ei whas wissedi.

31 Unte laisida siponyans seinans, yah qaþ du im, Þatei sumus mans atgibada in handuns manne, yah usqimand imma, yah usqistips, þridyin daga usstandip.

32 Ip eis ni froþun þamma waurda, yah ohtedun ina fraihnan.

33 Yah qam in Kafarnaum. Yah in garda qumans, frah ins, Wha in wiga miþ izwis misso mitodedup?

20 Ða brohton hi hine. And ða he hine geseah, sôna se gâst hine gedrêfde ; and on eorþan forgnuden, fæmende he tearflode.

21 And ða âhsode he hys fæder, Hú lang tid is, syððan him ðis gebyrede? Ða ewæþ he, Of cildhåde ;

22 He hine gelómlice on fýr and on wæter sende, ðæt he hine forspilde ; ac gif ðú hwæt miht, gefylst us, úre gemiltsoð.

23 Ða ewæþ se Hælend, Gylf ðú gelyfan miht, ealle þing synd gelyfedum mihtlice.

24 Ða sôna hrymde ðæs cildes fæder and wépende ewæþ, Drihten, ic gelyfe ; gefylst minre ungeleaffulnyssce.

25 And ða se Hælend geseah ða to-yrnendan menegu, he bebad ðam un-clænan gâste, ðus eweðende, Ealá deafa and dumba gâst, ic beode ðe, gá of him, and ne gá ðú leng on hine.

26 He ða hrymende, and hine swýðe slítende, eode of him ; and he was swylce he dead wære, swá ðæt manega ewaðon, sóþlice he is dead.

27 Ða nam se Hælend his hand, and hine up-âhóf ; and he áras ða.

28 And ða he into ðam huse eode, his leorning-enihtas hine digollice âhsodon, Hwi ne mihton we hine út-ádrifan?

29 Ða sæde he, Ðis eyn ne mæg of nánum men út-gán, búton þurh gebedu and on fæstene.

30 Ða hi ðanon férdon, hig forbugon Galileam ; he nolde ðæt hit áinig man-wiste.

31 Sóþlice he kærde his leorning-enihtas, and sæde, Sóþlice mannes sumu biþ geseald on synfulra handa, ðæt hi hine ofslean, and ofslagen, ðam þriddan dæge he árist.

32 Ða nyston hi ðæt word, and hi ádrédon hine âhsierende.

33 Ða comon hi to Capharnaum. And ða hi æt hám wéron, he âhsode hi, Hwæt smeade ge be wege?

20 And thei brouȝten hym to. And whanne he hadde seyn him, anon the spirit troublide him; and he cast down in to the erthe, was walewid frothinge.

21 And he axide his fadir, Hou moche of tyme it is, sithen this thing fel to him? And he seith, Fro childhod;

22 And ofte he hath sent him and in to fier and in to watir, that he schulde leese him; but and if thou maist ony thing, help vs, hauynge mercy on vs.

23 Sothli Jhesus seith to him, If thou maist bileue, alle thingis ben possible to a man bileuynge.

24 And anon the fadir of the child erinyng with teeris seide, Lord, I bileue; help thou myn vnbileuefulness.

25 And whanne Jhesus hadde seyn the company of peple rennyng to gidere, he manaside to the vnelene spirit, seyinge to him, Thou deaf and dounb spirit, I comaund thee, go out fro him, and entre not more in to him.

26 And he eryng, and moche tobreidyng him, wente out fro him; and he is maad as deed, so that manye seiden, that he was deed.

27 Forsoth Jhesus holdyng his hond, lifte vp him; and he roos.

28 And whanne he hadde entrid in to an hous, his disciplis axiden him priuely, Whi myzten not we caste hym out?

29 And he seyde to hem, This kynde in no thing may go out, no but in preier and fastinge.

30 And thei gon fro thennis, wenten forth in to Galile; and he wolde no man wite.

31 He tauȝte his disciplis, and seide to hem, For mannis sone schal be bitrayed in to the hondis of men, and thei schulen sle him, and he slayn, on the thridde day schal rise aȝen.

32 And thei knewen not the word, and dredden for to axe him.

33 And thei camen to Cafarnaum. Which whenne he was in the hous, axide hem, What tretiden ȝe in the weie?

20 And they brought him vnto him. And as sone as the sprete sawe him, he tare him; and he fell doune on the grounde, walowinge and fomyng.

21 And he axed his father, Howe longe is it a goo, sens this hath happened hym? And he sayde, Of a chyld;

22 And ofte tymes casteth hym in to the fyre and also in to the water, to destroye hym; butt yff thou canste do eny thyng, have mercy on vs, and helpe vs.

23 Jesus sayde vnto him, Ye yf thou couldest beleve, all thynges are possyble to hym that belevith.

24 And streyghtwaye the father off the chyld cryed with teares sayinge, Lorde, I beleve; sucker myne vnbelefe.

25 When Jesus sawe that the people cam runnyng togedder vnto hym, he rebuked the foule sprete, sayinge vnto hym, Thou dom and deffe sprete, I charge the, come out of hym, and entre no more in to hym.

26 And the sprete cryed, and rent him sore, and cam out; and he was as won that had bene deed, in so moche that many sayde, he is deed.

27 Butt Jesus caught hys honde, and lyfte hym vpp; and he roose.

28 And when he was come in to the housse, his disciples axed him secretly, Why coulde nott we caste hym out?

29 And he sayde vnto them, Thys kynde can by non other meanes come forth, but by prayer and fastyng.

30 And they departed thens, and toke there iorney thorowe Galile; and wolde not that eny man schulde have knowen itt.

31 For he tauȝt hys disciples, and sayde vnto them, The sonne off man shalbe delyvered in to the hondes off men, and they shall kyll hym, and after that he ys kyllid, he shall aryse agayne the thryd daye.

32 Butt they wiste nott what that sayinge meant, and were affrayed to axe hym.

33 And he cam to Capernaum. And when he was come to housse, he sayde to them, What was that ye disputed bytwene you by the weie?

34 Īþ eis slawaidedun; du sis misso andrunnun, wharyis maists wesi.

35 Yah sitands atwopida þans twalif, yah qaþ du im, Yabai whas wili frumists wisan, siyai allaize aftumists, yah allaim andbalhts.

36 Yah nimands barn, gasatida ita in midyaim im; yah ana armins nimands ita, qaþ du im,

37 Saci ain þize swaleikaize barne andnimip ana namin meinamma, mik andnimip; yah sawhazuh saci mik andnimip, ni mik andnimip, ak þana sandyandan mik.

38 Andhof þan imma Iohannes, qipands, Laisari, sewlum sumana in þeinamma namin usdreibandun unuhulpons, saci ni laisteip unsis, yah waridedum imma, unte ni laisteip unsis.

39 Īþ is qaþ, Ni waryip imma; ni mammahun auk ist saci tauyip maht in namin meinamma, yah magi sprauto ubil waurdyan mis.

40 Unte saci nist wipra izwis, faur izwis ist.

41 Saci auk allis gadragkyai izwis stikla watins in namin meinamma, unte Christaus siyup, amen qipa izwis, ei ni fraqisteip mizdon seinai.

42 Yah sawhazuh saci gamarzyai ainana þize leitilane þize galaubyandane du mis, goþ ist imma mais ei galagayaidau asiluqairnus ana balsaggan is, yah frawaurpans wesi in marcin.

43 Yah yabai marzyai þuk handus þeina, afnait þo; goþ þus ist hamfamma in libain galeipan, þau twos handuns habandin galeipan in gaiainnan, in fon þata unwhapnando,

44 Þarei maþa ize ni gaswiltip, yah fon ni afwhapnip.

45 Yah yabai fotus þeins marzyai þuk, afnait ina; goþ þus ist galeipan in libain haltamma, þau twans fotuns habandin gawairpan in gaiainnan, in fon þata unwhapnando,

46 Þarei maþa ize ni gaswiltip, yah fon ni afwhapnip.

47 Yah yabai augo þein marzyai þuk,

34 And hi sūwodon; wītodlice hi on wege smeadon, hwyle hyra yldost wære.

35 Ðá he sæt he clypode lí twelfe, and sæde him, Gif cower hwyle wyle beon fyrrest, beo se eadmodost, and cower calra þén.

36 Ðá nam he áne enapan, and gesette on hyra middele; ðá he hine beclypte, he sæde him,

37 Swá hwyle swá áne of ðus geráðum enapu on minum naman onfehþ, se onfehþ me; and se ðe me onfehþ, he ne onfehþ me, ac ðone ðe me sende.†

38 Ðá andswarode Iohannes, and cwæp, Læreow, sumne we gesáwon on ðinum naman deofol-seocnessa út-ádrifende, se ne fylgip us, and we him forbudon.

39 Ðá cwæp he, Ne forbeode ge him; nis nán ðe on minum naman mægen wyrec, and mæge raðe be me yfele spreca.

40 Se ðe nis ágén eow, se is for eow.

41 Sōþlice se ðe sylþ drinc eow calic fulne wæteres on minum naman, forðam ge Cristes synd, ic eow sōþ seege, ne forlyst he his mēde.

42 And swá hwá swá gedréfþ áenne of ðyssum lytlingum on me gelyfendum, betere him wære ðæt án eweorstán wære to his sweoran gecnytt, and wære on sæ beworpen.

43 And gif ðin hand ðe swicaþ, ceorf lí of; betere ðe is ðæt ðú wanhál to life gá, ðonne ðú twá handa hæbbe and fare on helle, and on unáewencedlic fýr,

44 Ðar hyra wyrm ne swylyt, and fýr ne biþ áewenced.

45 And gif ðin fót swicaþ ðe, ceorf hine of; betere ðe is ðæt ðú healt gá on éce lif, ðonne ðú hæbbe twegen fét and si áworpen on helle, unáewencedlices fýres,

46 Ðar hyra wyrm ne swylyt, ne fýr ne biþ ádwæsed.

47 Gif ðin eage ðe swicaþ, weorþ hit

34 And thei weren stille; sothli thei disputiden among hem in the weie, who of hem schulde be more.

35 And he sittinge clepide the twelue, and seith to hem, If any man wole be the first among 3ou, he schal be the laste, and mynystre of alle.

36 And he takinge a childe, ordeynede him in the myddil of hem; whom whanne he hadde byclippid, he seith to hem,

37 Who euere schal receyue oon of suche children in my name, he receyueth me; and who euere receyueth me, he receyueth not me aloone, but him that sente me.

38 John answeride to him, seyinge, Maistir, we sy3en sum oon for to caste out fendis in thi name, the which sucht not vs, and we han forbedun him.

39 Sothli Jhesus seith to him, Nyle 3e forbede him; ther is no man that doth vertu in my name, and may soone speke yuele of me.

40 Forsothe he that is not a3ens vs, is for vs.

41 Sothli who euere schal 3yue drynke to 3ou a cuppe of cold watir in my name, for 3e ben of Crist, treuly I seie to 3ou, he schal not leese his mede.

42 And who euere schal sclaundre oon of thes litle bileuynge in me, it is good to him that a mylne stoon of assis were don aboute his necke, and were sent in to the see.

43 And if thin hond sclaundre thee, kitt it away; it is good to thee feble to entre in to lyf, than hauynge twey hondis go in to helle, in to fier that neuere schal be quenchild,

44 Where the worm of hem deieth not, and the fier is not quenchild.

45 And if thi foot sclaundre thee, kitt it of; it is good to thee for to entre crokid in to euerlasting lyf, than hauynge twey feet to be sent in to helle of fier, that neuer schal be quenchild,

46 Where the worm of hem deieth not, and the fier is not quenchild.

47 That if thin y3e sclaundre thee, cast

34 And they helde their peace; for by the waye they reasoned amonge them selves, who schulde be the chefest.

35 And he sate doune and called the twelve vnto hym, and sayd to them, Yf eny man desyre to be fyrst, the same shalbe last off all, and seruaunt vnto all.

36 And he toke a chyld, and sett hym in the myddes of them; and toke hym in hys arnes, and sayde vnto them,

37 Whosoever receave eny soche a chyld in my name, he receaveth me; and whosoever receaveth me, receaveth not me, but him that sent me.

38 Jhon answered him, sayinge, Master, we sawe won castinge out devyls in thy name, which foloweth not vs, and we forbade hym, be cause he foloweth vs nott.

39 But Jesus sayde, Forbid hym nott; for there ys no man that shall do a myracle in my name, and can speake lightly evyll of me.

40 Whosoever is not agaynste you, is on youre parte.

41 And whosoever shall geve you a cuppe off water to drinke for my nams sake, be cause ye are belongynge to Christe, verely I saye vnto you, he shall nott loose his rewarde.

42 And whosoever shall hurte won of this litell wons that beleve in me, it were better for him that a myll stone were hanged aboute his necke, and that he were cast in to the see.

43 And yf thy hande offende the, cut hym of; itt ys better for the to entre into lyffe maymed, then to goo with two bondes in to hell, in to fire that never shalbe quenched,

44 Where there worme dyeth nott, and the fyre never goeth oute.

45 And yf thy fote offende the, cut hym of; it is better for the to goo halt in to lyfe, then with ij. fete to be cast into hell, into fyre that never shalbe quenched,

46 Where there worme dyeth not, and the fyre never goeth oute.

47 And yf thyne eye offende the, plucke

uswairp imma ; gop þus ist hailamma  
galeiþan in þindangardya Guþs, þan twa  
augona habandin atwairpan in gaiainnan  
finnis,

48 Þarei maþa ize ni gadaupniþ, yah  
fon ni afwhapniþ.

49 Whazuh auk funin saltada, yah  
wharyatoh hunsle salta saltada.

50 Gop salt ; ip yabai salt unsaltan  
wairþiþ, whe supuda ? Habaiþ in izwis  
salt, yah gawairþeigai siyaiþ miþ izwis  
misso.

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CHAP. X. 1 Yah yainpro usstand-  
ands, qam in markom İndaias hindar  
İaurdanan ; yah gaqemun sik aftra man-  
ageins du imma, yah swe biuhts, aftra  
laisida ins.

2 Yah duatgaggandans Fareisaieis,  
frehun ina, Skuldu siyai mann qen af-  
satyan ? fraisandans ina.

3 İp is andhafyands qap, Wha izwis  
anabaup Moses ?

4 İp eis qepun, Moses uslaubida unsis  
bokos afsateinaiis melyan, yah afletan.

5 Yah andhafyands İesus qap du im,  
Wipra harduhairtein izwara gamelida  
izwis þo anabun.

6 İp af anastodeinai gaskaftais gumein  
yah qincin gatawida Guþ ;

7 İnuh þis bileiþai manna attin seinam-  
ma yah aiþein seinai, . . . .

8 Yah siyaina þo twa du leika samin.  
Swaswe þanaseiþs ni sind twa, ak leik  
ain.

9 Þatei nu Guþ gawaþ, manna þamma  
ni skaidai.

10 Yah in garda aftra siponyos is bi  
þata samo frehun ina.

11 Yah qap du im, Sawhazuh saci  
afletip qen seinu, yah liugaip anþara,  
horinoþ du þizai.

12 Yah yabai qino afletip aban seinana,  
yah liugada anþaramma, horinoþ.

ut ; betere ðe is mid anum cagan gan  
on Godes rice, ðonne twa eagan hæb-  
bende sy aworpen on helle fyr,

48 Ðar hyra wyrn ne swylt, ne fyr ne  
biþ æwenced.

49 Sôþlice ælc man biþ mid fyre ge-  
sylv, and ælc offring biþ mid sealte  
gesylv.

50 Gôd is sealt ; gif ðæt sealt unsealt  
biþ, on ðam ðe ge hit syltaþ ? Habbap  
sealt on eow, and habbaþ sibbe betwux  
eow.

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CHAP. X. 1 And ðanon, he com on  
Iudeisce endas of Iordane ; ða comon  
eft menigu to him, and swa swa he  
gewunode, he hi lærde eft-sôna.

2 Ða genealæhton him Pharisei, and  
hine axodon, Hwæder alýfþ ænegum  
men his wif forlætan ? his ðus fand-  
igende.

3 Ða andswarode he him, Hwæt beaþ  
Moyses eow ?

4 Hi sædon, Moyses lýfde ðæt man  
write hiw-gedales boc, and hi forlæte.

5 Ða cwæþ se Hælend, For cower  
heortan heardnesse he eow wrat ðis  
beboð.

6 Fram fruman geseahte God hi ge-  
worhte wæpnedman and wimman ;

7 And cwæþ, Forðam se man forlæt  
his fæder and môder, and hine his  
wife geþeot,

8 And beoþ twegen on anum flæsee.  
Witodlice ne synd nã twegen, ac an  
flæsc.

9 Ðæt God gesamnode, ne syndrige  
ðæt nã man.

10 And eft innan huse his leorning-  
enihtas hine be ðam ylan ahsodon.

11 Ða cwæþ he, Swa hwyle man swa  
his wif forlæt, and ôder nimþ, unriht-  
hæmed he wyreþ þurh hi.

12 And gif ðæt wif hire were forlæt,  
and ôðerne nimþ, heo unriht-hæmþ.†

it out; it is good to thee for to entre  
gogil y3ed in to rewme of God, than  
hauyge twey y3en for to be sent in to  
helle of fier,

48 Where the worm of hem deieth not,  
and the fier is not quenched.

49 Forsoth euery man schal be saltid<sup>†</sup>  
with fier, and euery slayn sacrifice schal  
be saurid with salt.

50 Salt is good thing; that if salt be  
vnsauri, in what tling schulen 3e make  
it sauri? Haue 3e salt in 3ou, and  
haue 3e pees among 3ou.

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CHAP. X. 1 And Jhesus risynge vp  
fro thennis, cam in to the endis of Jude  
ouer Jordan; and eftsoones the cum-  
panyes of peple camen to gidere to him,  
and as he was wont, eftsoone he tau3te  
hem.

2 And Pharisees comynge ny3, axiden  
him, If it be leefful to a man for to  
leue<sup>†</sup> his wyf? temptinge him.

3 And he answeringe seith to hem,  
What comaundide Moyses to 3ou?

4 The whiche seiden, Moyses suffride  
to write a libel of forsakinge, and to  
forsake.

5 To whom Jhesus answeringe seith,  
To the hardnesse of 3oure herte Moyses  
wroot to 3ou this precept.

6 Forsothe fro the bigynnyng of crea-  
ture God made hem male and female;

7 And he seide, For this thing a man  
schal leue fadir and modir, and schal  
clefe to his wif,

8 And thei schulen be tweyne in o  
fleisch. And so now thei ben not  
tweyne, but o fleisch.

9 Therefore that thing that God ioynede  
to gidere, no man departe.

10 And eftsoone in the hows his dis-  
cypils axiden him of the same thing.

11 And he seith to hem, Who euere  
schal leue his wyf, and wedde another,  
he doth auoutrie vpon hir.

12 And if the wyf schal leue hir hose-  
bonde, and be weddid to another, she  
doth auoutrie.

hym oute; itt ys better for the to goo  
in to the kyngdom of God with one eye,  
then havyng two eyes to be caste into  
hell fyre,

48 Where their worme dyeth nott, and  
the fyre never gooth oute.

49 Every man therfore shalbe salted  
with fyre, and every sacryfyse shalbe  
seasoned with salt.

50 Salt ys good; but yf the salt be  
vnsavery, what shall ye salte there with?  
Se that ye have saltt in youre selves,  
and have peace amonge youre selves one  
with another.

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CHAP. X. 1 And he rose from thens,  
and went in to the coostes of Jewry  
through the regyon that ys beyonde  
Jordan; and the people resorted vnto  
hym afresshe, and as he was wont, he  
taught them agayne.

2 And the Pharyses cam, and axed hym  
a question, Whether it were lafull for  
a man to putt away hys wyfe? to  
prove hym.

3 He answered and said vnto them,  
What did Moses bid you do?

4 And they sayde, Moses suffred to  
wryte a testimoniall of her divorsment,  
and to putt her awaye.

5 And Jesus answered and sayd vnto  
them, For because of youre harde herttes  
he wrote thys precept vnto you.

6 But at the fyrst creacion God made  
them man and woman;

7 Sayinge, For thys thinges sake shall  
a man leve father and mother, and byde  
by his wyfe,

8 And .ij. shalbe made won flesshe. So  
then are they nowe nott twayne, but  
won flesshe.

9 Therefore that whych God hath cup-  
pled, let nott man separate.

10 And in the housse his disciples axed  
him agayne of that mater.

11 And he sayde vnto them, Whoso-  
ever putteth awaye his wyfe, and maryeth  
another, breaketh wedlocke to her warde.

12 And yf a woman forsake her hus-  
band, and be maryed to another, she  
committeth advoutry.

13 Þanuh atberun du ïmma barna, ei attaitoki ïm ; ïþ þai siponyos ïs sokun þaim bairandam du.

14 Gasaiwhands þan Æsus, unwerida, yah qap du ïm, Letiþ þo barna gaggau du nis, yah ni waryiþ þo, unte þize ïst þiudangardi Guþs.

15 Amen qiþa ïzwis, saci ni andnimip þiudangardya Guþs swe barn, ni þauh qiniþ ïn ïzai.

16 Yah gaplaihands ïm, lagyands handuns ana þo, þiupida ïm.

17 Yah usgaggandin ïmma ïn wig, duatrimnands ains, yah knussyands, þaþ ïna, qiþands, Laisari þiupþeiga, waha tanyau, ei libainais aiweinous arþya wairþau ?

18 Æþ ïs qap du ïmma, Wha mik qiþis þiupþeigana ? Ni whashun þiupþeigs, aly ains Guþ.

19 Þos anabusnins kant, ni horinos, ni maurþryais, ni hlifais, ni siyais galugaweitwods, ni anamahtyais, swerai attan þeinana yah aiþein þeina.

20 Þaruh andhafyands qap du ïmma, Laisari, þo alla gafastaida us yundai meinai.

21 Æþ Æsus ïnsaiwhands du ïmma, friyoda ïna ; yah qap du ïmma, Ainis þus wan ïst ; gagg, swa filu swe habais frabugei, yah gif þarbam, yah habais huzd ïn himinam ; yah hiri, laistyan mik ninands galgan.

22 Æþ ïs ganipnands ïn þis waurdis, galaip gaur, was auk habands faihu manag.

23 Yah bisaiwhands Æsus, qap siponyam seinaim, Sai whaiwa agluba þai faiho gahabaudans ïn þiudangardya Guþs galeiþand.

24 Æþ þai siponyos afslauþnodedun ïn waurde ïs. Þaruh Æsus aftra andhafyands qap ïm, Barniloua, whaiwa aglu ïst, þaim hugyandam afar faihau ïn þiudangardya Guþs galeiþan.

25 Azitizo ïst ulbandau þairh þairko

13 And hi brohton him hyra lytlingas, ðæt he hi æt-hrine ; ða ciddon his leorning-enihtas ðam ðe hi brohton.

14 Ða se Hælend hi geseah, unwurðlice he hit forbead, and sæde him, Lætaþ ða lytlingas to me cuman, and ne forbeode ge him, sôþlice swylecera is heofona rice.

15 Sôþlice ic seege eow, swá hwyle swá Godes rice ne onfehþ swá lytling, ne gæþ he on ðæt.

16 Ða beclypte he hi, and his handa ofer hi settende, bletsode hi.†

17 And ða he on wege eode, sum him to arn, and gebigedum encowe tofóran him, ewæþ, and bæd hine, Lá góða láreow, hwæt dó ic, ðæt ic éec lif áge ?

18 Ða ewæþ se Hælend, Hwi segst ðu me góðne ? Nis nán man góð, búton God ána.

19 Canst ðu ða bebodu, ne unriht-hæm ðu, ne slyh ðu, ne stel ðu, ne sege ðu lease gewitnesse, fícen ne dó ðu, weorþa ðinne fieder and ðine móder.

20 Ða andswarode he, Góða láreow, eall ðis ic geheold of mínre geoguðe.

21 Se Hælend hine ða behealdende, lufode ; and sæde him, An þing ðe is wana ; gesyle eall ðæt ðu áge, and syle hit þearfum, ðonne hæfst ðu gold-hord on heofonum ; and cum, and folga me .

. . . . .

22 And for ðam worde he was genurét, and férde gnornigende, forðam he hæfde mycele æhta.

23 Ða ewæþ se Hælend to his leorning-enihtum, hine besonde, Swýðe earfoþlice on Godes rice gáþ ða ðe feoh habbaþ.

24 Ða forhtodon his leorning-enihtas be his wordum. Eft se Hælend him andswariende ewæþ, Ealá eíld, swýðe earfoþlice ða ðe on heora feo getrúwig-cap gáþ on Godes rice.

25 Eaðere ys olfende to farenne þurh



13 And thei offriden to him litle children, that he schulde touche hem; sotheli disciplis thretenyden to men of-fringe.

14 Whom whanne Jhesus hadde seyn, he baar heuye,<sup>†</sup> and seith to hem, Suffre 3e litle children for to come to me, and forbede 3e hem not, forsoth of suche is the kyngdom of God.

15 Treuli I seie to 3ou, who euere schal not receyue the kyngdom of God as this litle child, he schal not entre in to it.

16 And he bielippinge hem, and puttinge hondis vpon hem, blesside hem.

17 And whanne Jhesus was gon out in the weye, o man rennyuge bifore, the kne bowid, preiede him, seyngge, Goode maistir, what schal I do, that I receyue euerelastinge lyf?

18 Forsothe Jhesus seide to him, What seist thou me good? No man good, no but God aloone.

19 Thou hast knowen the comaundementis, do thou non auoutrie, sle not, stele not, seie not fals witnessinge, do no fraude, worschipe thi fadir and modir.

20 And he answeringe seith to him, Maistir, I haue kept alle these thingis fro my 3outhe.

21 Sothli Jhesus biheld him, and louyde hym; and he seide to him, O thing failith to thee; go thou, selle thou what euere thingis thou hast, and 3yue to pore men, and thou schalt haue tresour in heuene; and come, sue thou me. . .

22 The which maad sorwful in the word, wente away mornynge, forsoth he was hauynge many possessiouns.

23 And Jhesus biholdinge aboute, seith to his disciplis, How hard thei that han money schulen entre in to the kyngdom of God.

24 Forsothe the disciplis weren stoned in his wordis. And Jhesus estoone answeringe seith to hem, 3e litle sones, how hard thing it is, men tristynge in richessis for to entre in to the kyngdom of God.

25 It is lizter<sup>†</sup> a camel for to passe

13 And they brought chyl dren to hym, that he shoulde touche them; and hys disciples chid those that brought them.

14 When Jesus sawe that, he was displeased, and sayd vnto them, Suffre the chyl dren to come vnto me, and forbid them not, for vnto suche belongeth the kyngdom of God.

15 Verely I saye to you, whosoever shall not receave the kyngdom of God as a chylde, he shall not entre therein.

16 And he toke them vppe in his armes, and putt his hondes apouther, and blessed them.

17 And when he was come out into the waye, there cam won runnyngge, and kneled to him, and axed him, Goode master, what shall I do, that I maye enheret eternal lyfe?

18 Jesus said vnto him, Why callest thou me goode? There is no man goode but won, whych ys God.

19 Thou knowest the commaundmentes, breake not matrimony, kyll not, steale nott, bere no falce wytnes, defraude no man, honore thy fader and thy mother.

20 He answered and said to him, Master, all these I haue observed from my youth.

21 Jesus behelde him, and had a favour to him; and said vnto him, Won thinge is lackynge vnto the; goo, and sell all that thou hast, and geve itt to the povre, and thou shalt haue tresour in heven; and come, and folowe me and take thy crosse on the.

22 But he was discumforted with that sayynge, and went away mornynge, for he had greate possessions.

23 And Jesus loked rounde aboute, and sayd vnto hys disciplis, With what difficulte shall they that haue ryches entre into the kyngdom of God.

24 Hys disciplis were astonnyed att hys wordes. Jesus answered agayne and sayde vnto them, Chyl dren, howe harde is it, for them that truste in their ryches to entre in to the kyngdom off God.

25 Hit ys easier for a camell to go

neplos galeiþan, þau gabigamma in þiud-  
augardya Guþs galeiþan.

26 Iþ eis mais usgeisnodedun, qiþ-  
andans du sis misso, Yah whas mag  
ganisan?

27 Insaiwhands du im Iesus, qaþ, Akei  
fram mannam unmahteig ist, ni fram  
Guþa; allata auk mahteig ist fram  
Guþa.

28 Dugann þan Paitrus qiþan du im-  
ma, Sai! weis aflailotum alla, yah laist-  
idedum þuk.

29 Andhafyands im Iesus qaþ, Amen  
qiþa izwis, ni whashun ist saei aflailoti  
gard, aiþþau broþrums, aiþþau aiþein,  
aiþþau attan, aiþþau qen, aiþþau barna,  
aiþþau haimoþlya in meina yah in þizos  
aiwaggelyons,

30 Saei ni andnimai .v. falþ nu in  
þamma mela, gardins, yah broþrums, yah  
swistruns, yah attan, yah aiþein, yah  
barna, yah haimoþlya, miþ wrakom, yah  
in aiwa þamma anawairþin libain aiw-  
einon.

31 Aþþan managai wairþand, frumans  
aftumans, yah aftumans frumans.

32 Wesunuf-þan ana wiga gaggandans  
du Iairusaulwmai; yah faurbigaggands  
ins Iesus, yah sildaleikidedun, yah afar-  
laistyardans faurhtai waurþun. Yah  
andnimands aftra þans twalif, dugann  
im qiþan, þoci habaidedun ina gadaban.

33 Þatei sai! usgaggam in Iairusaul-  
wma, yah sunus mans atgibada þaim  
ufargudyam, yah bokaryam; yah ga-  
wargyand iua dauþau, . . . . .

34 Yah bilaikand ina, yah bliggwand  
ina, yah speiwand ana ina; yah usqimand  
imma, yah þridyin daga ustandiþ.

35 Yah athabaidedun sik du imma  
Iakobus yah Iohannes, sunyus Zaibai-  
daius, qiþandans, Laisari, wileima, ei  
þatei þuk biþyos, tauyais uggkis.

36 Iþ Iesus qaþ im, Wha wileits  
tauyan mik igqis?

37 Iþ eis qeþun du imma, Fragif ugkis,  
ei ains af tailswon þeinai, yah ains af

nædle þyrel, ðonne se rīca and se welega  
on Godes rīce gá.

26 Hi ðæs ðe má betwux him wun-  
dredon, and cwædon, And hwá mæg  
beon hál?

27 Ðá beheold se Hælend hī, and  
cwæþ, Mid mannum hit is uncaðelic, ac  
nā mid Gode; calle þing mid Gode  
synd caðelice.

28 Ðá ongan Petrus cweðan, Witod-  
lice! we calle þing forléton, and fol-  
godon ðe.

29 Ðá andswarode him se Hælend,  
Nis nán ðe his hús forlæt, oððe ge-  
broðru, oððe geswustra, oððe fæder,  
oððe mōder, oððe bearn, oððe æceras  
for me and for ðam gōdspelle,

30 Ðe hund-feald ne onfó nú on ðisse  
tide, hús, and broðru, and swustra, and  
fæder and mōder, and bearn, and  
æceras, mid eltnessum, and on to-  
weardre worulde ece lif.

31 Manega fyrmeste beoþ ýtemeste,  
and ýtemeste fyrmeste.

32 Sōþlice hī ferdon on wege to Hieru-  
salem; and se Hælend him beforan  
code, and hī ádrédon him hine, and him  
fyligdon. And eft he nam hī twelfe,  
and ongan him secgan, ða þing ðe him  
toweardre wæron.

33 Ðæt we nú ástigaþ to Hierusalem,  
and mannes sunu biþ gescald sacerda  
caldrum, and bōcerum, and caldrum;  
and hī hine deaþe genyderiaþ, and hī  
hine þeodum syllap.

34 And hī hine bysmriaþ, and hī him  
ou spætaþ, and hine swingaþ; and ofsleaþ  
hine, and he árist on ðam briddan  
dage.

35 Him ðá genealchton to Iacobus  
and Iohannes, Zebedeis suna, and cwæd-  
on, Lārcow, we wyllaþ, ðæt dú us dó,  
swá hwæt swá we biddaþ.

36 Ðá cwæþ he, Hwæt wylle gyt ðæt  
ic inc dó?

37 Ðá cwædon hī, Syle unc, ðæt wyt  
sitton, on ðinum wuldre, an on ðine

thorw a nedlis y<sup>3</sup>e, than a riche man for to entre in to the kyngdom of God.

26 Whiche wondriden more, seyinge at hem selue, And who may be maad saf?

27 And Jhesus biholdinge hem, seith to hem, Anentis men it is impossible, but not anemptis God; for alle thingis ben possible anemptis God.

28 And aftirward Petre bigan for to seye to him, Loo! we han left alle thingis, and han sued thee.

29 Jhesus answeringe seith, Treuli I seie to you, ther is no man that schal leue hous, or bretheren, or sistris, or fadir, or modir, or sones, or feeldis for me and for the gospel,

30 The which schal not taken an hundredfold so moche now in this tyme, housis, and bretheren, and sistris, and modris, and sones, and feldis, with persecucions, and in the world to comyunge euerlasting lyf.

31 Forsoth many schulen be, the firste the laste, and the laste the firste.

32 Forsothe thei weren in the weye stizyng to Jerusalem; and Jhesus wente bifore hem, and thei wondriden, and folowinge dreden. And eftsoone Jhesus takinge to twelue, bygan to seye to hem, what thingis weren to come to him.

33 For lo! we stizen to Jerusalem, and mannus sone schal be bitrayed to the princes of prestis, and to scribis, and to eldere men; and thei schulen dampne him by deeth, and thei schulen bytake him to hethene men.

34 And thei schulen scorne him, and byspeete him, and beete him; and thei schulen sle him, and in the thridde day he schal ryse azen.

35 And James and Jon, Zebedees sones, camen ny<sup>3</sup> to him, seyinge, Maistir, we wolen, that what euere we schulen axe, thou do to vs.

36 And he seide to hem, What wolen ze that I do to you?

37 And thei seiden, Jyue to vs, that we sitten that oon at thi ri<sup>3</sup>thalf, and

thorowe the eye of an nedle, then for a ryche man to entre into the kyngdom of God.

26 And they were astonnyed out of measure, sayinge betwene them selves, Who then can be saved?

27 Jesus loked apou them, and sayd, With men it is vnpossible, but not with God; for with God all thinges are possible.

28 And Petre began to saye vnto hym, Loo! we have forsaken all, and have folowed thee.

29 Jesus answered and sayde, Verely I saye vnto you, there ys no man that hath forsaken housse, or brethren, or sisters, or father, or moder, or wyfe, other chylde, or londes, for my sake and the gospels,

30 Whych shall nott receave an hundred foolde nowe in thys lyfe, houses, and brethren, and sisters, and mothers, and children, and londes, whith persecucions, and in the worlde to come eternall lyfe.

31 Many that are fyrst shalbe last, and the last fyrst.

32 They were in the waye goinge vppe to Jerusalem; and Jesus went before them, and they were amased, and as they folowed were affrayde. And Jesus toke the xij. agayne, and began to tell them, what thinges shulde happen vnto him.

33 Beholde! we goo vppe to Jerusalem, and the sonne off man shalbe delyred vnto the hye preestes, and vnto the scribbes; and they shall condempne hym to deeth, and shall delyvre hym to the gentyls.

34 And they shall moeke hym, and scourge him, and spit apou hym; and kill him, and the thirde daye he shall ryse agane.

35 And James and Jhon, the sons off Zebede, cam vnto hym, sayinge, Master, we wolde, that thou shuldest do for vs, what soever we desyre.

36 He sayde vnto them, What wolde ye I shulde do vnto you?

37 They sayd vnto hym, Graunt vnto vs, that we maye sitt won on thy ryght

hleidumein þeinai sitaiwa, in wulþau þeinamma.

38 Æþ Æsus qapuh du im, Ni wituþs whis bidyats; magutsu driggkan stikl, þanei ik driggka, yah daupeinai þizaici ik daupyada, ei daupyaindau?

39 Æþ eis qepun du imma, Magu. Æþ Æsus qapuh du im, Sweþauh þana stikl þanei ik driggka driggkats, yah þizai daupeinai, þizaici ik daupyada, [daupyanda;]<sup>†</sup>

40 Æþ þata du sitan af taihswon meinai aipþau af hleidumein nist mein du giban, aly þainci manwiþ was.

41 Yah gahausyandans þai taihun dugunnun unweryan bi Æakobu yah Æohan-nen.

42 Æþ is athaitands ins, qap du im, Wituþ, þatei [þaici]<sup>†</sup> þuggkyand reikinon þindom, gafranyinond im, æþ þai mikilans ize gawaldand im.

43 Æþ ni swa siyai in izwis, ak sawhazuh saei wili wairþan mikils in izwis, siyai izwar andbalts,

44 Yah saei wili izwara wairþan frumists, siyai allaim skalks.

45 Yah auk sunus mans ni qam, at andbalhtyan, ak andbalhtyan, yah giban saiwala seinu faur managaus lun.

46 Yah gemun in Æairikon; yah usgaggandin imma yainpro, miþ siponyan seinain, yah managein ganohai, sunus Teimaiaus, Barteimaiaus, blinda, sat faur wiþ du aihtron.

47 Yah gahausyands, þatei Æesus sa Nazoraius ist, dugann hroþyan, yah qiþan, Sunau Daweidis, Æesu, armai mik.

48 Yah whotidedun imma managai, ei gapahaidedi; æþ is filu mais hropida, Sunau Daweidis, armai mik.

49 Yah gastandands Æesus haihait atwopyan ina; yah wopidedun þana blindan, qiþandans du imma, Þrafstei þuk, urreis, woþeiþ þuk.

swýðran healfe, and oðer on ðine wyustran.

38 Ðá cwæþ se Hælend, Gyt nyton hwæt gyt biddaþ; máge gyt drincan ðone calic, ðe ic drince, and beon gefullod on ðam fulluhte, ðe ic beo gefullod?

39 Ðá cwaðdon hí, Wyt mágon. Ðá cwæþ se Hælend, Gyt drincap ðone calic ðe ic drince, gyt beoþ gefullode ðam fulluhte, ðe ic beo gefullod;

40 Sôþlice nis hit ná mán inc to sylenne ðæt gyt sitton on mine swýðran healfe oððe on ða wyustran, ac ðam ðe hit gegearwod ys.

41 Ðú gebulgon ða tync hí be Iacobe and Iohanne.

42 Ðá clypode se Hælend hí, and cwæþ, Wite ge, ðæt ða ðe on þeodum ealdorseþpe habbaþ, ðæt hyra caldras anweald ofer hí habbaþ.

43 Sôþlice on eow hit nis swá, ac swá hwyle swá wyle mid eow ykðest beon, se byþ cower þén,

44 And se ðe wyle on eow fyrmest beon, se byþ calra þeow.

45 Sôþlice ne com mannes sunu, ðæt him man þénode, ac ðæt he þénode, and his sáwle sealde for manegra álýsednysse.<sup>†</sup>

46 Ðá comon hí to Gericho; and he ferde fram Gericho, and his leorning-cnihtas, and mycel menegu, Timeus sunu, Bartimeus, sæt blind, wið ðone weg wædla.

47 Ðá he gehýrde, ðæt hit wæs se Nazarenisca Hælend, he ongan ðá clypian, and cweðan, Hælend, Dauides sunu, gemiltsa me.

48 Ðá budon him manega, ðæt he súwode; he clypode ðá ðæs ðe má, Miltsa me, Dauides sunu.

49 Ðá ætstóð se Hælend and hét hine clypian; ðá sædon hí ðam blindan, Beo geheortra, and áris, se Hælend ðe clyp-aþ.

the tothir at the left, in thi glorie.

38 Forsothe Jhesus seith to hem, 3e witen not what 3e schulen axe; mown 3e drynke the cuppe, the which I am to drynke, or be waischun with the bap- tym, in which I am bap- tised?

39 And thei seiden to him, We mown. Sothli Jhesus seith to hem, Treuli 3e schulen drynke the cuppe that I drynke, and 3e schulen be waischun with the bap- tym, in which I am bap- tised;

40 Sothli for to sitte at my ryghalff or lefthalf is not myn to 3yue to 3ou, but to which it is ordeyned.

41 And the ten heeringe hadden endig- nacoun of James and John.

42 Sothli Jhesus clepinge hem, seith to hem, 3e witen, that thei that semen<sup>t</sup> to haue prinched on folkis, lordschipen<sup>t</sup> of hem, and the princes of hem han power of hem.

43 Forsoth it is not so in 3ou, but who euere schal wolle be maad more, schal be 3oure mynystre,

44 And who euere schal wolle be the firste in 3ou, schal be seruaunt of alle.

45 Forwhi and mannis sone cam not, that it schulde be mynystrid to him, but that he schulde mynystre, and 3yue his soule<sup>t</sup> redempcioun<sup>t</sup> for manye.

46 And thei camen to Jerico; and him goynge forth fro Jerico, and his disciplis, and a ful moche company of peple, the sone of Tymey, Barthymeus, blynd, saat bisydis the weye beggyng.

47 The which whanne he hadde herd, for it is Jhesus of Nazareth, bigan to crie, and seye, Jhesu, the sone of Dauith, haue mercy on me.

48 And manye thretyden hym, that he schulde be stille; and he criede moche more, Jhesu, the sone of Dauith, haue mercy on me.

49 And Jhesu stondinge comaundide hym for to be clepid; and thei clepiden the blynde man, seiynge to him, Be thou of betere herte, ryse vp, he clepith thee.

honde, and the other on thy lyfte honde, in thy glory.

38 Butt Jesus sayd vnto them, Ye wot not what ye axe; can ye drynke of the cuppe, that I shall drynke of, and be baptised in the bap- tym, that I shalbe baptised in?

39 And they sayd vnto him, That we can. Jesus sayde vnto them, Ye shall drynke off the cuppe that I shall drynke of, and be baptised with the bap- tym, that I shalbe baptised in;

40 But to sitt on my right honde and on my lifte honde ys not myne to geve, but to them for whom it ys prepared.

41 And when the .x. herde that they began to disdayne at James and Jhon.

42 Butt Jesus called them vnto him, and sayd to them, Ye knowe wele, that they whych seme to beare rule amonge the gentyls, raygne as lordes over them, and they that be greате men amonge them exercyse auctorite over them.

43 So shall it not be a monge you, but wosoever of you wilbe greате amonge you, shalbe youre minster,

44 And wosoever wilbe chefe, shalbe servaunt vnto all.

45 For even the sonne of man came nott, that other shulde minister vnto hym, but to minister, and to geve his lyfe for the redempcion of many.

46 And they cam to Hierico; and as he went oute off Hierico, with his dis- ciples, and a greате nombre of peple, Barthimeus, the sonne of Thimeus, which was blynde, sate by the hie wayes syde beggyng.

47 And when he herde, that it was Jesus off Nazareth, he began to crie, and to saye, Jesus, the sonne off David, haue mercy on me.

48 And many rebuked hyme, be cause he shulde hoolde is peace; but he cryed the moore a greате deale, Thou sonne off David, haue mercy on me.

49 And Jesus stode still and comaundid hym to be called; and they called the blynde, saynge vnto hym, Be off good comfort, ryse, he calleth thee.

50 Æp Æs, afwairpands wastyai seinai, ushlaupands qam at Æsu.

51 Yah andhafyands qap du Æmma Æsus, Wha wileis ei tauyau þus? Æp sa blinda qap du Æmma, Rabbaunei, ei ussaiwhau.

52 Æp Æsus qap du Æmma, Gagg, gaulaubeins þeina ganasida þuk. Yah sunsaiw ussawh, yah laistida Æn wiga Æsu.

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CHAP. XI. 1 Yah biþe newha wesun Æairusalem Æn Beþsfagein yah Biþaniin, at fairgunya Alewyin, Ænsandida twans siponye seinaiþe,

2 Yah qap du Æn, Gaggats Æn haim þo wiþrawairþon Æggqis; yah sunsaiw Æn-gaggandans Æn þo þaurg bigitats fulan gabundanana, ana þammai nauh Ænshun manne ni sat; andbindandans Æna, at-tiuhats.

3 Yah yabai whas Æggqis qipai, Duwhe þata tauyats? qipaits, þatei Frauya þis gairneiþ, yah sunsaiw Æna Ænsandeip hidre.

4 Galipun þan, yah bigetun fulan gabundanana at daura uta, ana gagga; yah andbundun Æna.

5 Yah sumai þize yainar standandane qeþun du Æn, Wha tauyats, andbindandans þana fulan?

6 Æp eis qeþun du Æn, swaswe anabaup Æn Æsus; yah lailotun Æns.

7 Yah brahtedun þana fulan at Æsua, yah galagidedun ana wastyos seinos, yah gasat ana Æna.

8 Managai þan wastyom seinaim strawidedun ana wiga, sumai astans maimaitun us bagunam, yah strawidedun ana wiga.

9 Yah þai fauragaggandans, hropidedun, qipandans, Osanna, þiupida sa qimanda Æn namin Frauyins;

10 Þiupido so qimandei þiudangardi Æn namin attins unsaris Daweidis; Osanna Æn haubistyam.

50 He ða, æwarp his reaf, and forþræðde and to him com.

51 Ða cwæþ se Hælend, Hwæt wylt ðu ðæt ic ðe ðo? Ða cwæþ he, Læreow, ðæt ic geseo.

52 Ða cwæþ se Hælend to him, Gá, ðin geleafa ðe hálne gedyde. And he sóna geseah, and him fyligde on wege.

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CHAP. XI. 1 †Ða he genealæhte Hierusalem and Bethania, to Oliuetes ðúne, he sende his twegen leorning-cnihtas,

2 And cwæþ to him, Farap to ðam castele ðe [ongén] ine ys; and gyt ðar sóna gemetaþ assan folan getigedne, ofer ðæne nán man gyt ne sæt; untigeaþ hine, and to me gelaðap.

3 And gyf hwá to ine hwæt ewyþ, seegap, ðæt Drihten hæfþ his neode, and he hine sóna hider læt.

4 And ða hí út-færdon, hí gemetton ðone folan úte, on twýcenan, befóran dura getigedne; ða untigdon hí hine.

5 And sume ðe ðar stódon ðus sædon him, Hwæt ðo gyt, ðone folan untigende?

6 Ða cwædon hí, swá se Hælend unc beaþ; and hí lét on hi ða.

7 Ða læddon hí ðone folan to ðam Hælende, and hí hyra reaf on-álædon, and he on-sæt.

8 Manega hyra reaf on ðone weg strelton, sume ða [bogas]<sup>†</sup> of ðam treowum heowon, and streowodon on ðone weg.

9 And ða ðe befóran eodon, and ða ðe æfter-folgodon, cwædon ðus, Osanna, sý gebletsod se ðe com on Drihtnes naman;

10 Sí gebletsod ðæt rice ðe com úres feder Dauides; Osanna on heahnesum.<sup>†</sup>

50 The which, his cloth cast away, sturtinge cam to him.

51 And Jhesus answeringe seide to him, What wilt thou I schal do to thee? The blynde man seide to him, Maistir, that I se.

52 Sothli Jhesus seide to him, Go thou, thi feith hath maad thee saaf. And anon he sy3, and sude him in the weye.

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CHAP. XI. 1 And whanne Jhesus cam ny3 to Jerusalem and to Betanye, to the mount of Olyuete, he sendith two of his disciplis,

2 And seith to hem, Go 3e in to the castel that is a3ens 3ou; and anon 3e entrynge in thidur schulen fynde a colt tyed, on the which non of men sat 3it; vnbynde 3e, and bryng him.

3 And if ony man schal seie ony thing to 3ou, seie 3e, that he is nedeful to the Lord, and anon he schal leue him hidur.

4 And thei goynge forth, founden a colt bounden byfore the 3ate with outeforth, in the meeting of tweye weyes; and thei vnbounden him.

5 And summe of men standinge there seiden to hem, What don 3e, vnbyndinge the colt?

6 And thei seiden to hem, as Jhesus comaundide to hem; and thei leften hem.

7 And thei brou3ten the colt to Jhesu, and thei puttiden to him her clothis, and Jhesus sat vpon him.

8 Forsothe manye strewiden her clothis in the weye, sotheli othere men kittiden bowis<sup>t</sup> fro trees, and strewiden in the weye.

9 And thei that wenten bifore, and that sueden, cryeden, seyinge, Osanna, blessid is he that cometh in the name of the Lord;

10 Blessid the kyngdom that cometh off oure fadir Dauith; Osanna in hiztees.

50 He threwe away his clooke, and roose and cam to Jesus.

51 And Jesus answered and sayd vnto hym, What wilt thou that I do vnto the? The blynde sayde vnto hym, Master, that Y myght see.

52 Jesus sayd vnto hym, Goo thy waye, thy fayght hath saved the. And by and by he receaved his sight, and folowed Jesus in the waye.

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CHAP. XI. 1 And when they cam nye to Hierusalem vnto Bethphage and Bethani, be sydes mount Olivte, he sent forth .ij. of his disciplis,

2 And sayde vnto them, Goo youre wayes into the toune that is over agaynste you; and as sone as ye entre into it ye shall fynde a coolte bounde, where on never man sate; loose hym, and brynge hym hidder.

3 And if eny man saye vnto you, Why do ye soo? saye, that the Lorde bath neade of him, and streight waye he wyll sende hym hidder.

4 They went their waye, and found a coolte tyed by the dore with out, in a place where two wayes mett; and they losed hym.

5 And divers of them that stode there sayd vnto them; What do ye, loosynge the coolte?

6 And they sayd vnto them, even as Jesus had comaunded them; and they let them goo.

7 And they brought the coolte to Jesus, and caste their garmentes on hym, and he sate apon hym.

8 And many spreede there garmentes in the waye, other cutt doune branches of the trees, and strawed them in the waye.

9 And they that went before, and they that folowed, cryed, saynge, Hosianna, blessed be he that cometh in the name off the Lorde;

10 Blessed be the kyngdom that cometh in the name off hym that is Lorde off oure father David; Hosianna in the hiest.

11 Yah galaip in Iairusaulwma Iesus, yah in alh; yah bisaiwhands alla, at andanahtya yuban wisandin wheilai, usiddya in Bepanian, mip pain twalibim.

12 Yah iftumin daga, usstandandam in us Bepaniin, gredags was.

13 Yah gasaiwhands smakkabagm fairraþro habandan lauf, atiddya, ei aufto bigeti wha ana imma; yah qimands at imma, ni waitht bigat ana imma, niba lauf; ni auk was mel smakkane.

14 Yah usbairands qap du imma, Ni þanaseiþs us þus aiwmanna akran matyai. Yah gahausedun þai siponyos is;

15 Yah iddyedun du Iairusaulwmai. Yah atgaggands Iesus in alh, dugann uswairpan þans frabugyandans yah bugyandans in alh; yah mesa skattyane, yah sitlans pize frabugyandane ahakim uswaltida;

16 Yah ni lailot, ei whas þairhberi kas þairh þo alh.

17 Yah laisida, qiþands du im, Niu gameliþ ist, þatei razn mein razn bido haitada allaina þiudom? ip yus gatawidedup ita du filigrya waidedyane.

18 Yah gahausedun þai bokaryos yah gudyane aubumistans, yah sokidedun whaiwa imma usqistidedeina; ohtedun auk ina, unte alla managei sildaleikidedun in laiseinai is.

19 Yah biþe andanahti warþ, usiddya ut us þizai haurg.

20 Yah in maurgin faurgaggandans, gasewhun þana smakkabagm þaursyana us waurtim.

21 Yah gammunds Paitrus, qap du imma, Rabbei, sai! smakkabagms þanei fraqast, gaþaursnoda.

22 Yah andhafyands Iesus qap du im, Habaip galaubein Guþs;

23 Amen auk qiþa izwis, piwhazuh ei qiþai du þamma fairgunya, Ushafei þuk, yah wairp þus in marcim; yah ni tuzweryai in hairtin seinamma, ak ga-

11 And he eode ða on Hierosolima templ; and calle þing he besceawode, ða æfen tima was, he ferde to Bethaniam, mid his twelf leorning-eihtum.

12 And oðrum dæge, ða hi ferdon fram Bethania, hine hingrode.

13 Ða he ferran geseah an fie-treow ðe leaf hæfle, he com, and sohte hwæder he ðar on aht funde; ða he him to com, ne funde he ðar, buton leaf aene; soþlice hit was ðæs fie-treowes tima.

14 Ða cwæþ he, Heononforþ on ece-nesse ne ete ænig man wæstm of ðe. And his leorning-eihtas ðæt gehýrdon;

15 Ða comon hi eft to Hierusalem. And ða he on ðæt templ eode, he ongan drifan of ðam temple syllende and biegende; and mynetera þrocu, and heah-setlu ðe ða culfran cypton he tobrec;

16 And he ne gefafode, ðæt ænig man ænig fet þurh ðæt templ bære.

17 And he ða larende, ðus cwæþ to him, Nis hit awriten, Ðæt min hus fram callum þeodum biþ genemned gebed-hus? soþlice ge dydon ðæt to secapena seræfe.

18 Ða ðæra sacerda caldras and ða boceras ðis gehýrdon, hi pohton hu hi hine forspildon; ðeh hi him adrædon hine, forðam call seo menigu wundrode be his lare.

19 And ða hit æfen was, he eode of ðære ceastre.

20 On merigen ða hi ferdon, hi gesawon ðæt fie-treow forseruncen of ðam wyrtruman.

21 Ða cwæþ Petrus, Lareow, lóca! hu forseranc ðæt fie-treow, ðe du wyrigdest.

22 Ða cwæþ se Hælend him andswarigende, Habbap Godes trúwan;

23 Ic seege eow to soþe, swá hwyle swá ewyþ to ðisum munte, Si ðú áfýrred, and on se áworpen; and on his heortan ne twýnaþ, ac gelyfþ, swá hwæt



11 And he entride in to Jerusalem, in to the temple; and alle thingis seyn aboute, whanne the our was now euenyng, he wente in to Betanye, with twelue.

12 And another day, whanne he wente out of Betanye, he hungride.

13 And whanne he hadde seyn a fyge tree afer hauynge leeuys, he cam, if happily he schulde fynde ony thing therynne; and whanne he cam to it, he fond no thing, out taken leeuys; for it was no tyme of fygis.

14 And Jhesus answeringe seide to it, Now no more with outen ende ony man ete fruyt of thee. And his disciples herden;

15 And thei camen to Jerusalem. And whanne he hadde entrid in to the temple, he bigan for to caste out men sellinge and biggyng in the temple; and he turnyde ypsodoun the boordis of chaungeris, and the chaiseris of men sellinge culueris;

16 And he suffride not, that ony man schulde bere a vessel thur; the temple.

17 And he tauzte hem, seyinge, Wher it is not writun, For myn hous schal be clepid the hous of preiynge to alle folkis? forsoth 3e han maad it a den of theues.

18 The which thing herd, the princes of prestis and scribis souzten hou thei schulde leese him; forsoth thei dreden hym, for al the cumpanye of peple wondride on his teching.

19 And whanne euenyng was maad, he wente out of the citee.

20 And whanne thei passiden eerly, thei sygen the fige tree maad drye fro the rootis.

21 And Petre hauynge mynde, seide to him, Maistir, lo! the fyge tree, whom thou cursedist, hath dryed vp.

22 And Jhesus answeringe seith to him, Haue 3e the feith of God;

23 Treuli I seie to 3ou, that who euere seith to this hil, Take, and sende in to the see; and doutith not in his herte, but bileueth, for what euere he schal

11 And the Lorde entred into Hierusalem, and into the temple; and when he had loked roundabout upon all thinges, and nowe the even tyde was come, he went out vnto Bethany, with the twelve.

12 And on the morowe, when they were come out from Bethany, he hungred.

13 And he spyed a fygge tree a farre off havinge leues, and went to se whether he myght fynde eny thinge there on; but when he cam there to, he founde nothinge butt leues; for the tyme off fygges was nott yet.

14 And Jesus answered and sayd to it, Never man eate frute of the here after whill the worlde stondith. And his disciples herde it;

15 And they cam to Hierusalem. And Jesus went into the temple, and began to cast out them which soolde and bought in the temple; and overthrew the tabels of the money chaungers, and the stoles of them that soolde doves;

16 And wolde not suffre, that eny man caried a vessell thorowe the temple.

17 And he taught, saynge vnto them, Ys it not written, Howe that myne housse shalbe called the housse of prayer vnto all nacions? butt ye have made it a deen of theves.

18 And the scribes and hye prestes herde yt, and sought howe to distroye him; for they feared hym, be cause all the peple marveld at his doctrine.

19 And when even was come, he went out of the cite.

20 And in the mornynge as they passed by, they sawe the fygge tree dryed vpp by the rotis.

21 And Peter remembred, and sayd vnto hym, Master, beholde! the fygge tree, which thou cursedes, ys widdred awaye.

22 And Jesus answered and sayde vnto them, Have confidens in God;

23 Verely I sye vnto you, that whosoever shall saye vnto this mountayne, Take awaye thy silfe, and cast thy silfe in to the see; and shall not waver in

laubyai, þata ei þatei qipþ, gagaggþ, wairþþ imma, þiswhah þei qipþ.

24 Duppe qipa izwis, allata þiswhah þei bidyandans sokeþ, galaubeþ þatei nimþ, yah wairþþ izwis.

25 Yah þan standaþ bidyandans, aflet-aiþ, yabai wha habaiþ wipra whana, ei yah atta izwar sa in himinan, afletai izwis missadedins izwaros.

26 Ip yabai yus ni afletþ, ni þau atta izwar sa in himinan, afletþ izwis missadedins izwaros.

27 Yah iddyedun aftra du Iairusaulw-mai. Yah in alh wharbondin imma, atiddyedun du imma þai aubumistans gudyans, yah bokaryos, yah sinistans,

28 Yah qeþun du imma, In whamma waldufnye þata tauyis? yah whas þus þata waldufni atgaf, ei þata tauyis?

29 Ip Iesus andhafyands qap du im, Fraihna yah ik izwis ainis waurdis, yah andhafyþ mis, yah qipa izwis, in whamma waldufnye þata tauya.

30 Daupeins Iohannis uzuh himina was, þau uzuh mannam? andhafaþ mis.

31 Yah þahtedun du sis misso, qipand-ans, Yabai qipam us himina, qipþ appan, Duwe ni galaubideduþ imma;

32 Ak qipam us mannam, uhtedun þo managein; allai auk alakyo habaidedun Iohannen, þatei bi sunyai praufetes was.

33 Yah andhafyandans qeþun du Iesua, Ni witum. Yah andhafyands Iesus qap du im, Nih ik izwis qipa, in whamma waldufnye þata tauya.

swá he ewyþ, gewurde ðis, ðæt ge-wyrþ.

24 Fordam ic eow seege, swá hwæt swá ge grynende biddaþ, gelyfaþ ðæt ge hit onfoþ, and hit eow beeymþ.

25 And ðonne ge standað eow to ge-biddenne, forgyfaþ, gif ge hwæt ágén ænigne habbaþ, ðæt eow eower synna forgyfe, eower heofonlica fæder se ðe on heofonum ys.

26 Gyf ge ne forgyfaþ, ne eow eower synna ne forgyfþ, eower fæder . . .

27 Ðá com he eft to Hierusalem. And ðá he on ðam temple eode, him to genealæhton ða heah-sacerdas, and bócer-as, and caldras,

28 And ðus ewádon, On hwylcum anwealde dést dū ðis þing? and hwá sealde ðe ðisne anweald, ðæt dū ðis dō?

29 Ðá ewæþ se Hælend, And ic áhsige eow áure spráce, andswariaþ me, and ic seege eow ðonne, on hwylcum anwealde ic ðis dō.

30 Hweder wæs Iohannes fulluht ðe of heofone, ðe of mannum? andswariaþ me.

31 Ðá þohton hi, and ewádon betweox him, Gif we seegaþ of heofone, he segþ us, Hwi ne gelyfde ge him;

32 Gif we seegaþ of mannum, we on-dræclaþ ðis fole; calle hi hæfdon Iohan-nem, ðæt he wære sóþlice witega.

33 Ðá andswaredon hi ðam Hælende and ewádon, We nyton. Ðá ewæþ se Hælend, Ne ic eow ne seege, on hwyle-um anwealde ic ðas þing dō.

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CHAП. XII. 1 Yah dugann im in gayukom qipan. Weinagard ussatida manna, yah bisatida ina faþom, yah us-grof dal uf mesa, yah gatimrida kelikn,

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CHAП. XII. 1 Ðá ongan he him big-spel reccan. Sum man him plantode win-geard, and betýnde hine, and dealf áne seaþ, and getimbrode æne stýpel,

seye, be it maad, it schal be maad to him.

24 Therefore I seie to you, alle thingis what euere thingis 3e preiynge schulen axe, bileue 3e that 3e schulen take, and thei schulen come to you.

25 And whanne 3e schulen stonde for to preie, for 3yue 3e, if 3e han ony thing azens ony man, that and 3oure fadir that is in heuenes, for 3yue to you 3oure synnes.

26 That if 3e schulen not for 3yue, neither 3oure fadir that is in heuenes, schal for 3yue you 3oure synnes.

27 And eftsoone thei camen to Jerusalem. And whanne he walkide in to the temple, the hizeste prestis, and scribis, and eldere men camen niȝ to him,

28 And seien to him, In what power doist thou thes thingis? or who 3af to thee this power, that thou do thes thingis?

29 Forsothe Jhesus answeringe seith to hem, And I schal axe you o word, and answer 3e to me, and I schal seie to you, in what power I do thes thingis.

30 Whether was the baptyȝm of John of heuene, or of men? answer 3e to me.

31 And thei thouȝten with inne hem selue, sciynge, If we schulen seie of heuene, he schal seie to vs, Whi therfore bileuen 3e not to him;

32 If we schulen seie of men, we dreden the peple; for alle men hadden John, for he was verily a prophete.

33 And thei answeringe seyen to Jhesu, We witen neuere. And Jhesu answeringe seith to hem, Neither I seie to you, in what power I do thes thingis.

his herte, butt shall beleve, that those thinges which he sayeth, shall come to passe, what soever he sayeth, shalbe done vnto him.

24 Therefore I saye vnto you, what soever ye desyre when ye praye, beleve that ye shall have it, and it shalbe done vnto you.

25 And when ye stond and praye, foryeve, yf ye have eny thinge agaynste eny man, that youre father also which is in heven, maye foryeve you youre trespasses.

26

27 And they cam againe to Hierusalem. And as he walked in the temple, there cam to hym the hye prestes, and the scribes, and the seniours,

28 And sayd vnto hym, By what auctorite doest thou these thinges? and who gave the this auctorite, to do these thinges?

29 Jesus answered and sayde vnto them, I wyll also axe of you a certeyne thyng, and answer ye me, and I wyll tell you, by what auctorite I do these thinges.

30 Whether was the baptyȝm of Jhon from hevin, or of men? answer me.

31 And they thought in them selves, saynge, Yf we shall saye from heven, he will saye, Why then did ye not beleve hym;

32 But yf we shall saye of men, then feare we the peple; for all men counted Jhon, that he was a veri prophett.

33 And they answered and sayd vnto Jesu, We cannot tell. And Jesus answered and sayd vnto them, Nether wyll I tell you, by what auctorite I do these thynges.

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CHAP. XII. 1 And Jhesus bigan to speke parably.† A man plauntide a vynezerd, and puttide aboute an hegge, and dalf a lake, and bildide a tour, and

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CHAP. XII. 1 And he began to speake vnto them in similitudes. A certeyne man planted a vineyarde, and compased it with an hedge, and ordeyn-

yah anafalh ïna waurstwyam, yah aflaiþ alyap ;

2 Yah ïnsandida du þaim waurstwyam at mel skalk, ei at þaim waurstwyam nemi akranis þis weinagardis.

3 Æþ eis nimandans ïna usbluggwun, yah ïnsandidedun lausbandyan.

4 Yah aftra ïnsandida du ïm anþarana skalk, yah þana stainam wairþandans gaaiwiskodedun, yah haubiþ wundan brahtedun, yah ïnsandidedun ganaitid-ana.

5 Yah aftra ïnsandida anþarana, yah yainana afslohun, yah managans anþarans, sumans usbliggwandans, sumanzuh þan usqimandans.

6 Ðanuh nauþþanuh ainana sunu aig-ands liubana sis, ïnsandida yah þana du ïm spedistana, qipands, Ðatei gaaistand sunu meinana.

7 Æþ yainai þai waurstwyans qeþun du sis misso, Ðatei sa ïst sa arbinumya ; hiryiþ usqimam ïmma, yah unsar wairþiþ þata arbi.

8 Yah undgreiþandans ïna, usqemun, yah uswaurpun ïmma ut us þamma weinagarda.

9 Wha nuh tauyai frauya þis weinagardis ? Qimip, yah usqisteiþ þans waurstwyans, yah gibip þana weinagard anþaraim.

10 Nih þata gamelido ussuggwup, Stains þammei uswaurpun þai timryans, sah warþ du haubida waihstins ?

11 Fram Frauyin warþ sa, yah ïst sildaleiks ïn augam unsaraim.

12 Yah sokidedun ïna undgreiþan, yah ohtedun þo managein ; froþun auk þatei du ïm þo gayukon qap ; yah afetandans ïna, galipun.

13 Yah ïnsandidedun du ïmma sumai þize Farcisaie yah Herodiane, ei ïna ganuteina waurda.

14 Æþ eis qimandans qeþun du ïmma, Laisari, witum þatei sunycins ïs, yah ni kara þuk manshun ; ni auk saiwhis ïn andwairþya manne, ak bi sunyai wig Guþs laiscis. Skuldu ïst kaisaragild

and gesette hine mid eorþ-tiliun, and ferde on elþeodignysse ;

2 Ða sende he to ðam tilium his þeow on tide, ðæt he ðæs win-geardes wæstm onfenge.

3 Ða swungon hi ðæne, and forlæton hine idel-hende.

4 And eft he him sende oðerne þeow, and hi ðone on heafde gewundodon, and mid teonum gesweneton.

5 And eft he him sumne sende, and hi ðæne ofslôgon, and manega oðre, sume hi beoton, sume hi ofslôgon.

6 Ða hæfde he ða gyt ænne leofostne sunu, ða sende he æt nehstan him ðæne, and ewæþ, Witodlice minne sunu lig forwandiap.

7 Ða ewædon ða tilian him betweenan, Hær is se yrfemma ; uton ofslean hine, ðonne biþ ure seo yrfweardnes.

8 Hi ða ofslôgon hine, and wurpon wiðutan ðone win-geard.

9 Hwæt ðeþ ðæs win-geardes hláford ? He cymþ, and forðeþ ða tiligea, and sylþ oðron ðone win-geard.

10 Ne rædde ge ðis gewrit, Se stán ðe ða wyrhtan áwurpon, ðes ys geworden on ðære hyrnan heafod ?

11 Ðis ys fram Drihtne geworden, and hit is wundorlic on úron eagam.

12 Ða smeodon hi ðæt hi gefengon hine, and hi ondrædon ða menigu ; hi onecowon ða ðæt he ðis bigspel to him sæde ; hi ferdon ða, and hine forlæton.†

13 Ða sendon hi to him sume of Phariseum and Herodianum, ðæt hi befengon hine on his worde.

14 Ða comon hi and ðus mid fæcne ewædon, Lærcow, we witon ðæt ðu eart sóþfest, and ðú ne ræst be ænegum men ; ne beseawast ðú manna ansýne, ac ðu Godes weg lærst on sóþfastnysse.

hirede it to erthe tilieris, and wente forth in pilgrymage ;

2 And sente to the erthe tilieris in tyme a seruaunt, that he schulde receyue of the fruyt of the vynezerd at the erthe tilieris.

3 The whiche beten him takun, and leften him voyde.

4 And eftsoone he sente to hem a nother seruaunt, and thei woundiden him in the heed, and ponyschede with chidingis.†

5 And eftsoone he sente another, and thei slouen him, and othere mo, betynge summe, but sleyng othere.

6 Therefore 3it he hauynge a sone most dereworth, and to hem he sente him the laste, seynge, For by hap thei schulen schame my sone.†

7 Forsothe the tenauntis seyden to hem self,† This is the eier ; come 3e, sle we him, and the eritage schal be oure.

8 And thei takynge him, castiden out withoute the vynezerd, and slouen.

9 Therefore what schal the lord of the vynezerd do ? He schal come, and leese the tenauntis, and 3yue the vynezerd to othere.

10 Wher 3e han not rad this scripture, The stoon the which men bildinge han dispisid, this is maad in to the heed of the corner ?

11 This thing is maad of the Lord, and is wondirful in oure y3en.

12 And thei sou3ten for to holde him, and thei dreden the cumpanye of peple ; sothli thei knewen for to hem he seide this parable ; and him left, thei wenten away.

13 And thei senden to him summe of the Farisees and Erodians, for to take hym in word.

14 The whiche comynge seyn to hym, Maistir, we witen for thou ert sothfast, and reckist not of ony man ; sothly neither thou seest in to face of man, but thou techist the wey of God in

ed a wyne presse, and bilt a toure in hytt, and lett it out tohyre vnto husbandedmen, and went into a straunge countre ;

2 And when tyme was come he sent to the tenauntes a seruaunt, that he myght of the tenauntes receave of the frute of the vyneyarde.

3 And they caught hym and bett hym, and sentt hym agayne empty.

4 And mooreover he sentt vnto them another seruaunt, and at hym they cast stones and brake hys heed, and sent him agayne all to reyled.

5 And agayne he sentt another, and hym they kylled, and many other, betynge some, and kyllyng some.

6 Yet had he one sonne whom he loved tenderly, him also sent he att the last vnto them, sayinge, They wyll feare my sonne.

7 Butt the tenauntes sayde with in themselves, Thys ys the heyre ; come, lett vs kill him, and the inheritaunce shalbe oures.

8 And they toke him, and killid him, and cast hym out of the vyneyarde.

9 What shall then the lorde of the vyneyarde do ? He will come, and distroye the tenauntes, and let out the vyneyarde to othere.

10 Have ye nott redde thys scripture, The stoon which the bylders did refuse, ys made the chefe stoon in the corner ?

11 Thys was done off the Lorde, and ys mervyllous in oure eyes.

12 And they went about to take hym, butt they feared the peple ; for they perceived that he spake that similitude agaynst them ; and they left hym, and went their waye.

13 And they sent vnto hym certayne off the Pharises with Herodes seruauntes, to take hym in hys wordes.

14 And as sone as they were come they sayd vnto hym, Master, we knowe that thou arte true, and careste for no man ; for thou consydereste nott the degre off men, butt teacheste the waye

giban Kaisara? . . . . .

15 Þau niu gibaima? Æþ Æsus gasaiwhands ize liutein, qap þu im, Wha mik fraisip? atbairip mis skatt, ei gasaiwhau.

16 Æþ eis atberun. Yah qap þu im, Whis ist sa manleika, yah so unfarmeleins? Æþ eis qeþun þu imma, Kaisaris.

17 Yah andhafyands Æsus qap þu im, Usgibiþ þo Kaisaris Kaisara, yah þo Gups Gupa. Yah sildaleikidedun ana þamma.

18 Yah atiddyedun Saddukaieis du imma, þaiei qiþand usstass ni wisan, yah frehun ina, qiþandans,

19 Laisari, Moses gamelida unsis, þatei yabai whis broþar gadauþnai, yah bileipai qenai, yah barne ni bileipai, ei nimai broþar is þo qen is, yah ussatyai barna broþr seinamma.

20 Sibun broþrahans wesun; yah sa frumista nam qen, yah gaswiltands, ni bilaip fraiwa.

21 Yah anþar nam þo, yah gadauþnoda, yah ni sa bilaip fraiwa. Yah þridya samaleiko.

22 Yah nemun þo samaleiko þai sibun, yah ni biliþun fraiwa. Spedumista alhaize gaswalt yah so qens.

23 In þizai usstassai, þan usstandand, wharyamma ize wairþip qens? þai auk sibun aihthedun þo dn qenai.

24 Yah andhafyands Æsus qap þu im, Niun dupe airzyai siyup, ni kunnandans mela, nih maht Gups?

25 Allis þan usstandand us dauþaim, ni liugand, ni liuganda, ak sind swe aggilyus þai in himinam.

26 Apþan bi dauþans, þatei urreisand, niu gakunnaidedup ana bokom Mosezis, ana aiwhatundyai, whaiwa imma qap Gup, qiþands, Æk im Gup Abrahamis, yah Gup Isakis, yah Æakobis?

27 Nist Gup dauþaize, ak qiwaize;

Alýþþ gafnl to syllanne ðam Casere? .

15 Hwæðer ðe we ne syllap? Ðá ewæþ he, and heora lot-wreccas wiste, Hwi fandige ge min? bringaþ me ðone pening, ðæt ic hine geseo.

16 Ðá brohton hí him. Ðá sæde he him, Hwæs is ðeos anlienys, and ðis gewrit? Hí cwædon, Ðæs Caseres.

17 Ðá ewæþ se Hælend to him, Agyfap ðam Casere ða þing ðe ðæs Caseres synd, and Gode ða ðe Godes synd. Ðá wundrodon hí be ðam.

18 Ðá comon him to Saducci, ða seegap ðæt ærist ne sý, and hine ahsonod, and ðus cwædon,

19 Láreow, Moyses us wrát, gif hwæs bróðor dead biþ, and læsþ his wif, and næsþ nán bearn, ðæt his bróðor nime his wif, and his bróðor sæd wecce.

20 Eornostlice seofon gebróðru wæron; and se æresta nam wif, and wearþ dead, ná læfedum sæde.

21 And ðá nam se óðer hí, and wearþ dead, ne se sæd ne læfde. Gelice se þrida.

22 And ealle seofon hí hæfdon, and sæd ne læfdon. Ealra æftemest ðá forþferde ðæt wif.

23 On ðam æriste, . . . . .  
. . . . . hwyles ðara seofona biþ ðæt wif? hí ealle hí hæfdon.

24 Ðá andswarode him se Hælend, Hú ne dweligaþ ge, forðam ðe ge nyton ða hálgan gewritu, ne Godes maegen?

25 Sóplice ðonne hí of deaþe árisaþ, ne wifiaþ hí, ne ne giftiaþ, ac hí synd swylec Godes englas on heofonum.

26 Be ðam deadum, ðæt hí árison, ne rædde ge on Moyses béc, hú God to him ewæþ, ofer ðone gorst-beam, Ic com Abrahames God, and Isaaces God, and Æacobes God?

27 Nys God deadra, ac he ys lybbend-

treuthe. Is it leefful for to 3yue tribute to Cesar?

15 Or we schulen not 3yue? The which wytinge her priuey falsnesse, seith to hem, What tempten 3e me? brynge 3e to me a peny, that I se.

16 And thei offriden to him. And he seith to hem, Whos is this ymage, and the in wrytinge? Thei seien to him, Cesaris.

17 Forsothe Jhesus answeringe seith to hem, Therefore 3elde 3e to Cesar that ben of Cesar, and to God tho thingis that ben of God. And alle wondriden on him.

18 And Saducees, that seyen no resurrecioun to be, camen to him, and axiden him, seyinge,

19 Maistir, Moyses wroot to vs, that if the brother of a man were deed, and lefte a wyf, and lefte not sones, his brother take his wyf, and reyse vp seed to his brothir.

20 Therefore seuene britheren weren; and the firste took a wyf, and is deed, no seed left.

21 And the secunde took hir, and he is deed, and neither this lefte seed. And the thridde also.

22 And seuene tooken hir, and lefte not seed. And the womman the laste of alle is deed.

23 Thanne in the resurreccioun, whanne thei schulen rise a3en, whos wyf of these schal sche be? sothly seuene hadden hir wyf.

24 And Jhesus answeringe seith to hem, Wher 3e erren not therefore, not knowinge the scripturis, nother the vertu of God?

25 Forsothe whanne thei schulen rise a3en fro deed *men*, neither thei wedden, nother ben weddid, but thei schulen be as aungels of God in heuenes.

26 Sothli of deed men, that thei rysen a3ein, han 3e not rad in the book of Moyses, on the bousche, hou God seide to him, seiynge, I am God of Abraham, and God of Ysaac, and God of Jacob?

27 He is not God of deede men, but

off God truly. Ys yt lauffull to paye tribute to Cesar, or nott?

15 Ought we to geve, or ought we nott to geve? He knewe their dissimulacion, and sayd vnto them, Why tēpte ye me? brynge me a peny, that I maye se yt.

16 And they brought hym one. And he sayde vnto them, Whose ys thys ymage, and superscripcion? And they sayde vnto hym, Cesaris.

17 And Jesus answered and sayde vnto them, Then geve to Cesar that which belongeth to Cesar, and geve God that which perteyneth to God. And they mervelled att hym.

18 And the Saduces cam vnto hym, which saye there is no resurrection, and they axed hym, sayinge,

19 Master, Moyses wroote vnto vs, yff eny mans brother dye, and leve hys wyf behynde him, and leve no chyl dren, that then hys brother shulde take hys wyfe, and reyse vppe seed vnto his brother.

20 There were seven brethren; and the fyrst toke a wyfe, and when he dyed, lefth no seede behinde hym.

21 And the secunde toke her, and dyed, nether lefth he eny seede. And the thyrde lyke wyse.

22 And seven had her, and lefth no seed behynde them. Last of all the wyfe dyed also.

23 In the resurreccion then, when they shall ryse agayne, whose wyfe shall she be of them? for seven had her to wyfe.

24 Jesus answered and sayde vnto them, Are ye not ther fore deceaved, be cause ye knowe not the scryptures, nether the power of God?

25 For when they shall ryse agayne from deeth, they nether mary, nor are maryed, butt are as the angels which are in heven.

26 As touchynge the deed, that they shall ryse agayne, have ye nott redde in the boke off Moyses, howe, in the busshe, God spake vnto him, sayinge, I am the God of Abraham, and the God of Ysaac, and the God of Jacob?

27 He is not the God of the deed, butt

aþþan yus filu airzyai siyup.

28 Yah duatgaggands ains pize bok-arye, gahausyands ins samana sokyand-ans, gasaiwhands þatei waila im andhof, frah ina, wharya ist allaizo anabusne frumista.

29 Iþ Iesus andhof imma, þatei frum-ista allaizo anabusns, Hausei, Isracl, Frauya Guþ unsar Frauya ains ist ;

30 Yah friyos Frauyan Guþ þeinana us allamma hairtin þeinamma, yah us allai saiwalai þeinai, yah us allai gahugdai þeinai, yah us allai mahtai þeinai. So frumista anabusns.

31 Yah anþara galcika þizai, Friyos newlundyan þeinana swe þuk silban. Maizei þaim anþara anabusns nist.

32 Yah qaþ du imma sa bokareis, Waila, laisari, bi sunyai qast ; þatei ains ist, yah nist anþar, alya imma ;

33 Yah þata du friyon ina us allamma hairtin, yah us allamma fraþya, yah us allai saiwalai, yah us allai mahtai, yah þata du friyon newlundyan swe sik silban, managizo ist allaim þaim ala-brunstim yah saudim.

34 Yah Iesus gasaiwhands ina þatei frodaba andhof, qaþ du imma, Ni fairra is þiudangardyai Guþs. Yah ainshun þanaseiþs ni gadaursta ina fraihnan.

35 Yah andhafyands Iesus qaþ, lais-yands in alh, Whaiwa qiþand þai bokaryos, þatei Christus sunus ist Dawceidis ?

36 Silba auk Daweid qaþ in Ahmin Weihamma, Qiþiþ Frauya du frauyin meinamma, Sit af taihswon meinai, unte ik galagya fiyands þeinans fotubaurd fotiwe þeinaize.

37 Silba raihtis Daweid qiþiþ ina frauyan, yah whapro imma sunus ist ? Yah alla so managei hausidedun imma gabauryaba.

38 Yah qaþ du im in laiseinai seinai, Saiwhiþ faura . . .

ra ; sóþlice swýðe ge dweligeaþ.†

28 Ðá genealáhte him án of ðam bócerum, ðe gehýrde hí smeagende, and geseah ðæt he him wel andswarode, and álsode hine, hwæt wære ealra beboda mæst.

29 Ðá andswarode he him, Ðæt is ðæt mæste bebod ealra, Israhel, gehýr, úrne Drihten God he is án God ;

30 And lufa ðinne Drihten God of ealre ðinre heortan, and of ealre ðinre sáwle, eallum ðinum móde, and of eallum ðinum mægene. Ðæt is ðæt fyrmeste bebod.

31 Sóþlice is óðer ðissum gelic, Lufa ðinne nehstan swá ðe sylfne. Nys óðer máre bebod.

32 Ðá cwæþ se bócere, Láreow, well ðú on sóþe ewæde ; ðæt án God is, and nys óðer, bútan him ;

33 And ðæt he sí gelufod of ealre heortan, and of eallum andgyte, and of ealre sáwle, and of ealre strengþe, and lufigan his nehstan swá hine sylfne, ðæt is máre eallum onsægdnyssum and offrungum.

34 Ðá se Hælend geseah ðæt he him wislice andwyrde, he sæde him, Ne eart ðú feor fram Godes rice. And hine ne dorste nán man áesian.

35 Ðá cwæþ se Hælend, on ðam temple lærende, Hú secgap ða bóceras, ðæt Crist sý Dawides sunu ?

36 Daudi sylf cwæþ to ðam Hálgan Gáste, Drihten cwæþ to mínum drihtne, Site on míne swýðran healfe, oð ic ðine fýnd ásette to fót-secamole ðinra fóta.

37 Daudi sylf nemde hine drihten, and hwanon is he his sunu ? And mycel menegu hine luflice gehýrde.

38 Ðá sæde he him on his láre, War-niaþ fram bócerum, ða wyllaþ on gegyrlum gán, and beon on strætum gréte,



God of luyunge men ; therefore 3e erren moche.

28 And oon of the scribis, that hadde herd hem sekyng to gidere, cam niȝ, and seyinge that he hadde wel answerid hem, axide hym, which was the firste maundement of alle.

29 Jhesus answeride to him, that the firste of alle commaundementis is, Heere, Israel, the Lord thi God is oon ;

30 And thou schal loue the Lord thi God of al thin herte, and of al thi soule, and of al thi mynde, and of al thi vertu.† This is the firste maundement.

31 Forsothe the secunde is lyk to this, Thou schalt loue thi neizbore as thi silf. Ther is non othir maundement more than these.

32 And the scribe seith to him, Maister, in treuthe thou hast wel seid ; for o God is, and ther is non, out taken him ;

33 And that he be loued of al herte, and of al thouȝt,† and of al vndirstondinge, and of al the soule, and of al strengthe, and to loue the neizbore as him silf, is more than alle brend of-fringis and sacrificis.

34 Jhesus forsothe seyinge that he hadde answerid wysely, seide to him, Thou ert not fer fro the kyngdom of God. And now no man durste axe him.

35 And Jhesus answeringe seide, techinge in the temple, Therefore how seyn scribis, Crist for to be the sone of Dauith ?

36 To whom Dauith him silf seide in the Hooly Gost, The Lord seide to my lord, Sitte on my riȝthalf, til I putte thin enemyes the stool of thi feet.

37 Therefore Dauith him silf seith him a lord, and wherof is he his sone ? And moche company gladli herde him.

38 And he seide to hem in his teching, Be 3e war of scribis, that wolen wandre in stoolis, and be salutid in chepinge,

the God of the livyng ; ye are therefore greatly deceived.

28 And there cam won off the scribes, and when he had herde them disputyng to gedder, and perceaved that he had answered them well, he axed hym, which is the fyrste of all the commaundementes.

29 Jesus answered hym, The fyrste of all the commaundementis is, Heare, Israhel, oure Lorde God is wone Lorde ;

30 And thou shalt love thy Lorde God with all thy hert, and with all thy soule, and with all thy mynde, and with all thy strengthe. This is the fyrste commaundement.

31 And the secunde is lyke vnto this, Thou shalt love thy neighbour as thy silfe. There is none othir commaundement greater then these.

32 And the scribe sayde vnto hym, Well, master, thou hast sayde the truthe ; thatt there ys one God, and that there is none but he ;

33 And to love hym with all the herte, and with all the mynde, and with all the soule, and with all the strengthe, and to love a mans neighbour as hym silfe, ys a greater thyng then all holocaustes and sacrifices.

34 And when Jesus sawe howe that he answered discretly, he sayd vnto hym, Thou arte nott farre from the kyngdome of God. And no man after that durst axe hym eny question.

35 And Jesus answered and sayd, techyng in the temple, Howe saye the scribes, that Christ is the sonne off David ?

36 For David hym silfe inspyred with the Holy Goost sayd, The Lorde sayde to my lorde, Sytt on my riȝt honde, tyll I make thyne enemys thy fote stole.

37 Then David hym silfe calleth hym lorde, and by what meanes ys he then his sonne ? And moche people herde hym gladly.

38 And he sayd vnto them in his doctrine, Be ware off the scribes, which love to goo in longe clothyng, and love salutacions in the market places,

39 And on fyrrestum lāreow-setlum sittan on gesamnungum, and ða fyrrest-an setl on gebeorseipum ;

40 Ða ðe wudewena hūs forswelgaþ, mid heora langsuman gebede ; ða onfōþ lengestne dóm.

41 Ðá sæt se Hǣlend ongēn ðone toll-secamol, and geseah hū ðæt folc hyra feoh torfode on ðone toll-secamul ; and manega welige torfodon fela.

42 Ðá com ān earm wuduwe, and wearp twegen feordlingas.

43 Ðá clypode he his leorning-cnihtas, and sæde him, Sōþlice ic eow seege, ðæt ðeos earme wuduwe callinga mǣst sealde, ðara ðe on toll-secamul scaldon.

44 Ealle sendon of ðam ðe hī genōh hǣfdon ; sōþlice ðeos of hyre yrmþe eall ðæt heo hǣfde sealde, ealle hyre and-lyfene.

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CHAP. XIII. 1 Ðá he of ðam temple eode, ðá cwæþ ān of his leorning-cnihtum to him, Lāreow, lōca, hwylce stānas hēr synd, and hwylce getimbrunga ðisses temples.

2 Ðá cwæþ se Hǣlend, Ne geseo ge ealle ðās mycelan getimbrunga ? ne biþ hēr lǣfed stān ofer stān, ðe ne beo towerpen.

3 Ðá hī sæton on Oliuetes dūne ongēn ðæt tempel, synderlice hine Petrus, and Iacobus, and Iohannes, and Andreas ācsodon,

4 Sege us, hwænne ðās þing gewurdon, and hwyle tācen biþ, ðenne calle ðās þing onginnap beon ge-endod.

5 Ðá ongan se Hǣlend him andswarigende to cweðan, Warniap, ðæt eow nān man ne beswice ;

6 Sōþlice manega eumap on mīnum naman, and cweðap, Ic com Crist ; and beswicap manega.

7 And ðonne ge gehýrap gefeohtu and gefeohta hlisan, ne ondræde ge eow ; hit gebyrap ðæt hit gebelampe, ac ðonne gyt nis ende.

39 And sitte in synagogis in the firste chaires, and the firste sitting places in soperis ;

40 The whiche deuouren the housis of widewis, vnder colour of long preier ; thei taken lenger dom.

41 And Jhesus sittinge agens the treserie, biheld hou the company of peple caste money in to the tresorie ; and many riche castiden many thingis.

42 Sothli whanne o pore widowe hadde comen, she sente tweye mynutis, that is, a fertling.

43 And his disciplis clepid to gidere, he seith to hem, Treuly I seie to you, for this pore widowe sente more than alle, that sente in to the tresorie.

44 Sothli alle sente of that thing that was plenteuous to hem ; but this of hir myseste sente alle thingis that she hadde, al hir lyfode.

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CHAP. XIII. 1 And whanne he wente out of the temple, oon of his disciples seith to him, Maistir, bihold, what maner stoones, and what manere bildingis.

2 And he answeringe seith to him, Seeste thou alle thes greete bildingis ? ther schal not be left a stoon vpon a stoon, the which schal not be destroyed.

3 And whanne he sat in the mount of Olyuete agens the temple, thei axiden hym by hem silue, Petre, and James, and John, and Andrew,

4 Seie thou to vs, whanne thes thingis schulen be maad, and what tokene, whanne alle thes thingis schulen bigynne for to be endid.

5 And Jhesus answeringe bigan for to seie to hem, Se 3e, that no man disceyue you ;

6 For many schulen come in my name, seiyng, For I am ; and thei schulen disceyue manye.

7 Sothli whanne 3e schulen heere batels and opyniouns of bateils, drede 3e not ; forsothe it bihoueth these thingis for to be don, but not 3it anon the end.

39 And the chefe seates in the synagoges, and to sit in the vppermost roumes att feastes ;

40 And deuoure widowes houses, and vnder a colour praye longe prayers ; these shall have greater damnacion.

41 And Jesus sat over agaynst the treasury, and behelde howe the people putt money into the treasury ; and many that were ryche cast in moch.

42 And there cam a certayne povre widowe, and she threwe in two mytes, whiche make a farthyng.

43 And he called vnto hym his disciples, and sayd vnto them, Verely I saye vnto you, that thys pover widowe hath cast moare in then all they which have caste into the treasury.

44 For they all putt in off their superfluite ; but she off her poverté cast in all that she had, even all her livyng.

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CHAP. XIII. 1 And as he went out of the temple, won of his disciples sayd vnto hym, Master, se, what stones, and what bildynges are here.

2 And Jesus answered and sayde vnto hym, Seist thou these greate byldynges ? there shall not be lefte one stone upon a nother, that shall not be throwen doune.

3 And as he sate on mounte Olivete over ayenst the temple, Peter, and James, and Jhon, and Andrew, axed hym secretly,

4 Tell vs, when these thinges shalbe, and what is the signe, when all these thinges shalbe fulfilled.

5 And Jesus answered them and began to saye, Take hede, lest eny man deceave you ;

6 For many shall come in my name, sayinge, I am Christ ; and shall deceave many.

7 When ye shall heare off warre and tydinges off warre, be ye not troubled ; for they muste nedes be, butt the ende is nott yett.

8 Sôþlice þeod árist ágén þeode, and rice ongén rice, and beoþ corþan styrunga geond stówa and hungor; ðis synd sára angin.

9 Warniaþ eow sylfe, hi syllað eow on geþeahhte, and swingað on gesamnungum; and ge standað befóran dēmum and cýningum for mīnum naman, him on gewitnesse.

10 And on ealle þeoda árest gebyraþ beon ðæt góðspel gebodod.

11 And ðonne hi syllende eow lædaþ, ne fóre-smeage ge hwæt ge specon, ac specaþ ðæt eow on ðære tide geseald biþ; ne synd ge nā specende, ac se Hálga Gást.

12 Sôþlice se bróðor ðone bróðor to deaþe sylþ, and se fæder his sunu, and ða bearn árisað ágén hyra magas, and mid deaþe hi gewæceap.

13 And ge beoþ callum on hatunge for mīnum naman; sôþlice se biþ hál, se ðe oð ende þurh-wunaþ.

14 ðonne ge gescop ðære toworpenysse ásceconunge, . . . . . standan ðar heo ne secal; ðonne ongyte se ðe raet; fleon ðonne on mūntas, ða ðe synd on Iudea.

15 And se ðe is ofer þecene, ne stíge he on his hús, ne he in ne gá, ðæt he áht on his húse nime;

16 And se ðe biþ on æcere, ne cyrre he ongean ðæt he his reaf nime.

16

. . . . . wastya seina.

17 Appan wai þaim qipuhaftom, yah daddýandeim in yainaim dagam.

18 Appan bidýaiþ, ei ni wairþai sa plauhs izwar wintrau.

19 Wairþand auk þai dagos yainai aglo swaleika, swe ni was swaleika fram anastodeinai gaskaftais, þoci gaskop Guþ, und hita, yah ni wairþiþ.

17 Wá cennendum on ðam dagum, . . . . .

18 Biddað, ðæt ðis on wintra ne ge- weorðe.

19 Sôþlice on ðam dagum beoþ swylce gedrêfednessa, swylce ne gewurdon of frympe ðære gesceafte, ðe God gesceop, oð nú, ne nā ne ge weorðeþ.

8 For folk schal rise vpon folk, and rewme vpon rewme, and erthe mouyng schal be by places and hungur; bigynnyngis of sorwis these thingis.

9 Sothli se 3e 3ou silf, for thei schulen take 3ou in counceils, and 3e schulen be beten in synagogis; and 3e schulen stonde bifore kyngis and domesmen for me, in to witnessing to hem.

10 And in to alle folkis it bihoueth first the gospel for to be prechid.

11 And whanne thei schulen lede 3ou bitrayinge, nyle 3e thenke what 3e schulen speke, but speke 3e that thing that schal be 3ouen to 3ou in that our; sothli 3e ben not spekinge, but the Hooly Gost.

12 Forsothe a brother schal bitraye the brother in to deeth, and the fadir the sone, and sones schulen ryse to gidre a3en fadris and modris, and ponysche hem by deeth.

13 And 3e schulen be in hate to alle men for my name; but he that schal susteyne in to the ende, this schal be saf.

14 Forsothe whanne 3e schulen se the abhomyacioun of discomfort, . . . . . standinge wher it owith not; vnderstonde he that redith; thanne thei that be in Judee, flee in to hillis.

15 And he that is aboue the roof, come he not down in to the hous, neithir entre he, that he take any thing of his hows;

16 And he that schal be in the feeld, turne not a3en byhynde for to take his cloth.

17 Sothli wo to hem that ben with childe, and norischinge in tho dayes.

18 Therefore preie 3e, that thei ben not don in wyntii.

19 Forsoth the ilke dayes of tribulacioun schulen be suche, whiche manere weren not fro the bygynnyng of creature, the which God made, til now, neither schulen be.

8 For there shall nacion aryse agaynste nacion, and realme agaynste realme, and there shall be erthquakes in all quarters and famysshment and troubles; these are the begynnynges off sorowes.

9 Butt take ye hede to youre selves, for they shall bryng you vppre to the counsels, and into the synagogges, and ye shalbe beeten; and ye shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them.

10 And the gospell muste fyrste be publysshed amonge all nacions.

11 Butt when they leade you and presentt you, take noo thought afore honde what ye shall saye, nether ymagion, butt whatsoever is geven you att the same tyme, that speake; for it shall nott be ye that shall speake, butt the Holy Goost.

12 Ye and the brother shall delyvre the brother to deeth, and the father the sonne, and the chylidren shall ryse agaynste their fathers and mothers, and shall putt them to deeth.

13 And ye shalbe hated off all men for my names sake; butt whosoever shall endure vnto the ende, shalbe safe.

14 Moreover when ye se the abominable desolacion, wher off is spoken by Daniel the prophete, stonde were itt ought nott; let hym that redeth it vnderstonde itt; then let them which be in Iewry, fle to the mountaynes.

15 And let hym that is on the housse toppe, nott descende doune into the housse, nether entre there in, to fetche eny thyng oute off his housse;

16 And lett hym thatt is in the felde, not tourne backe agayne vnto tho thynges which he lefte behynde hym, for to take his cloothes with hym.

17 Butt woo is then to them that are with chyldre, and to them that geve soueke in thoose dayes.

18 But praye, that youre flyght be not in the wynter.

19 For there shalbe in those dayes suche tribulacion, as was not from the begynnyng off creatures, which God created, vnto this tyme, nether shalbe.

20 Yah ni Frauya gamaurgidedi þans dagans, ni þauh ganesi ainhun leike; akei in þize gawalidane þanzei gawalida, gamaurgida þans dagans.

21 Yah þan yabai whas izwis qipai, Sai! her Christus, aipþau sai! yainar, ni galaubyaiþ.

22 Unte urreisand galiugachristyus yah galiugapraufeteis, yah giband taiknins yah fauratauya, du afairzyan, yabai mahteig siyai, yah, þans gawalidans.

23 Ip yus saiwhip; sai! fauragataih izwis allata.

24 Akei in yainans dagans, afar þo aglon yaina, sauil riqizeip, yah mena ni gibip liuhap sein,

25 Yah stairnons himinis wairþand driusandcins, yah mahteis þos in himinam, gawagyanda.

26 Yah þan gasaiwhand sunu mans qimandan in millham, miþ mahtai managai yah wulþau.

27 Yah þan insandeip aggiluns seinans, yah galisip þans gawalidans seinans af fidwor windam, fram andyam airþos und andi himinis.

28 Appan af smakkabagma ganimiþ þo gayukon. Þan þis yuban asts þlaqus wairþip, yah uskeinand laubos, kunnup þatei newha ist asans.

29 Swah yah yus, þan gasaiwhip þata wairþan, kunneciþ þatei newha siyuþ at. .

20 And gif Drihten ðas dagas ne gescyrte, nán flæse ne wurde hál; ac for ðam gecorenum ðe he geceas, he gescyrte ða dagas.

21 And gif eow hwyle segþ, Witodlice! hēr is Crist, witodlice! ðær he is, ne gelyfe ge.

22 Sôþlice lease Cristas and lease witegan árisaþ, and wyrcap fóre-beaenu, to beswicanne, eac, gif hit beon mæg, ða gecorenan.

23 Warniaþ eow; nú! ealle þing ðe ic eow fóre-sæde.

24 Ac on ðam dagum, æfter ðære geswencednyse, byþ sunne áþeostrod, and se móna his beorhtnesse ne sylþ,

25 And heofones steorran beoþ fealende, and beoþ ástyrode, ða me genu ðe on heofonum synd.

26 Donne geseoþ hī mannes sunu cumendne on genipum, mid mycelum mægene and wuldre.

27 Donne sent he his englas, and hī gaderiaþ his gecorenan of feower windum, of corþam heahnesse oð heofones heahnesse.

28 Leorniaþ án bigspel be ðam fietreowe. Donne his twi biþ mearu, and leaf beoþ ácennede, ge witon ðæt sumor is gehende.

29 And wite ge, ðonne ge ðas þing geseoþ, ðæt he is dura gehende.

30 Sôþlice ic eow secge, ðæt ðeos cneores ne gewit, ærdam ealle ðas þing geweorðon.

31 Heofon and corþe gewitaþ, witodlice mine word ne gewitaþ.

32 Be ðam dæge and ðære tide nán man nát, ne englas on heofone, ne mannes sunu, búton fæder ána.

33 Warniaþ, and waciaþ, and gebiddaþ eow; ge nyton, hwænne seo tíd ys.

34 Swá se man ðe ælþeodilice fërde, forlét, his hús, and sealde his þeowum ðæne anwald gehwylces weorces, and beode ðam dure-wearde, ðæt he wacige.

35 Eornostlice wacigeaþ, ge nyton,

20 And no but the Lord hadde breiggid tho dayes, al fleisch<sup>†</sup> hadde not be saf; but for the chosene whom he chees, the Lord hath breiggid dayes.<sup>†</sup>

21 And thanne if ony man schulde seie to 3ou, Lo! here is Crist, loo! there, beleue 3e not.

22 For fals Cristis and fals prophetis schulen ryse vp, and schulen 3yue tokenes and grete wondris, to disceyue, if it may be don, 3he, the chosene.

23 Therefore se 3e; loo! I haue bifore seid to 3ou alle thingis.

24 But in tho dayes, aftir that tribulacioun, the sunne schal be maad derk, and the mone schal not 3yue hir schynyng.

25 And sterris of heuenes schal be fallinge doun, and vertues that be in heuenes, schulen be mouyd.

26 And thanne thei schulen se mannis sone comyng in cloudis of heuene, with greet vertu and glorie.

27 And thanne he schal sende his aungels, and schal gedre his chosene fro foure wyndis, fro the loweste thing of erthe vnto the hizeste thing of heuene.

28 Forsothle of the fyge tree lerne 3e the parable. Whanne now his braunche schal be tendre, and leuys ben sprongen out, 3e witen for somer is in the nexte.

29 So and whanne 3e schulen se alle these thingis ben maad, wite 3e, that it is in the nexte in the doris.

30 Treuly I seye to 3ou, for this generacioun schal not passe away, til alle these thingis be don.

31 Heuene and erthe schal passe, forsothe my wordis schulen not passe.

32 Treuly of that day or our no man woot, nethir aungelis in heuene, nether the sone, no but the fadir.

33 Se 3e, wake 3e, and preie 3e; sothli 3e witen not, whanne tyme is.

34 For as a man the which gon fer in pilgrimage, lefte his hous, and 3af to his seruauntis power of enery work, and comaundide to the porter, that he schulde wake.

35 Therefore wake 3e, forsothe 3e witen

20 And excepte that the Lord had shortened those dayes, no man schulde be saved; but for the electes sake which he hath chosen, he hath shortened those dayes.

21 And then yff eny man saye vnto you, Loo! here is Christ, loo! he is there, beleue nott.

22 For false Christes shall aryse and false propetes, and shall shewe myracles and wonders, to deceave, yf it were possible, evyn the electe.

23 But take ye hede; beholde! I have shewed you all thinges before.

24 Moreover in those dayes, after that tribulacion, the sunne shall waxe darke, and the mone shall not geve her light,

25 And the starres off heven shall fall, and the powers which are in heven, shall move.

26 And then shall they se the sonne of man comyng in the cloudes, with greate power and glory.

27 And then shall he sende his angels, and shall gaddre to gedder his electe from the foure wyndes, and from the one ende off the world to the other.

28 Learne a similitude of the fygge tree. When his branches are yett tender, and hath brought forthe leues, ye knowe that sommer ys neare.

29 So in lyke maner when ye se these thinges come to passe, vnderstond, that it ys nye even at the doris.

30 Verely I saye vnto you, that thys generacion shall nott passe, tyll all these thynges be done.

31 Heven and erth shall passe, butt my wordes shall nott passe.

32 Butt of the daye and the houre knoweth no man, no nott the angels which are in heven, nether the sonne hym silfe, save the father only.

33 Take hede, watche, and praye; for ye knowe nott, when the tyme ys.

34 As a man which ys gone in to a straunge countrey, and hath lefte hys housse, and geven auctorite to hys seruautes and to every man hys worke, and commaunded the porter to watche.

35 Watche therefore, for ye knowe not,

hwænne ðæs huses hláford cymþ, ðe on æfen, ðe on midre nihte, ðe on hancrède, ðe on mergen ;

36 De-læs he cow slápende geméte, ðonne he fáringa cymþ.

37 Sôþlice ðæt ic cow seege, callum ic hit seege, Waciaþ.

CHAP. XIV. †I Sôþlice ðá æfter twám dagum wæron castron. . . . And ðá sôhton ða heah-sacerdas and ða bóceras, hū hī hine mid fáene námon, and ofslógon.

2 Ðá ewædon hī, Næs ná on freolsdæge, ðe-læs ðæs folces gehlýd weorde.

3 And ðá se Hælend was on Bethania, on Simonas huse ánes hreoflan, and ðar sæt, ðá com án wif, and hæfde hyre sealf-box deorwyrþes nardes ; and tobrocenum sealf-boxe, ofer his heafod ágét.

4 Some hit unweordlice forbæron, and betwux him sylfum ewædon, Forhwī was ðisse sealf forspillednes geworden ?

5 Deos sealf mihte beon gescald to þrim hund penegum, and beon þearfum gescald. And yrsodon ágén hī.

6 Ðá ewæþ se Hælend, Liétaþ hī ; hwī synd ge hyre grame ? gód weore heo on me worhte.

7 Sôþlice symble ge habbaþ þearfan mid eow, and ðonne ge wyllaþ, ge mágon him teala dón ; me ge symble nabbaþ.

8 Deos sealde ðæt heo hæfde ; heo com to smýrienne minne lichaman on byrgene.

9 Sôþlice ic eow seege, swá hwar swá ðis gódspeall gebodod biþ on eallum middan-carde, biþ gebodod, ðæt heo ðis on his gemynde dlyde.

10 Ðá Iudas Scarioth, ðæt is wider-saca, án of ðam twelfum, fêrde to ðam heah-sacerdum, ðæt he hine bekæwde.

4

. . . teins þis balsanis warþ ?

5 Malit wesi auk þata balsan frabugyan in managizo þau þriyahunda skatte, yah giban unledaim. Yah andstaurraidedun þo.

6 Iþ Iesus qaþ, Letiþ þo ; duwhe izai usþriutiþ ? þannu goþ waurstw waurhta bi mis.

7 Sinteino auk þans unledans habaiþ miþ izwis, yah þan wileiþ, maguþ in waila tauyan ; iþ mik ni sinteino habaiþ.

8 Þatei habaida so gatawida ; faursnau salbon mein leik du usfilha.

9 Amen qiþa izwis, þiswharuh þei meryada so aiwaggelyo and alla manas-eþ, yah þatei gatawida so, rodyada du gamundai izos.

10 Yah Iudas Iskarioteis, ains þize twalibe, galaiþ du þaim gudyam, ei galweddi ina in.



not, whanne the lord of the hous cometh, in the cuentide, or in the mydnyzt, or kockis crowynge, or morwynge ;

36 Lest whanne he schal come sudenly, he fynde 3ou slepynge.

37 Forsothe that that I seie to 3ou, I seie to alle, Wake 3e.

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CHAP. XIV. 1 Forsothe pask and the feeste of therf looues<sup>†</sup> was aftir the secunde day. And the hizeste prestis and scribis souzten, hou thei schulden holde him with gile, and sle.

2 Sothli thei seiden, Not in the feeste day, lest perauenture noyse were maad in the peple.

3 And whanne he was at Betanye, in the hous of Symount leprous, and restid, a womman comynge, hauynge a box of precious oynement spikanard ; and the box brokun, helde out on his heed.

4 Forsoth ther weren summe beringe vnworthily<sup>†</sup> with ynne hem silf, and seyinge, Wherto is this loss of oynement maad ?

5 For this oynement myzte haue be sold more than for thre hundrid pens, and be 3ouun to pore men. And thei groyneden in to hir.

6 Sothli Jhesus scide, Suffre hir ; what be 3e heuy to hir ? she hath wrouzt good work in me.

7 For euer more 3e schulen haue pore men with 3ou, and whanne 3e schulen wolle, 3e mown do wel to hem ; forsoth 3e schulen not euermore haue me.

8 She dide that that she hadde ; she bifore cam for to anoynte my body into buriynge.

9 Treuli I seie to 3ou, where euere this gospel schal be prechid in al the world, and that this *womman* hath done, schal be told in to mynde of hir.

10 And Judas Scarioth, oon of the twelue, wente to the hizeste prestis, that he schulde bitray him to hem.

when the master of the housse wyll come, whether att even, or at mydnyght, whether att the cocke crowynge, or in the daunynge ;

36 Lest yff he come sodenly, he schulde fynde you slepynge.

37 And that I saye vnto you, I saye vnto all men, Watche.

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CHAP. XIV. 1 After two dayes followed ester and the dayes of swete breed. And the hyc prestes and serybes sought meanes, howe they myght take hym by crafte, and putt hym to deeth.

2 Butt they sayde, Nott on the feaste daye, leest eny busynes aryse amonge the peple.

3 When he was in Bethania, in the housse off Simon the leper, even as he sate att meate, there cam a woman, with an alabaster boxe of oyntment called narde that was pure and costly ; and she brake the boxe, and powred it on his heed.

4 There were some that disdayned in them selves, and sayde, What neded this waste of oyntment ?

5 For it myght haue bene soolde for more then two hundred pens, and bene geven vnto the povre. And they grudged agaynste her.

6 And Jesus sayd, Lett her be in reest ; why greve ye her ? she hath done a goode worke on me.

7 Ye and ye shall have povre with you all wayes, and when soever ye will, ye maye do them goode ; butt me ye shal not have alwayse.

8 She hath done that she coulede ; she cam a fore honde to anoynt my boddy to his buriynge warde.

9 Verely I saye vnto you, wheresoever thys gossPELL shalbe preached thorow out the whole worlde, thys also that she hath done, shalbe rehearsed in remembrance of her.

10 And Judas Iscarioth, won off the twelue, went away vnto the hyc prestes, to betraye him vnto them.

11 Īþ eis gahausyandans faginodedun, yah gahaihaitun imma faihu giban. Yah sokida whaiwa gatilaba ina galewidedi.

12 Yah þamma frumistin daga azwme, þan paska salidedun, qeþun du imma þai siponyos is, Whar wileis ei galeifandans, manwyaima, ei matyais paska?

13 Yah insandida twans siponye sein-aize, qapuh du im, Gaggats in þo baurg, yah gamoteiþ igqis manna kas watins bairands; gaggats afar þamma.

14 Yah þadei inngaleiþai, qiþaits þamma heiwafrayin, Patei laisareis qiþiþ, Whar sind salipwos, þarei paska miþ siponyam meinain matyau?

15 Yah sa izwis taikneip kelikn mikil-ata gastrawiþ manwyata, yah yainar manwyaiþ unsis.

16 Yah usiddyedun þai sipon . . .

11 Ðā hi ðis gehýrdon hi fahnodon, and behetton him feoh to syllanne. And he smeade hū he hine digellice sealde.

12 And ðam forman dæge azimorum, ðā hi castron offrodon, his leorning-enihtas him sædon, Hwyder wylt ðū ðæt we faron, and gegearwian ðe, ðæt ðū castron etc?

13 Ða sende he twegen of his leorning-enihtum, and sæde him, Gāþ on ða ceastre, and inc āgēn-yrnþ sum man berende sume wæter-flaxan; folgiap him.

14 And swā hwýder swā he in-gæþ, seegap ðæs hūses hlāforde, U're lārcow segþ, Hwar is mīn gyst-hūs and mīn gereord, hwar etc ic castron mid mīnum leorning-enihtum?

15 And he inc geswútelaþ mycele healle gedæfte, and gegearwiap us ðara.

16 Ðā ferdon his leorning-enihtas, and comon on ða ceastre, and fūndon hit eall swā he sæde; and gegearwodon ða castron.

17 Sōþlice ðā afen com, him twelfum mid him

18 Sittendum, and etendum, sæde se Hælend, Sōþlice ic eow seegce, ðæt eower ān ðe mid me yt, gesylþ me.

19 Ðā ongunnon hi beon dreorige, and betwux him ewedan, Cwyst ðū eom ic hit? . . .

20 Ðā sæde he him, An of eow twelfum me sylþ, se ðe his hand on discce mid me dypþ.

21 And wítodlice mannes sunu gæþ, swā he him áwriten is; wā ðam men, þurh ðone ðe mannes sunu gescald biþ. Betere him wære, ðæt se man ácenned nære.

22 Him ðā etendum, áfēng se Hælend hlāf, and hine bletsiede bræc, and sealde him, and ðus cwæþ, Nimap; ðis ys mīn lichama.

23 And onfēng calice, and Gode þancas dyde and sealde him, and calle him of druncon.

24 Ðā sæde he him, Ðis ys mīn blód

11 The whiche heerynge ioyeden, and bihiȝten hem to ȝyue him money. And he souȝte how he schulde bitraye him couenably.

12 And the firste day of therue loues, whenne pask was offrid, disciplis seyn to him, Whidir wolt thou we go, and make redy to thee, that thou ete pask ?

13 And he sendith tweyne of his disciplis, and seith to hem, Go ȝe in to the citee, and a man beringe a galoun of watir schal renne to ȝou;† suwe ȝe him.

14 And whidir euere he schal entre, seye ȝe to the lord of the hous, For the maister seith, Wher is my fulfilling,† where I schal ete pask with my disciplis ?

15 And he schal shewe to ȝou a greet soupinge place strewid, and there make ȝe redy to vs.

16 And his disciplis wenten forth, and camen in to the citee, and founde as he hadde seid to hem; and thei maden redy pask.

17 Sothli euen maad, he cam with twelue.

18 And hem sittinge at the mete, and etinge, Jhesus seith, Treuli I seie to ȝou, for oon of ȝou that etith with me, schal bitraye me.

19 And thei bigunnen for to be sori, and to seie, ech by hym silf, Whether I ?

20 The which seith to hem, Oon of twelue that puttith yn the hond with me in the plater.

21 And sothli mannis sone goth, as it is writun of him; forsoth wo to that man, bi whom mannis sone schal be bitrayd. It were good to him, if that ilke man hadde not be borun.

22 And hem etinge, Jhesus took bred, and blessinge brak, and ȝaf to hem, and seith, Take ȝe; this is my body.

23 And the cuppe takun, he doynge gracios ȝaf to hem, and alle drunkun therof.

24 And he seith to hem, This is my

11 When they herde that they were gladde, and promised that they wolde geve hym money. And he souȝt howe he myght conveyently betraye hym.

12 And the fyrst daye of swete breed, when they offered the pascal lambe, his disciples sayd vnto hym, Where wyll thou that we goo, and prepare, that thou mayste eate the ester lambe ?

13 And he sent fourth two of his disciples, and sayde vnto them, Goo ye into the cite, and there shall a man mete you beringe a pitcher of water; folowe hym.

14 And whidthersoever he goeth in, saye ye to the good man off the housse, The master axeth, Where is the geest chambre, where I shall eate the ester lambe with my disciples ?

15 And he wyll shewe you a greate parlour paved and prepared, there make reddy for vs.

16 And his disciples went forth, and cam in to the cite, and founde as he had sayd vnto them; and made reddy the ester lambe.

17 And att even, he cam with the twelue.

18 And as they sate att borde, and ate, Jesus sayde, Verly I saye vnto you, that won off you shall betraye me, which eateth with me.

19 And they began to morne, and to saye to hym, won by won, Ys it I? and another sayde, Ys it I ?

20 He answered and sayd vnto them, It is won of the .xij. and the same depeth with me in the platter.

21 The sonne of man goeth, as it is written of hym; but woo be to that man, by whome the sonne of man is betrayed. Goode were hitt for hym, if that man had never bene borne.

22 And as they ate, Jesus toke breede, gave thankes, brake it and gave it to them, and sayd, Take, eate; thys ys my body.

23 And he toke the coppe, gave thankes and gave it to them, and they dronke all off it.

24 And he sayde vnto them, Thys ys

ðære niwan eýðnesse, ðæt biþ for mau-  
egum ágoten.

25 Sôþlice ic eow secge, ðæt ic heonon-  
forþ ne drince of ðyses win-geardes  
eýnne, oð ðone ðæg ðonne ic hine  
niwne drince on Godes rice.

26 And gecwedenum lofe, hí ferdon on  
Ele-bergena múnt.

27 Ðá ewæþ se Hælend, Ealle ge beoþ  
ge-untreowsode on ðisse nihte ; forðan  
ðe hit áwriten is, Ic slea ðæne hyrde,  
and beoþ ða scép todræfede.

28 Ac æfter ðam ðe ic árise, ic cume  
befóran eow on Galileam.

29 Ðá sæde Petrus him, Ðeah ðe  
calle swicion, ne swicige ic ðe ná.

30 Ðá ewæþ se Hælend, Sôþlice ic ðe  
secge, ðæt ðú on ðisse nihte ær hana  
tuwa cráwe, þriwa wið-sæcst mín.

31 And he ðæs ðe máre spræc, And  
ðeah me gebyrige mid ðe to sweltanne,  
ne ætsacc ic ðin. And swá hí ewædon  
ealle.

32 Ðá comon hí to ánum túnc, ðæs  
nama was Gezemani. And he ewæþ to  
his leorning-enihltum, Sittap hér, oð ðæt  
ic me gebilde.

33 And he nam ðá mid him Petrum  
and Iacobum and Iohannem, ðá ongan  
he forhtian, and sárgan.

34 And sæde him, Unrôt is mín sáwl  
oð deap ; gebíðap hér, and waciap.

35 Ðá he lyt-hwon forþ-stóp, he á-  
strelhte hine ofer ða eorþan, and he bæd,  
gif hit beon mihte, ðæt he on ðære tíde  
fram him gewíte.

36 And ðá ewæþ he, Abba, ðæt is,  
Fæder, on úre geþeode, calle þing ðe  
synd mihtiglice, áfyr ðysne calic fram  
me ; ac ná ðæt ic wylle, ac ðæt ðú.

37 Ðá com he, and fúnde hi slæpende.  
And ewæþ to Petre, Simon, slæpst ðú ?  
ne mihtest ðú ánc tíde wacian ?

38 Waciap, and gebiddap, ðæt ge on  
costnunge ne gán ; witodlice se gást is  
gearu, ac ðæt flæsc is untrum.

blood of the newe testament, the which schal be shedd out for manye.

25 Treuly I seie to you, for now I schal not drynke of this fruite of vyne, til in to that daye whanne I schal drynke it newe in the rewme of God.

26 And the ympne<sup>+</sup> seid, thei wenten out in to the hil of Olyues.

27 And Jhesus seith to hem, Alle ze schulen be sclaudrid in me in this nyzt; for it is writun, I schal smyte the shepherde, and the sheep of the floe schulen be disparlid.

28 But aftir that I schal ryse agen, I schal go bfore you in to Galilee.

29 Forsoth Petre seith to him, And if alle schulen be sclaudrid, but not I.

30 And Jhesus seith to him, Treuly I seie to thee, for thou to day bfore the cok in this nyzt twyes youe vois, thries thou ert to denye me.

31 And he spak more, And if it bihoue me to dye to gidere with thee, I schal not denye thee. Sothli and lyk manere alle seiden.

32 And thei camen in to a place, to whom the name Gethsamany. And he seith to his disciplis, Sitte ze here, the while I preie.

33 And he takith Petre and James and John with him, and bigan for to drede, and to heuye.

34 And he seith to hem, My soule is sorwful til to the deeth; susteyne ze<sup>+</sup> here, and preie ze with me.

35 And whanne he hadde gon forth a litle, he felde down on the erthe, and preiede, that, if it myzte be, the our schulde passe fro him.

36 And he seide, Fadir, alle thingis ben possible to thee, turne fro me this cuppe; but not that I wole, but that that thou.

37 And he cam, and fond hem slepyng. And he seith to Petre, Symount, slepist thou? myztist thou not wake with me oon our?

38 Wake ze, and preie ze, that ze entre not in to temptacioun; forsothe the spirit is redy, but the fleisch syk.

my bloude of the newe testament, which shalbe sheed for many.

25 Verely I saye vnto you, I wyll drynke no moore off this frute off the vyne, vntyll that daye that I shall drynke it newe in the kyngdom of God.

26 And when they had sayd grace, they went out in to the mount Olivete.

27 And Jesus sayde vnto them, All ye shalbe hurtt thorowe me thys nyght; for it is written, I wyll smyte the shepheard, and the sheepe shalbe scattered.

28 Butt after that I am rysen agayne, I wyll goo into Galile before you.

29 Peter sayde vnto hym, And though all men shulde be hurte, yett wolde nott I.

30 And Jesus sayd vnto hym, Verely I saye vnto the, thys daye even in this nyght before the coeke crowe twyse, thou shalt denye me thryse.

31 And he spake boldlyer, No, if I shulde dey with the, I woll not deny the. Lyke wyse also sayd they all.

32 And they cam in to a place, named Gethsemani. And he sayde to his disciples, Sitt ye here, whyll I goo aparte and praye.

33 And he toke with hym Peter James and Jhon, and he began to waxe abasshede, and to be in an agony.

34 And sayde vnto them, My soule is very hevy even vnto the deeth; tary here, and watche.

35 And he went forth a lytle, and fell doune on the grounde, and prayede, that, yf it were possible, the houre myght passe from hym.

36 And he sayde, Abba Father, all thinges are possible vnto the, take awaye this cuppe from me; neverthelesse nott that I wyll, butt that thowe wilt be done.

37 And he cam, and founde them slepyng. And sayd to Peter, Simon, slepest thou? coudest not thou watche with me one houre?

38 Watche ye, and praye, least ye entre into temptacion; the sprete is redy, but the flessch is wecke.

41

. . . sai! galewyada sunus mans in handuns frawaurhtaise.

42 Urreisip, gaggam; sai! sa lewyands mik atnewhida.

43 Yah, sunsaiw nauþpanuh at imma rodyandin, qam Iudas, sums þize twalibe, yah miþ imma managei miþ hairum yah triwam, fram þaim auhumistam gud-yam, yah bokaryam, yah sinistam.

44 Atuh þan gaf sa lewyands im bandwon, qiþands, Ðammei kukyau, sa ist; greiþiþ þana, yah tiuhþ arniba.

45 Yah qimands, sunsaiw atgaggands du imma, qap, Rabbei, rabbei; yah kukida imma.

46 Iþ eis uslagidedun handuns ana ina, yah undgripun ina.

47 Iþ ains sums þize atstandandane imma, slukands hairu, sloh skalk auhumistins gudyins, yah afsloh imma auso þata taihswo.

48 Yah andhafyands Iesus qap du im, Swe du waidedyin urrunuþ miþ hairum yah triwam, greiþan mik?

49 Daga whammeh was at izwis, in alh laisyauds, yah ni gripuþ mik; ak ei usfullnodedeina bokos.

50 Yah afletandans ina, gaþlauhun allai.

51 Yah ains sums yuggalaups laistida afar imma, biwaibiþ leina ana naqad-ana; yah gripun is þai yuggalauðeis.

52 Iþ is bileiþands þamma leina, naqaps gaþlauh faura im.

53 Yah gatauhun Iesu du auhumistin gudyin. Yah garunnun miþ imma,

39 And eft he gebæd ða ylean spræce.

40 And ðā he hine eft āgēn-bewende, he fūnde hi skāpende; hyra eagan wær-on gehefegode. And hi nyston, hwæt hi him andswaredon.

41 Ðā com he þridan sīde, and sæde him, Slāpaþ nū, and restaþ; genōh hit ys. Tima ys cumen; nū! is mannes sunu geseald on synfulra handa.

42 Árisaþ, uton gán; nū! is gehende se ðe me sylþ.

43 Him ðā ðā gyt sprecendum, com Iudas Scarioth, ðæt ys widersaca, an of ðam twelfum, and mid him myeel men-gegeo mid swurdum and mid sahlum, fram heah-sacerdum, bócerum, and cald-  
rum.

44 Sólþice his læwa him tácen sealde, and ðus cwæþ, Swá hwylcne swá ic cysse, he hit ys; nimaþ, and lædaþ hine wærlice.

45 And sóna swá he com, he genealæhte him to, and cwæþ, Lāreow; and cyste hine.

46 And hi hyra handa on hine wurpon, and námon hine.

47 Sólþice an of ðam ðe ðar embe úton stódon, his swurde ábræd, and slōh ðæs sacerdes þeow, and his care of-áccarf.

48 Ðā cwæþ se Hælend him andswariende, Swá swá to anum sceapan ge ferdon mid swurdum and treowum, me gefón?

49 Ðonne ic dæghwamlice mid eow wæs, on temple lærende, and ge me ne námon; ac ðæt ða gewritu sýn gefyllede.

50 Ðā forlétan his leorning-enihtas calle hyne, and flugon.

51 Sum iungling him fyligde, mid ánre seýtan bewæfed nacod; and hi námon hine.

52 Ðā áworpenre ðære seýtan, nacod he him fram fleah.

53 And hi læddon ðene Hælend to ðam heah-sacerde. And comon calle

39 And eftsoone he goynge preiede, the same word seyinge.

40 And he turnyd aȝen eftsoone, fond hem slepynge; sothli her yȝen were greuyd. And thei knewen not, what thei schulden answer to him.

41 And he cam the thridde tyme, and seith to hem, Slepe ȝe nowe, and reste ȝe; sothli it sufficith. The our cometh; loo! mannis sone schal be bitrayed in to hondis of synful men.

42 Ryse ȝe, go we; loo! he that schal bytraye me is nyȝ.

43 And, ȝit him spekinge, Judas Scarioth, oon of the twelue, cam, and with him moche cumpeny with swerdis and stauēs, sent fro the hizeste prestis, and scribis, and fro the eldere men.

44 Forsothe the traitour hadde ȝouun to hem a tokene, seyinge, Whom euere I schal kisse, he it is; holde ȝe him, and lede ȝe warly.†

45 And whanne he cam, anon he comynge to him, seith, Maistir; and he kisside him.

46 And thei layden hondis in to him, and heelden him.

47 Sothli oon of men stondynge aboute, ledynge out a swerd, smot the seruaunt of the hizeste prest, and kitte of to him an eere.

48 And Jhesus answerynge seith to hem, As to a thef ȝe han gon out with swerdis and stauēs, for to take me?

49 Forsoth day by day I was at ȝou, techynge in the temple, and ȝe heelden not me; but that the scripturis be fulfillid.

50 Thanne him forsakun, alle his discipulis fledden.

51 Sothli sum ȝong man, clothid with lynnyn cloth on the bare, suede him; and thei heelden him.

52 And the lynnyn cloth forsakun, he nakid fleiȝ away fro hem.

53 And thei ledden Jhesu to the hizeste prest. And all camen to gidere in to

39 And agayne he went away and prayde, and spake the same wordes.

40 And he returned, and founde them aslepe agayne; for their eyes were hevy. Nether coulde they tell, what they myght answer to hym.

41 And he cam the thyrde tyme, and sayd vnto them, Slepe hens forth, and take youre ease; it is ynough. The houre is come; beholde! the sone of man shalbe delyvred into the hondes of synners.

42 Ryse vppe, let vs goo; loo! he that betrayeth me is come nyȝ.

43 And immediatly, whill he yett spake, cam Judas, won off the twelve, and with hym a greate number off people with swerdes and staves, from the hyc prestes, and scribes, and seniours.

44 He that betrayed hym gave them a generall token, sayynge, Whosoever I do kisse, he it is; take hym, and lede hym away warely.

45 And as sone as he was come, he went streight waye to him, and sayd vnto hym, Master, master; and kissed him.

46 And they leyde their hondes on him, and toke him.

47 Won off them that stode by, drue out a swerde, and smote a seruaunt off the hyc preste, and cutt off hys eare.

48 And Jesus answered and sayd vnto them, Ye cam out as vnto a thefe with swerdes and with staves, ffor to take me?

49 I was dayly with you in the temple, teachynge, and ye toke me not; but that the scriptures shulde be fulfilled.

50 And they all forsoke hym, and ranne awaye.

51 And there was a certeyne yonge man thatt folowed hym, cloothed in linnen apou the bare; and the yonge men caught hym.

52 And he lefte his lynnyn, and fledd from them naked.

53 And they leedde Jesus awaye to the hyc preste off all. And to hym came

auhumistans gudyans allai yah þai sinistans yah bokaryos.

54 Yah Paitrus fairraþro laistida afar imma unte qam in garda þis auhumistins gudyins. Yah was sitands miþ and-bahtram, yah warmyands sik at liuhada.

55 Iþ þai auhumistans gudyans, yah alla so gafaurds, sokidedun ana Iesu weitwodþa, du afdaupþan ina; yah ni bigetun.

56 Managai auk galiug weitwodidedun ana ina, yah samaleikos þos weitwodþos ni wesun.

57 Yah sumai usstandandans galiug weitwodidedun ana ina, qiþandans,

58 Þatei weis gahausidedum qiþandan ina, Þatei ik gataira alh þo handuwarhton, yah bi þrins dagans anþara unhanduwarhta gatimrya.

59 Yah ni swa samaleika was weitwodþa iþe.

60 Yah usstandands sa auhumista gudya in midyaim, frah Iesu, qiþands, Niu andhafyis waiht wha þai ana þuk weitwodyand?

61 Iþ is þahaida, yah waiht ni andhof. Aftra sa auhumista gudya frah ina, yah qaþ du imma, þu is Christus, sa sunus þis Þiupceigins?

62 Iþ is qaþuh, Ik im; yah gasai-whiþ þana sunu mans af taihswon sitandan mahtais, yah qimandan miþ millmam himinis.

63 Iþ sa auhumista gudya, disskreitands wastyos seinos, qaþ, Wha þanamais þarbum weis weitwode?

64 Hausideduþ þo wayamercin is. Wha izwis þugkeiþ? Þaruh eis allai gadomidedun ina skulan wisan dauþau.

65 Yah dugunnun sumai speiwan ana wlit is, yah hulyan andwairþi is, yah kaupatyan ina, yah qeþun du imma, Praufetei. Yah andbahtos gabauryaba lofam slohun ina.

66 Yah wisandin Paitrau in rohsnai dalapa, yah atiddya aina þiuþo þis auhumistins gudyins.

sacerdas and bocerans and caldras togedere.

54 Petrus him fyligde feorran oð ðæs heah-sacerdes cafer-tūn. And he sæt mid ðam þenum, and wyrnde hine æt ðam fyre.

55 Ða heah-sacerdas sohton, and call geþeahht, tale agēn ðone Hælend, ðæt hi hine to deape sealdon; and hi ne fūndon.

56 Manega sædon lease geofdnysse agēn hine, and ða efdnessa næron ðæslic.

57 Ða arison sume and sædon lease efdnesse agēn hine, and ðus ewædon,

58 Sôpes we gehyrdon hine seegan, Ic towurpe ðis hand-worhte tempel, and æfter þrim dagum ic oðer unhand-worht getimbric.

59 And hyra efdnys næs ðæslic.

60 Ða aras sum heah-sacerd on hyra midlenc, and ahsode ðæne Hælend, Ne andswarast ðu nan þing agēn ðæt ðas ðe onwurpaþ?

61 He sūwode, and nāht ne and-swarode. Eft hine æsode se heah-sacerd, Eart ðu Crist, ðæs gebletsodan Godes sunu?

62 Ða sæde se Hælend, Ic com; and ge geseoþ mannes sunu on swýðran healfc sittan his mægenes, and eumende mid heofones genipum.

63 Ða cwæþ se heah-sacerd, his reaf slitende, Hwi gewilnige we gyt efdera?

64 Ge gehyrdon his bysmer. Hwæt þineþ cow? Ða hyrdon hi calle hine and ewædon ðæt he wære deapes seyl-dig.

65 And sume agamnon him on spætan, and ofer-wreon his ansync, and mid fystum hine beoton, and him to ewædon, Aræd. And ða þenas hine mid handum beoton.

66 And ða Petrus wæs on cafer-tūne, ða com to him an þinen ðæs heah-sacerdes.



oon, the prestis and the scribis and eldere men.

54 Forsoth Petre suede him afer til with ynne in to the halle of the hizeste prest. And he sat with the mynystris, and warnyde him at the fier.

55 Forsothe the hizeste prestis, and al the counceil, souzten witnessinge aȝens Jhesu, that thei schulen ȝyue him to deeth; nether thei founden.

56 Sothli manye seiden fals witnessinge aȝens him, and the witnessingis weren not couenable.

57 And summe risynge souzten fals witnessing aȝens hym, seyng,

58 For we han herd him seiynge, I schal vndo this temple maad with hondis, and aftir the thridde day I schal bilde a nother not maad with hondis.

59 And the witnessing of hem was not couenable.

60 Forsothe the hizeste prest rysinge vp in to the myddel, axide him, seyng, Answerist thou not ony thing to the thingis that ben put to thee of these?

61 Sothli he was stille, and no thing answeride. Eftsoone the hizest prest axide him, and seide to him, Ert thou Crist, the sone of blessid God?

62 Sothli Jhesus seide to him, I am; and ȝe schulen se mannys sone sittinge on the ȝist half of the vertu of God, and comynge in cloudis of heuene.

63 Forsoth the hizest prest, kittinge his clothis, seith, What ȝit desyren we witnessis?

64 ȝe han herde blasphemye. What semeth to ȝou? The whiche alle condepneden him for to be gilti of deeth.

65 And summe bigunnen for to bispitte him, and to hide his ȝzen, and smyte him with boffatis, and seie to him, Prophetic thou. And the mynystris beeten him with strokis.†

66 And whanne Petre was in the halle bynethen, oon of the hand maydens of the hizest prest cam.

all, the hye prestes and the seniours and the scribes.

54 And Peter folowed a greate way of even into the pallys of the hye preste. And he was there and sat with the seruautes, and warmed hymselfe att the fyre.

55 And the hye prestes, and all the counsell, sought for witnes agaynste Jesu, to putt hym to deeth; and they founde noone.

56 Yett many bare false witnes agaynste hym, butt their witnes agreed not to gedder.

57 And there arose certayne and brought false witnes agaynste hym, sayinge,

58 We herde hym saye, I wyll destroye this temple made with hondes, and with in thre dayes I wyll bilde another made with out hondes.

59 And there witnes agreed not to gedder.

60 And the hieste preste stode vppe before them all, and axed Jesus, sayinge, Answerest thou nothinge, howe is it that these beare witnes agaynste the?

61 And he helde his peace, and answered noothynge. Agayne the hieste preste axed hym, and sayde vnto hym, Arte thou Christ, the sonne off the Blessed?

62 And Jesus sayde, I am; and ye shall se the sonne off man sitt on the ryght honde of power, and come in the cloudes off heven.

63 Then the hiest preste rent his clothes, and sayd, What nede we eny further of witnes?

64 Ye have herde the blasphemye. What thinke ye? And they all gave sentence that he was worthy of deeth.

65 And some began to spit at hym, and to cover his face, and to bet hym with their fistes, and to saye vnto him, Arede vnto vs. And the seruautes boffeted him on the face.

66 And Peter was beneath in the pallys, and there cam won off the wenches off the hiest preste.

67 Yah gasaiwbandei Paitru warm-  
yandan sik, insaiwbandei du imma qap,  
Yah þu miþ Iesua þamma Nazoreinaw  
wast.

68 Īþ is afaiaik, qiþands, Ni wait, ni  
kann, wha þu qiþis. Yah galaip faur  
gard; yah hana wopida.

69 Yah þiwi gasaiwbandei ina, aftra  
dugann qiþan þaim faurastandandam,  
þatei sa þizei ist.

70 Īþ is aftra laugnida. Yah afar  
leitil, aftra þai atstandandans, qeþun du  
Paitran, Bi sunyai þizei is, . . .  
yah auk razda þeina galeika ist.

71 Īþ is dugann afaikan yah swaran,  
þatei ni kann þana mannan, þanei qiþiþ.

72 Yah anþamma sinþa hana wopida.  
Yah gamunda Paitrus þata waurd swe  
qap imma Iesus, þatei faurþize hana  
hrukyai twaim sinþam, inwidis mik þrim  
sinþam. Yah dugann greitan.

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CHAP. XV. 1 Yah sunsaiw in maur-  
gin, garumi tauyandans þai auhumistans  
gudyans, miþ þaim sinistam, yah bok-  
aryam, yah alla so gafaurds, gabindand-  
ans Iesu, brahtedun ina at Peilataw.

2 Yah frah ina Peilatus, þu is þiudans  
Īudaie? Īþ is andhafyands qap du imma,  
þu qiþis.

3 Yah wrohidedun ina þai auhumistans  
gudyans filu.

4 Īþ Peilatus aftra frah ina, qiþands,  
Niu andhafyis ni wait? Sai, whan  
filu ana þuk weitwodyand?

5 Īþ Iesus þanamais ni andhof, swaswe  
sildaleikida Peilatus.

6 Īþ and dulþ wharyoh fralailot im  
ainana bandyan, þanei bedun.

7 Wasuh þan sa haitana Barabbas, miþ  
þaim miþ imma drobyandam gabundans,  
þatei in auhodyau maurþr gatawidedun.

67 And ða heo geseah Petrum wyrn-  
ende, ða ewæp heo, Ðú wære mid ðam  
Nazareniscan Hælcende.

68 Ða ætsôc he, and ewæp, Ic nât, ne  
ne can, hwæt ðú segst. And he code  
ða of ðam cafer-tûne; and se hana  
creow.

69 Eft ða hine geeneow oðer þinen,  
heo ongan eweðan to ðam ðe ðar abútan  
stódon, Sôþlice ðes ys of ðam.

70 And he eft ætsôc. And eft ða  
ymbe lytel, ða ðe æt-stódon ewædon  
to Petre, Sôþlice ðú eart of ðam, Ga-  
lileise ðú cart. . . .

71 Ða ongan he ætsacan and swerian,  
Sôþes ne can ic ðæne man, ðe ge secgaf.

72 And ða eft-sóna creow se hana.  
Ða gemunde Petrus ðæs Hælcendes  
worde ðe he him sæde, Ær se hana  
cráwe tuwa, þriwa ðú me ætsæcst. Ða  
ongan he wépan.

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CHAP. XV. 1 Ða sóna on mergen,  
worhton ða heah-sacerdas hyra gemót  
mid caldrum, and bócerum, and callum  
werodum, and læddon ðæne Hælcend,  
gebundenne, and sealdon hine Pilato.

2 Ða ácsode Pilatus hine, Eart ðú  
Iudea cyning? Ða andswarode he him,  
Ðú hit segst.

3 Ða wrégdon hine ða heah-sacerdas  
on manegum þingum.

4 Eft Pilatus hine ácsode, Ne and-  
swarast ðú nán þing? Lóca, hú micel-  
um hí ðe wrécgaf?

5 Ða ne andswarode se Hælcend him  
ná máre, swá ðæt Pilatus wundrode.

6 On symbel-dæge wæs his gewuna  
ðæt he him forgeafe ænne gebundenne,  
swá hwylene swá hí bædon.

7 Ða bædon hí Barraban, se wæs ge-  
bunden mid ðam ráþlingum, se þurh  
swíc-creft man-slyht geworhte.

67 And whanne sche hadde seyn Petre warmyng him, sche biholdinge him seith, And thou wast with Jhesu of Nazareth.

68 And he denyede, seyinge, Nethir I woot, nether I haue knowun, what thou seist. And he wente forth bifore the halle; and anon the cok song.

69 Eftsonne forsothe whanne a nother hand mayde hadde seyn him, she bigan for to seie to men standinge aboute, For this is of hem.

70 And he eftsonne denyede. And aftir a litil, eftsoone thei that stoden nyȝ, seiden to Petre, Verily thou ert of hem, forwhi and thou ert of Galilee. . . .

71 Sothli he bigan for to curse and swere, For I knowe not this man, whom ȝe seyn.

72 And anon eftsoones the cok song. And Petre bithouȝte on the werd that Jhesus hadde seid to him, Bifore the cok syng twyes, thries thou schalt denye me. And he bigan for to wepe.

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CHAP. XV. 1 And anon the morwe maad, the hiȝeste prestis, makinge counceil with the eldere men, and scribis, and al the counceil, byndinge Jhesu, ledden, and bitoken to Pilat.

2 And Pilat axide him, Art thou kyng of Jewis? And he answeringe seith to him, Thou seyst.

3 And the hiȝeste prestis accusiden him in many thingis.

4 Pilat forsothe eftsoone axide him, seyinge, Thou answerist not ony thing? Seest thou, in how many thingis thei accusen thee?

5 Forsothe Jhesus more no thing answeride, so that Pilat schulde wondre.

6 Forsoth by a solemne day he was wont to leue to hem oon bounden, whom euere thei axiden.

7 Forsoth there was he that was seid Barabas, that was boundun with sleeris of men, and that hadde don manslauȝre in seducioun.†

67 And when she sawe Petre warmyng hym silfe, she loked on hym and sayd, Wast not thou also with Jesus of Nazareth?

68 And he denyed it, sayinge, I knowe hym not, nether wott I, what thou sayest. And he went out in to the poorehe; and the coeke crewe.

69 And a damsell sawe hym, and agayne began to saye to them that stode by, Thys ys won of them.

70 And he denyed yt agayne. And anon after, agayne they that stode by, sayde to Peter, Suerly thou arte won off them, for thou arte of Galilee, and thy speache agreth therto.

71 And he began to coursse and to swere, sayinge, I knowe nott thys man, off whom ye speake.

72 And agayne the coeke crewe. And Peter remembred the worde that Jesus sayd vnto him, Before the coeke crowe twyse, thou shalt deny me thryse. And began to wepe.

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CHAP. XV. 1 And anon in the dawnynge, heelde the hyc prestes a counsell with the seniours, and the scribes, and also the whoole congregacion, and bounde Jesus, and ledde hym awaye, and delyvered hym to Pilate.

2 And Pilate axed hym, Arte thou the kyng off the Jewes? And he answered and sayde vnto hym, Thou sayest yt.

3 And the hyc prestes accused hym off many thynges.

4 Pylate axed hym agayne, sayinge, Answerest thou nothyng? Echoolde, howe many thinges they lay vnto thy charge?

5 Jesus yett answered never a worde, so that Pilate merved.

6 Att the feast Pilate was wont to delyvve att their pleasure a presoner, whomsoever they wolde desyre.

7 And there was one named Barrabas, which laye bounde with them that caused in surrettion, and in the in surrection committed murther.

8 Yah usgaggandei alla managei, dugunnun bidyan, swaswe sinteino tawida im.

9 Īp Peilatus andhof im, qifands, Wileidu fraleitān izwis þana þiudan Īudaie?

10 Wissa auk, þatei in neipis atgebun ina þai aulumistans gudyans.

11 Īp þai aulumistans gudyans in-wagidedun þo managein, ei mais Barabban fralailoti in.

12 Īp Peilatus aftra andhafyands qap du in, Wha nu wileiþ ei tauyau þammei qipip þiudan Īudaie?

13 Īp eis aftra hropidedun, Ushramei ina.

14 Īp Peilatus qap du in, Wha allis ubilis gatawida? Īp eis mais hropidedun, Ushramei ina.

15 Īp Peilatus wilyands þizai managein fullafahyan, fralailot in þana Barabban, ĩp Iesu atgauf, usbliggwands, ei ushranipis wesi.

16 Īp gadrauhteis gatauhun ina imana gardis, þatei ist praitoriaun, yah galaihaitun alla hansa,

17 Yah gawasidedun ina þaurpurai. Yah atlagidedun ana ina þaurneina wipya, uswindandans;

18 Yah dugunnun golyan ina, Hails, þiudan Īudaie.

19 Yah slohun is haubiþ rausa, yah bispwun ina; yah lagyandans kniwa inwitun ina.

20 Yah biþe bilailaikun ina, andwasidedun ina þizai þaurpurai, yah gawasidedun ina wastyom swesaim, yah ustauhun ina, ei ushranidedeina ina.

21 Yah undgripun sumana manne, Scimona Kwreinaiu, qimandan af akra, attan Alaiksandraus yah Rufaus, ei nemi galgan is.

22 Yah attauhun ina ana Gaulgaupa stap, þatei ist gaskeiriþ, Whairneins staps.

23 Yah gebun imma drigkan wein miþ smwrna, ĩp is ni nam.

8 And ða he ferde, ða ongan seo menegeu hine biddan, swa heo symle dyde.

9 Ða cwæþ Pilatus, Wylle ge ðæt ic eow forgyfe Iudea cyning?

10 He wiste, ðæt þurh andan hine sealdon ða heah-sacerdas.

11 Ða astyredon ða biseopas ða menegu, ðæt he him Barraban forgæfe.

12 Eft Pilatus him andswarode, Hwæt do ic be Iudea cyninge?

13 Hi eft hrymde and cwædon, Hôh hine.

14 Ða sæde Pilatus, Hwæt yfeles dyde he? Hi ðæs ðe ma clypedon, A'hôh hine.

15 Pilatus wolde ða ðam folce gecweman, and forgef him Barraban, and sealde him ðone Hælend, beswungenne, ðæt he ahangen wære.

16 Ða læddon ða cempa hine on ðæs dôm-ernes cafer-tûn, and hi tosomne eall werod clypedun,

17 And serýddon hine mid purpuran. And him onsetton þyrnenne helm, awundenne;

18 And ongunnon hine ðus grétan, Hál wes, ðú Iudea cyning.

19 And beoton hine on ðæt heafod mid breode, and spætton him on; and heora encow bigdon and hine ge-cað-méddon.

20 And syððan hi hine bysmrydon, unserýddon hine ðam purpuran, and serýddon hine mid his reafum, and læddon hine, ðæt hi hine ahéngon.

21 And genýddon sumne wegferendne, Simonem Cyrencum, cumende of ðam tûne, Alexandres fæder and Rufi, ðæt he his róde bære.

22 And hi læddon hine on ða stowe Golgotha, ðæt is on ure geþeode gereht, Heafodpanna stow.

23 And sealdon him gebiterod win, and he hit ne onféng.

8 And whanne the company hadde stize vp, he bigan for to preye, as he euermore dide to hem.

9 Sothely Pilat answeride to hem, and seide, Wolen ze I leue to zou the kyng of Jewis?

10 Sothli he wiste, that the hizeste prestis hadden taken him by enuye.

11 Forsothe the bischopis stireden the cumpenye of peple, that more he schulde leue to hem Barabas.

12 Forsoth eftsoone Pilat answeringe seith to hem, What therfore wolen ze I schal do to the kyng of Jewis?

13 And thei eftsoone crieden, Crucifie hym.†

14 Forsoth Pilat seide to hem, Sothli what of yuel hath he don? And thei crieden more, Crucifie him.

15 Sothli Pilat willinge for to do ynow to the peple, lefte to hem Barabas, and bitook to hem Jhesu, smyten† with scourgis, that he schulde be crucified.

16 Forsothe knyztis ledden him withynne, in to the floor of the moot halle, and clepiden to gidere al the cumpenye of knyztis,

17 And clothiden him with purpur. And thei foldinge a corowne of thornes, puttiden to him;

18 And bigunnen for to greet him, *sayinge*, Hail, thou kyng of Jewis.

19 And thei smyten his heed with a reede, and bispatten him; and puttinge her knees thei worshipiden him.

20 And aftir that thei hadden scornyd him, thei vnclouthiden him fro purpur, and clothedyn him with his clothis, and led-den him, that thei schulde crucifie him.

21 And thei constreyneden sum man passynge forth, Symount of Syrenen, comynge fro the town, the fadir of Alysandre and Rufe, that he schulde take his cross.

22 And thei ledden him in to a place Golgotha, that is interpretid,† the place of Caluarie.

23 And thei zauen him for to drynke wyn meddelid with myrre, and he took not.

8 And the people called vnto hym, and began to desyre off hym, accordinge as he had ever done vnto them.

9 Pylate answered them, and sayd, Wyll ye that I loose vnto you the kyng of the Jewes?

10 For he knewe, that the hye prestes had delyvered hym off envy.

11 Butt the hye prestes had moved the people, that he schulde rather delyvre Barrabas vnto them.

12 Pylate answered agayne and sayd vnto them, What wyll ye then that I do with hym whom ye call the kyng of the Jewes?

13 And they cryed agayne, Crucify hym.

14 Pylate sayde vnto them, What harme hath he done? And they cryed the moore fervently, Crucifi hym.

15 Pylate willinge to content the peple, loused Barrabas, and delyvered Jesus scourged, for to be crucified.

16 And the souddeers ledde hym awaye, in to the commen hall, and called togedder all the whoole multitude,

17 And they clothed hym wyth purple. And they plated a croune off thornes, and crowned hym with all;

18 And began to salute hym, Hail, kyng of the Jewes.

19 And they smote hym on the heed with a reede, and spatt apon hym; and kneled doune and worsheped hym.

20 And when they had moocked him, they toke the purple off him, and put his awne clothes on him, and ledde him oute, to crucify him.

21 And they compelled won that passed by, called Simon of Cerene, which cam oute of the felde, and was father off Alexander and Rufus, to beare hys crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place off deed mens scoules.

23 And they gave him to drynke wyne myngled with mirre, butt he receaved it not.

24 Yah ushramyandans ina disdail-  
yand wastyos is, wairpandans hlauta ana  
þos, wharyizuh wha nemi.

25 Wasuh þan wheila þridyo, yah  
ushramidedun ina.

26 Yah was ufarmeli fairinos is ufarm-  
melip, Sa þiudans Iudaie.

27 Yah miþ imma ushramidedun twans  
waidedyans, ainana af tailiswon, yah  
ainana af hleidumein is.

28 Yah usfullnoda þata gamelido þata  
qipano, Yah miþ unsibyaim rahnips was.

29 Yah þai faurgaggandans wayameri-  
dedun ina, wiþondans haubida seina, yah  
qipandans, O! sa gatairands þo alh, yah  
bi þrins dagans gatimryands þo ;

30 Nasei þuk silban, yah atsteig af  
þamma galgin.

31 Samaleiko yah þai aulumistans  
gudyans bilaikandans ina, miþ sis misso,  
miþ þaim bokaryam, qeþun, Anþarans  
ganasida, ip sik silban ni mag ganasyan.

32 Sa Christus, sa þiudans Israelis,  
atsteigadaw nu af þamma galgin, ei ga-  
saiwhaima, yah galaubyaima. Yah þai  
miþushramidans imma, idweitedun im-  
ma.

33 Yah biþe warþ wheila saihsto, riqis  
warþ ana allai airþai und wheila niun-  
don.

34 Yah niundon wheilai wopida Iesus  
stibnai mikilai, qipands, Ailoe, Ailoe,  
lima sibakþanei, þatei ist gaskeirip, Guþ  
meins, Guþ meus, duwhe mis bilaist ?

35 Yah sumai þize atstandandane ga-  
hausyandans qeþun, Sai! Helian wopeip.

36 Þragyands þan ains, yah gafullyands  
swam akeitis, galagyands ana raus, dragk-  
ida ina, qipands, Let, ei saiwham, qimau  
Helias athafyan ina.

37 Ip Iesus, aftra letands stibna mikila,  
uzon.

38 Yah faurahah alhs disskritnoda in

24 And ða hi hine ahéngon hi dældon  
his reaf, and hlotu wurþon, hwæt gehwá  
námé.

25 Ðá wæs undern-tíd, and hi ahéngon  
hine.

26 And ofer-gewrit his gyltes wæs  
áwriten, IUDEA CYNING.

27 And hi ahéngon mid him twegen  
sceapan, ánne on his swýðran healfe,  
and óðerne on his wynstran.

28 Ðá wæs ðæt gewrit gefylled ðæt  
cwyþ, And he wæs mid unrilitwisum  
geteald.

29 And ða ðe forþ-stópon hine greme-  
don, and hyra heafod ewehton, and ðus  
cwædon, Wálá! se towyrþ ðæt tempel,  
and on þrim dagum eft getimbráþ ;

30 Gehæl ðe sylfne, of ðære róde  
stigende.

31 Eall-swá ða heah-sacerdas bysm-  
riende, betwux ðam bócerum, cwædon,  
Oðre he hále gedyde, hine sylfne he ne  
mæg hálne gedon.

32 Crist, Israhela cyning, ástige nú  
of róde, ðæt we geseon, and gelyfon.  
And ða ðe him mid hangodon, wæron  
him mid gebúndene.

33 And ðære syxtan tíde, wurdon  
þýstru gewordene geond ealle eorþan  
oð nón-tíde.

34 And to nón-tíde se Hælend clypode  
mycelre stemne, Heloi, Heloi, lema sab-  
battani, ðæt is on úre geþeode, Mín  
God, mín God, hwi forlécte ðú me ?

35 And sume ðe ðar ábúton stódon  
and ðis gehýrdon, hi cwædon, Nú! ðes  
clypáþ Helian.

36 Ðá arn hyra án, and fylde áne  
spingan mid ceede, and on hreod sette,  
and him drincan sealde, and cwæþ,  
Lætaþ, ðæt we geseon, hwaeder Helias  
cume hine nyðer to settanne.

37 Se Hælend, ðá ásende his stefne,  
and forþ-férde.

38 And ðæs temples walu-rift wæs

24 And thei crucifynge him departiden his clothis, sendinge lot, who what schulde take.

25 Forsoth it was the thridde our,<sup>†</sup> and thei crucifieden him.

26 And the title of his cause was writun, Jhesus of Nazareth, kyng of Jewis.

27 And thei crucifen with him twey theues, oon at the rythalf, and oon at his lefthalf.

28 And the prophecie is fulfilled that seith, And he is gesside<sup>†</sup> with wickide men.

29 And passinge forth thei blasfemyden him, mouyng her heedis, and seyunge, Fy<sup>3</sup>! thou that distroyest the temple of God, and in thre dayes azen bildest it;

30 Thou comyng down fro the cros, make thi self saf.

31 Also and the higeste prestes scornynge him, ech to other, with scribis, seiden, Crist, kyng of Yrael, maade othere men saf, he maye not saue him silue.

32 Come he down now fro the cros, that we se, and bileue. And thei that weren crucified with him, puttedyn wrong<sup>†</sup> to him.

33 And the sixte our<sup>†</sup> maad, derknessis ben maad vpon al the erthe til in to the nynthe our.<sup>†</sup>

34 And in the nynthe our Jhesus criede with greet vois, scyyng, Heloy, Heloy, lamazabatany, the which interpretid is, My God, my God, whi<sup>†</sup> hast thou forsake me?

35 And summe of men stondinge aboute heeringe seiden, Lo! he elepith Hely.

36 Sotlli oon rennyng, and fillinge a sponge with vynegre, and puttinge aboute to a reede, zaue him drynke, seyunge, Suffre ze, se we, if Hely come for to do hym down.

37 Forsoth Jhesus, a greet vois sent out, deiede.<sup>†</sup>

38 And the veil of the temple is kitt

24 And when they had crucified hym they parted hys garmentes, castinge loottes for them, what every man shulde have.

25 And it was aboute the thyerde houre, and they crucified hym.

26 And the title of the cause of hys deeth was wrytten, The kyng of the Iewis.

27 And they crucified with him two theves, the one on his ryght honde, and the other on hys lifte honde.

28 And the scripture was fulfilled which sayeth, And he was counted amonge the wicked.

29 And they that went by rayled on hym, waggynge their heedes, and sayunge, A! wretche that destroyest the temple, and byldest yt in thre dayes;

30 Save thy silfe, and come doune from the crosse.

31 Lyke wyse also mocked him the hye prestes, amonge themselves, whyth the scribes, and sayde, He saved other men, hym silfe he cannot save.

32 Lett Christ, the kyng of Israel, nowe descende from the crosse, that we maye se, and beleve. And they that were crucified with him, checked hym also.

33 And when the sixte houre was come, darknes arose over all the erth vntill the nynthe houre.

34 And att the nynthe houre Jesus cryed with a loude voyce, sayunge, Eloi, Eloi, lama sabaththani, which is yf yt be interpreted, My God, my God, why hast thou forsaken me?

35 And some off them that stode by when they herde that sayde, Behoolde! he calleth for Helias.

36 And won ran, and filled a sponge full off veneger, and putt yt on a reede, and gave it hym to drynke, sayunge, Lett hym alone, let vs se, whither Helias wyll come and take hym doune.

37 Butt Jesus cryed with a loude voyce, and gave vppe the gooste.

38 And the vayne off the temple did

twá iupapro und dalap.

39 Gasaiwhands þan sa hundafaps, sa atstandands in andwairþya is, þatei swa hropyands uzon, qap, Bi sunyai, sa manna sa sunus was Gups.

40 Wesunþ-þan qinons fairapro saiwh-andeins, in þamei was Marya so Magdalene, yah Marya Iakobis þis minniz-ins, yah Iosezis aiþei, yah Salome.

41 Yah þan was in Galeilaia, yah laistidedun ina, yah andbahtidedun imma, yah anþaros managos, þozei miþid-dyedun imma in Iairusalem.

42 Yah yuþan at andanahtya waurþ-anamma, unte was paraskaiwe saci ist fruma sabbato,

43 Qimands Iosef af Arcimapias, gagdus ragimeis, saci was silba beidands þudangardyos Gups; anananþyands galaip im du Peilatau, yah þap þis leikis Iesnis.

44 Iþ Peilatus sildaleikida, ei is yuþan gaswalt. Yah athaitands þan hundafap, frah ina, yuþan gadauþnodedi;

45 Yah finþands at þamma hundafada, fragaf þata leik Iosefa.

46 Yah usbugyands lein, yah usnimands ita, biwand þamma leina, yah galagida ita in hlaiwa þatei was gadraban us staina, yah atwalwida stain du daura þis hlaiwis.

47 Iþ Marya so Magdalene, yah Marya Iosezis sewhuan, whar galagiþs wesi.

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CHAP. XVI. 1 Yah inwisandins sabbate dagis, Marya so Magdalene, yah Marya so Iakobis, yah Salome usbauht-edun aromata, ei atgaggaundeins gasalbededeina ina.

2 Yah filu air þis dagis afarsabbate, atiddyedun du þamma hlaiwa, at urrinnandin sunnin.

tosliten on twá of ufewardum oð neode-ward.

39 Ðá se hundred-man, ðe ðar stóð ágén, geseah ðæt se Hælend swá clypiende forþ-férde, he cwæþ, Sôþlice, ðes man wæs Godes sunu.

40 And ða wif wæron feorran behealde, and betwux ðam was seo Magdalenisce Maria, and Maria Iacobes mōdor [ðæs gingran, and Iosepes mōder,]<sup>†</sup> and Salomea.

41 And ðá he wæs on Galilea, hi fylgdon him, and him þenedon, and manega cðre, ðe him mid ferdon on Ierusalem.

42 And ðá æfen wæs geworden, ðæt was parascue ðæt is ær sæter-dæge,

43 Ðá com Iosep, se ædela geréfa, of Arimathia, se sylfa Godes rices geandibode; and he dystiglice in to Pilate code, and bæd ðæs Hælendes lichaman.

44 Ðá wundrode Pilatus, gif he ðá gyt forþ-férde. Ðá clypode he ðæne hundredman, and hine áhsode, hwaeder he dead wære;

45 Ðá he wiste ðæt, ðá ágef he ðone lichaman Iosepe.

46 Ðá bohte Iosep áne scýtan, . . . and hine ðar-on befeold, and on byrgene léde seo wæs of stáne áheawen, and wylte áne stán to ðære byrgene dura.<sup>†</sup>

47 Ðá com Maria Magdalene, and Iosepes Maria and beheoldon, hwar he geléd wære.

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CHAP. XVI. 1 And ða sæternes dæg was ágén, seo Magdalenisce Maria, and Iacobes Maria, and Salomea bohton wyrt gemang, ðæt hi comon and hine smýredon.

2 And swýcte ær ánum reste-dæge, comon to ðære byrgene, up-ásprungenre sunnan.



in to tweyne fro the hizeste til to down.†

39 Forsoth centurio seyng, the which stood euene azenst, for so cryng he hadde deied, seith, Verrili, this man was Goddis sone.

40 Sothli there weren and othere wymmen biholdinge fro after, among whiche was Mary Mawdeleyn, and Mari of James the lasse, and modir of Joseph, and Salome.

41 And whanne Jhesus was in Galilee, thei folowiden him, and mynstriden to him, and manye othere *wymmen*, that to gidere stizeden vp with him to Jerusalem.

42 And whanne euentyd was now maad, for it was the euentyd before the saboth,

43 Joseph of Armathie, the noble decurioun,† cam, the which and he was abidinge the rewme of God; and hardily he entride in to Pilat, and axide the body of Jhesu.

44 Forsothe Pilat wondride, if he hadde now deied. And centurio axid to,† he axide him, if he were now deed;

45 And whanne he hadde knowun of centurio, he gaf the body of Jhesu to Joseph.

46 Sothli Joseph byinge him linnen cloth, and doynge him doun, wlappe in the lyncn cloth, and puttide in a newe sepulchre that was hewen in a stoon, and walewid to a stoon at the mouth of the sepulchre.

47 Marie Mawdeleyn forsothe, and Marie of Joseph biheelden, where he was putt.

rent in two parties from the toppe to the boottome.

39 And the vnder captayne, which stode before hym, sawe that he so cryed and gave vppe the gooste, and he sayd, Truly, this man was the sonne of God.

40 There were also wemen a good waye of beholdinge him, amonge whom was Mary Magdalen, and Mary the mother of James the lytle, and of Joses, and Mary Salome.

41 Which alsoo when he was in Galilee, folowed hym, and minstred vnto him, and many other wemen, which cam vppe with hym to Hierusalem.

42 And nowe when nyght was come, because it was the even that goeth before the saboth,

43 Joseph of Arimathia, a noble senatour, which also loked for the kyngdom of God, cam; and went booldly vnto Pylate, and begged the boddly off Jesu.

44 Pylate merueled, that he was alrede deed. And called vnto hym the vnder captayne, and axed of him, whether he had bene eny whyle deed;

45 And when he knewe the trueth off the vnder captayne, he gave the boddly to Joseph.

46 And he bought a linnen cloothe, and toke hym doun, and wrapped hym in the linnen cloothe, and layde hym in a tombe that was hewen oute of the rocke, and roolled a stone vnto the dore off the sepulchre.

47 And Mary Magdalen, and Mary Jose beheld, where he was layde.

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CHAP. XVI. I And whanne the saboth hadde passid, Marie Mawdeleyn, and Marie of James, and Salome bouzten oynementis, that thei comynge schulden anoynte Jhesu.

2 And ful eerly in oon of woke dayes, thei camen to the sepulchre, the sunne now sprungun vp.

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CHAP. XVI. I And when the sabboth daye was past, Mary Magdalen, and Mary Jacobi, and Salome bought oynmentes, that they myght come and anoynt him.

2 And yerly in the morninge the nexte daye after the sabboth day, they cam vnto the sepulchre, when the sun was risen.

3 Yah qeþun du sis misso, Whas afwalwƳai unsis þana stain af daurom þis hlaiwis?

4 Yah insaiwhandeins gaumidedun þamei afwalwƳis ist sa stains, was auk mikils abraba.

5 Yah atgaggandeins in þata hlaiw gasewhun yuggalaup sitandan, in taihsawai biwaibidana wastƳai wheitai; yah usgeisnodedun.

6 Þaruh qap du im, Ni faurhteip izwis; Iesu sokeip Nazoraiu þana ushramidan; mist her, urrais; sai! þana staþ þarei galagidedun ina.

7 Akei gaggip, qipiduh du siponyam is, yah du Paitrau, þatei faurbigaggip izwis in Galeilaian; þaruh ina gasaiwhip, swaswe qap izwis.

8 Yah usgaggandeins af þamma hlaiwa gaplauhun; dizuh þan sat iyos reiro yah usfilmei, yah ni qeþun mannhun wailht, ohtedun sis auk.

9 Usstandands þan in maurgin frumin sabbato, ataugida frumist Maryin þizai Magdalene, af þizaiei uswarþ sibun unhulþons.

10 Soh gaggandei gataih þaim miþ imma wisandam, qaimondam yah gretandam.

11 Yah eis hausyandans þatei libaiþ, yah gasaiwhans warþ fram izai, ni galaubidedun.

12 Afaruh þan þata . . . . .

3 And cwædon him betwýnan, Hwá áwylt us dýsne stán of ðære byrgene dura?

4 Ðá hī hī besáwun hī gesáwun ðæne stán áweg áwyltne, sóþlice he was swýðe mycel.

5 And ðá hī eodon on ða byrgene hī gesáwun áne geongne, on ða swýðran healfe sittende, hwitum gegyrlan oferwrogenne; and hī ðá forhtodon.

6 Ðá cwæþ he to him, Ne forhtige ge ná; ge sécaþ ðæne Nazareneiscan Hælcend áhangenne; he árás, nis he hér; hér is seo stów ðær hī hine lédon.

7 Ae faraþ, and secgaþ his leorningcnihtum, and Petre, ðæt he gæþ tofóran eow on Galileam; ðar ge hine geseoþ, swá he cow sæde.

8 And hī út-eodon and flugon fram ðære byrgene; and wæron áfærede for ðære gesyhþe ðe hī gesáwun, and hig nánum men náht ne sædon, sóþlice hī him ádrédon.†

9 Ðá he árás on árne morgen on reste-dæge, ácryst he atýwde ðære Magdaleniscan Marian, of ðære he út-ádráf seofon deofol-seocnyssa.

10 And heo ðá út-code and hit ðam eýdde ðe mid him wæron, heofendum and wépendum.

11 Ðá hī gehýrdon ðæt he leofode, and hī hine gesáwun, ðá ne gelyfdon hī him.

12 Æfter ðam him twám he wæs atýwden on óðrum hiwe, him on ðone tún farendum.

13 And hī ðá fóron and ðæt óðrum eýddon, and hī him ne gelyfdon.†

14 Ðá æt nehstan, he atýwde him ændlefe, ðar hī ætgedere sæton, and tælde hyra ungelcaftfulnesse, and hyra heortan heardnesse, forðam ðe hī ne gelyfdon ðam, ðe hine gesáwun of deaþe árisan.

15 And he sæde him, Faraþ into ealne middan-eard, and bodiaþ gódspell ealne gesceaft.

16 Se ðe gelyfþ, and gefullod biþ, se biþ hál; sóþlice se ðe ne gelyfþ, se biþ genýderod.

3 And thei seiden to gidere, Who schal turne aȝen to vs the stoon fro the dore of the sepulere ?

4 And thei biholdinge syȝen the stoon walewid away, forsoth it was ful greet.

5 And thei goynge yn into the sepulere syȝen a ȝong *oon*, hilid with a whit stoole, sittinge at the riȝt half ; and thei weren abaist.<sup>†</sup>

6 The which seith to hem, Nyle ȝe drede ; ȝe seken Jhesu of Nazareth crucified ; he hath risun, he is not heere ; lo ! the place where thei puttiden him.

7 But go ȝe, seye ȝe to his disciþlis, and to Petre, for he schal go byfore ȝou in to Galilee ; there ȝe schulen se him, as he seide to ȝou.

8 And thei goynge out fledden fro the sepulere ; forsothe drede and quakyng hadde assaylid hem,<sup>†</sup> and to no man thei seiden any thing, forsoth thei dredden.

9 Sothly Jhesus, rysinge erly in the first day of the wouke, apperide firste to Mary Mawdeleyn, of whom he hadde cast out seene deuclis.

10 She goynge tolde to hem that weren with him, *hem* weylinge and wepyng.

11 And thei heeringe that he lyuede, and was seyn of hir, bileueden not.

12 Sothli after thes thingis tweyne of hem wandringe, he is schewid in an other lyknesse<sup>†</sup> to hem goynge in to a toun.

13 And thei goynge toolden to othere, nethir thei bileuyden to hem.

14 Forsoth at the laste, hem enleuene restinge, Jhesus apperide to hem, and reprovyde the vnbeleue of hem, and the hardnesse of herte, for thei bileuyden not to hem, that hadden seyn him to haue risun fro dede.

15 And he seide to hem, ȝe goynge in to al the world, preche the gospel to ech creature.

16 He that schal bileue, and schal be baptisid,<sup>†</sup> schal be sauȝd ; sothli he that schal bileue not, schal be dampned.

3 And they said won to another, Who shall rolle awaye the stone from the dore off the sepulere ?

4 And when they behelde yt they sawe how the stone was rolled awaye, for it was a very greate won.

5 And they went in to the sepulere and sawe a yonge man, sittinge on the ryght syde, cloothed in a longe white garment ; and they were abashed.

6 He sayd vnto them, Be nott afrayed ; ye seke Jesus of Nazareth which was crucified ; he ys rysen, he ys nott here ; behoolde ! the place where they putt hym.

7 Butt go youre waye, and tell his disciþles, and namly Peter, that he is goone before you in to Galile ; there shall ye se hym, as he sayde vnto you.

8 And they went oute quietly and fledd from the sepulere ; for they trembled and were amased, nether said they eny thinge to eny man, for they were afrayed.

9 When Jesus was risen, the morowe after the sabboth daye, he appered fyrst to Mary Magdalen, oute off whom he cast seven devyls.

10 And she went and toolde them that were with hym, as they morned and weppte.

11 And when they herde that he was alive, and had appiered to her, they beleved it not.

12 After that he appered vnto two of them in a straunge figure, as they walked and went in to the country.

13 And they went and toolden it to the remnaunt, and they beleved them nether.

14 After that, he appered vnto the eleven, as they sate at meate, and cast in their tethe their vnbelefe, and hardnes off herte, be cause they beleved not them, which had sene hym after his resurreceion.

15 And he sayd vnto them, Goo ye in to all the woorld, and preache the gospel to all creaturs.

16 Whosoever beleveth, and ys baptised, shalbe safe ; and whosoever beleveth nott, shalbe dampned.

17 Ðás táenu fyliaþ ðam, ðe gelyfaþ.  
On minum naman hi deofol-seocnessa  
út-drifaþ ; hi sprecaþ niwum tungum ;

18 Næddran hi áfyrraþ ; and him ne  
derað, ðeah hi hwæt deadbærlices drinc-  
on. Ofer seoce hi hyra handa settaþ,  
and hi beoþ hále.

19 And witodlice Drihten Hælend,  
syddan he to him spræc, he wæs on  
heofonum áfangen, and he sit on Godes  
swiðtran healfe.

20 Sôþlice hi ðá farende ághwar bode-  
don, Drihtne mid-wyrceendum, and trym-  
mendre spræce æfter-fyligendum táen-  
um.

17 Forsoth these tokenes schulen sue hem, that schulen bileue. In my name thei schulen cast out fendis; thei schulen speke with newe tungis;

18 Thei schulen do away serpentes; and if thei schulen drynke ony venym,<sup>†</sup> it schal not noye hem. Thei schulen putte hir hondis vpon sike men, and thei schulen haue wel.

19 And sothli the Lord Jhesu, aftir that he hadde spoke to hem, is takun vp in to heuene, and sittith on the riȝt-half of God.

20 Sothli thei gon forth prechiden euerywhere, the Lord worchunge with, and conferminge the word with signes folowinge.

17 And these signes shall folowe them, that beleue. In my name they shall cast oute devyls; and shall speake with newe tonges;

18 And shall kill serpentes; and yf they drynke eny dedly thyng, yt shall nott hurte them. They shall laye their hondes on the sike, and they shall recover.

19 So then when the Lorde had spoken vnto them, he was receaved in to heven, and sate on the right honde of God.

20 And they went forth and preached every where, and the Lorde wrought with them, and confirmed their prechyng with myracles that folowed.

## AIWAGGELYO

ÞAIRH

## LUKAN ANASTODEIÞ.

## ÐÆT GÓDSPELL

ÆFTER

## LUCAS GERECEÐNESSE.

CHAP. I. 1 Unte railtis managai dugunmun melyan ðnsalt, bi þos ga-fullaweisidons in uns waitlits,

2 Swaswe anafullhun unsis, þaici fram frumistin silbasiunyo, yah andbahtos wesun þis waurdis,

3 Galeikaida yah mis yah Almin Weihamma, fram anastodeinai allaim glaggwuba afarlaistyandin, gahalyo þus melyan, batista Þaiaufeilu,

4 Ei gakunnais, þize bi þoci galaisiþ is waurde astap.

5 Was, in dagam Herodes, þindanis Iudaias, gudya, namin Zakarias, us afar Abiyins, yah qeins is us dauhtrum Aharons, yah namo izos Aileisabaip.

6 Wesunuh þan garailta ba in andwairþya Guþs, gaggandona in allaim anabusnim yah garailteim Frauyins, unwala.

7 Yah ni was im barne, unte was Aileisabaip stairo, yah ba framaldra dage seinaize wesun.

8 Warþ þan, miþþanci gudyinoda is, in wikon kunyis seinis in andwairþya Guþs,

9 Bi biuhtya gudyinassaus, hlauts imma urrann du salyan, atgaggands in alh Frauyins.

10 Yah alls liuhma was manageins beidandans uta, wheilai þwmiamins.

CHAP. I.<sup>†</sup> 1 Forðam ðe witodlice manega þohton ðæra þinga race geendebyrdan, ðe on us gefyllede synd,

2 Swá us betæhton, ða ðe hit of frympe gesáwon, and ðære spræce þenas wæron,

3 Me gepuhte . . . geornlice eallum oð endebyrdnesse, witan ðe, ðu se scesta Theophilus,

4 Ðæt ðu onenáwe ðæra worda sópfastnesse, of ðam ðe ðu gelæred eart.

5 On Herodes dagum, Iudæa cyninges, wæs sum sacerd, on naman Zacharias, of Abian tūne, and his wif wæs of Áárones dōhtrum, and hyre nama wæs Elizabeth.

6 Sóplice hig wæron butu rihtwise befóran Gode, gangende on eallum his bebodum and rihtwisnessum, bútan wróhte.

7 And hig næfdon nán bearn, forðam ðe Elizabeth wæs unberende, and hig on heora dagum butu forþeodon.

8 Sóplice wæs geworden, ðá Zacharias his sacerdhádes bréac, on his gewrixles endebyrdnesse befóran Gode,

9 Æfter gewunan ðæs sacerdhádes hlotes, he cōde ðæt he his offerunge sette, ðá he on Godes tempel cōde.

10 Eall werod ðæs folces wæs úte, gebiddende on ðære offerunge tíman.

HERE BYGYNETH

THE GOSPEL

OF

L U K E.

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THE GOSPELL

OFF

S. L U K E.

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CHAP. I. 1 Forsothe for manye men enforceden to ordeyne the tellyng of thingis, whiche ben fillid in vs,

2 As thei that scyn atte the bigynnyng, and weren ministris of the word bitaken,

3 It is seen also to me, hauynge alle thingis diligentli bi ordre, to write to thee, thou best Theofile,

4 That thou knowe the treuthe of the wordis, of whiche thou art lerned.

5 Ther was sum prest, Zacharie by name, in the dayes of Eroude, kyng of Judee, of the sort of Abia, and his wyf of the dou3tris of Aaron, and hir name Elizabeth.

6 Sothli thei<sup>o</sup> bothe weren iuste bifore God, goynge in alle the maundementis and iustifyingis of the Lord, with outen pleynthe.

7 And a sone was not to hem, for that Elizabeth was bareyne, and bothe hadden gon forth fer in her dayes.

8 Sothli it was don, whanne Sacharie was set in presthod, in the ordre of his sort bifore God,

9 Vp the custom of presthod, by sort he wente forth, that he entrid in to the temple of the Lord, schulde putte encence.

10 And alle the multitude of the peple was withouteforth, preiynge in the our of encence.

CHAP. I. 1 For as moche as many have taken in hond to compyle a treates off thoo thynges, which are surely knowen amonge vs,

2 Even as they declared them vnto vs, which from the begynnyng sawe them with their eyes, and were minsters at the doying,

3 I determined also, as sone as I had searched out diligently all thinges from the begynnyng, that then I wolde wryte vnto the, goode Theophilus,

4 That thou myghtest knowe the certente off thoo thinges, whereof thou arte informed.

5 In the tyme of Herode, kyng of Iewry, there was a certayne prest, named Zacarias, off the course of Abie, and his wyfe was of the daughters of Aaron, and her name was Elizabeth.

6 Booth were perfect before God, and walked in all the lawes and ordinacons of the Lorde, that no man coude fynde fawte with them.

7 And they had no childe, be cause that Elisabeth was barren, and booth were wele stricken in age.

8 Hit cam to passe, as he executed the prestes office, before God as his course cam,

9 Accordinge to the custome of the prestes office, his lott was to bren odoures, and went into the temple of the Lorde.

10 And all the multitude of people were with out, in their prayers whill the odoures were abrennyng.

11 Warþ þan ïmma in siunai aggilus Frauyins, standands af tailswon hunslastadis þwmiamins.

12 Yah gadrobnoda Zakarias gasaiwhands, yah agis disdraus ina.

13 Qaþ þan du ïmma sa aggilus, Ni ogs þus, Zakaria; duþe ei andhausida ist bida þeina, yah qens þeina, Aileis-abaiþ, gabairil sunu þus, yah haitais namo is Iohannen.

14 Yah wairþiþ þus faheds yah swegnþiþ; yah managai in gabaurþai is faginond.

15 Wairþiþ auk mikils in andwairþya Frauyins, yah wein yah leiþu ni drigkiþ, yah Ahmins Weihis gafullyada nauþþan in wambai aiþeins seinaizos.

16 Yah managans suniwe Iŕraelis gawandeip du Frauyin Guþa ize;

17 Yah silba fauraqimid in andwairþya is in ahmin yah mahtai Haileiins; gawandyan hairtona attane du barnam, yah untalans in frodein garaihtaize, manwyan Frauyin managein gafahrida.

18 Yah qaþ Zakarias du þamma aggilau, Biwhe kunnum þata? ik raihtis in sineigs, yah qens meina framaldrozei in dagam seinaim.

19 Yah andhafyands sa aggilus qaþ du ïmma, Ik in Gabriel, sa standands in andwairþya Guþs; yah insandiþs in rodyan du þus, yah wailameryan þus þata.

20 Yah siyais þahands, yah ni magands rodyan und þana dag, ei wairþai þata; duþe ei ni galaubides waurdam meinaim, þoci usfullyanda in mela seinamma.

21 Yah was managei beidandans Zakariins, yah sildaleikidedun, wha latidedi ina in þizai alh.

22 Usgaggands þan ni mahta du in rodyan, yah froþun þammei siun gasawh in alh. Yah silba was bandwyands in, yah was dumbs.

23 Yah warþ, biþe usfullnodedun dagos

11 Ða ætýwde him Drihtnes engel, standende on ðæs weofodes swýðran healfc.

12 Ða wearþ Zacharias gedréfed ðæt gesconde, and him ege on-hreas.

13 Ða cwæþ se engel him to, Ne ondræd þú ðe, Zacharias; forðam ðe ðin bæn ys gehýred, and ðin wif, Elizabeth, ðe sunu ceþ, and þú nemst his naman Iohannes.

14 And he byþ ðe to geféan and to blisse; and manega on his ácennednyse gefagniaþ.

15 Sóplice he byþ mære befóran Drihtne, and he ne drineþ win ne béor, and he byþ gefylled on Háligum Gáste ðonne gyt of hys módor innode.

16 And manega Israhela bearna he geeyrþ to Drihtne hyra Gode;

17 And he gæþ tofóran him on gáste and Elias mihte; ðæt he fædera heortan to heora bearnum geeyrre, and ungeleafulle to rihtwisra gleawscype, Drihtne full-fremed fole gegearwian.

18 Ða cwæþ Zacharias to ðam engele, Hwaon wát ic ðis? ic com nú eald, and min wif on hyre dagum forþ-códe.

19 Ða andswarode him se engel, Ic com Gabriel, ic ðe stande befóran Gode; and ic com ásend wið ðe sprecan, and ðe ðis bodian.

20 And nú! þú byst súwigende, and þú sprecan ne miht oð ðone dæg, ðe ðás þing gewurðap; forðam þú minum wordum ne gelyfdest, ða beoþ on hyra timan gefyllede.

21 And ðæt fole wæs Zachariam ge-anbidigende, and wundrigende, ðæt he on ðam temple let wæs.

22 Ða he út-códe ne mihte he him to sprecan, and hig onencowon ðæt he on ðam temple sume gesyhþe gescah. And he wæs bieniende him, and dum þurhwunede.

23 Ða wæs geworden, ðá his þeunga



11 Sothli an aungel of the Lord apperide to him, stondinge on the riȝthalf of the auter of ensence.

12 And Sacharie seyng was disturblid, and drede felde down on him.

13 Forsoth the aungel seith to hym, Zacharie, drede thou not; for thi preier is herd, and Elizabeth, thi wyf, schal bere to thee a sone, and his name schal be clepid John.

14 And ioie and gladinge schal be to thee; and manye schulen enioie in his natyuite.

15 Sothli he schal be greet bifore the Lord, and he schal not drynke wyn and sydir, and he schal be fulfillid of the Hooly Gost ȝit of his modir wombe.

16 And he schal conuerte manye of the sones of Israel to the Lord God of hem;

17 And he schal go bifore him in the spirit and vertu of Helye; and he schal turne the hertis of fadris in to sones, and men out of bileue to the prudence of iuste men, for to make redy a parfyt peple to the Lord.

18 And Zachari seide to the aungel, Wherof schal I wite this? for I am old, and my wyf hath gon fer in hir dayes.

19 And the aungel answeringe seide to him, Forsoth I am Gabriell, that stonde nyȝ bifore God; and I am sent to thee for to speke, and to euangelise<sup>†</sup> to thee thes thingis.

20 And loo! thou shalt be stille,<sup>†</sup> and thou schalt not mowe speke til in to the day, in which thes thingis schulen be don; for that thou hast not bileuyd to my wordis, whiche schulen be fillid in her tyme.

21 And the peple was abidinge Zacharie, and thei wondriden, for he tariede in the temple.

22 Forsoth he gon out myȝte not speke to hem, and thei knewen that he hadde seyn a vicioun in the temple. And he was bekenyng to hem, and dwellide dumb.

23 And it was maad, as the dayes of

11 There appered vnto him the Lordes angell, stondinge on the right syde off the aultre off odours.

12 And when Zacharias sawe hym he was abashed, and feare cam on hym.

13 The angell sayde vnto hym, Feare not, Zacary; ffor thy prayer is herde, and thy wyfe, Helyzabeth, shall beare the a sonne, and thou shalt call his name Jhon.

14 And thou shaltt have ioie and gladnes; and many shall reioyce att his birth.

15 For he shalbe greate in the sight off God, and shall nether drynke wync ner stronge drynke, and he shalbe filled with the Holy Goost even in his mothers wombe.

16. And many off the chyl dren off Israhel shall he tourne to their Lorde God;

17 And he shall goo before hym in the sprete and power off Helyas; to tourne the herttes off the fathers to their chyl dren, and the vnbeleveres to the wisdom off the iuste men, to make the peple redy ffor the Lorde.

18 And Zacary sayde vnto the angell, Wherby shall I knowe this? seinge that I am olde, and my wyfe wele stricken in yeares.

19 And the angell answered and sayde vnto hym, I am Gabriell, that stonde in the presens off God; and am sentt to speake vnto the, and to shewe the this glad tydinges.

20 And take hede! thou shalt be domme, and not able to speake vntyll the tyme, that these thinges be performed; because thou belevedst not my wordes, which shalbe fulfilled in there season.

21 And the peple wayted for Zacharcas, and mervelled, that he taryed in the temple.

22 When he cam oute he coulde not speake vnto them, and they pereceaved that he had sene some vision in the temple. And he beckened vnto them, and remayned speachlesse.

23 And it fortunyd, as sone as the

andbahteis is, galaip du garda seinam-  
ma.

24 Afaruh þan þans dagans inkiþpo  
warþ Aileisabaiþ, qens is, yah galaug-  
nida sik menoþs fimf, qiþadei,

25 Þatei swa mis gatawida Frauya in  
dagam, þamei insawh, afniman idweit  
mein in mannam.

26 Þanuh þan in menoþ sailstin in-  
sandips was aggilus Gabriel fram Guþa  
in baurg Galeilaias, sei haitada Nazar-  
aiþ,

27 Du magaþai, in fragibtim abiu, þizei  
namo Iosef, us garda Daweidis; yah  
namo þizos magaþais Mariam.

28 Yah galeiþands inn sa aggilus du  
izai qaþ, Fagino, anstai audahafta;  
Frauya miþ þus; þiuþido þu in qinom.

29 Iþ si, gasaiwhandei, gaþlahsnoda bi  
innatgahtai is, yah þahta sis wheleika  
wesi so goleins, þatei swa þiuþida izai.

30 Yah qaþ aggilus du izai, Ni ogs  
þus, Mariam, bigast auk anst fram  
Guþa.

31 Yah sai! ganimis in kilþein, yah  
gabairis sunu, yah haitais namo is  
Iesu.

32 Sah wairþiþ mikils, yah sunus Hauh-  
istins haitada; yah gibid imma Frauya  
Guþ stol Daweidis, attins is,

33 Yah þiudanop ufar garda Iakobis  
in ayukduþ, yah þiudinassaus is ni  
wairþiþ andeis.

34 Qaþ þan Mariam du þamma aggilau,  
Whaiwa siyai þata, þandei aban ni  
kann?

35 Yah andhafyands sa aggilus qaþ  
du izai, Ahma Weihs atgaggiþ ana þuk,  
yah mahts Hauhistins ufarskadweid þus;  
duþe ei saei gabairada weihs, haitada  
sunus Guþs.

36 Yah sai! Aileisabaiþ, niþyo þeina,  
yah so inkiþpo sunau in aldoin seinam-  
ma, yah sa menoþs sailsta ist izai sei  
haitada stairo;

dagas gefyllede wæron, he fêrde to his  
huse.

24 Sôþlice æfter dagum Elizabeth, his  
wif, ge-cænode, and heo bedigode hig  
fif mōnþas, and cwæþ,

25 Sôþlice me Drihten gedyde ðus on  
ðam dagum, ðe he geseah, minne hosp  
betweox mannum áfyrran.†

26 Sôþlice on ðam syxtan mōnþe was  
ásend Gabriel se engel fram Drihtne on  
Galilea ceastre, ðære nama was Na-  
zareth,

27 To beweddadre fæmnan ánum were,  
ðæs nama was Iosep, of Dauides huse;  
and ðære fæmnan nama was Maria.

28 Ðá cwæþ se engel ingangende, Hál  
wæs ðú, mid gyfe gefylled; Drihten  
mid ðé; ðú cart gebletsod on wifum.

29 Ðá wearþ heo on his spræce ge-  
drêfed, and þohte hwæt seo gréting  
wære.

30 Ðá cwæþ se engel, Ne ondræd ðú  
ðé, Maria, sôþlice ðú gyfe mid Gode  
geméttest.

31 Sôþlice nú! ðú on innode ge-  
cæenast, and sunu censt, and his naman  
Hælend genemest.

32 Se byþ mære, and ðæs Hehstan  
sunu genemned; and him sylþ Drihten  
God, his fæder Dauides setl,

33 And he r̅esap on énesse on Iacobes  
huse, and his rices ende ne byþ.

34 Ðá cwæþ Maria to ðam engle, Hú  
gewyrþ ðis, forðam ic were ne onenáwe?

35 Ðá andswarode hyre se engel, Se  
Hálga Gást on ðé becymþ, and ðæs  
Heahstan miht ðé ofer-secað; and  
forðam ðæt hálige ðe of ðé ácenned  
byþ, byþ Godes sunu genemned.

36 And nú! Elizabeth, ðin mæge,  
sunu on hyre ylde ge-cænode, and ðes  
mōnāþ ys hyre syxta seo is unberende  
genemned;

his office weren fulfillid, he wente in to his hous.

24 Forsoth after dayes Elizabeth, his wyf, conseyuede, and hidde hir fyue monethis, seyng,

25 For so the Lord dide to me in the dayes, in the whiche he bihelde, for to take a wey my schenschip a mong men.

26 Sothely in the sixte monethe the aungel Gabriel was sent fro God in to a citee of Galilee, to which the name Nazareth,

27 To a mayden, weddid to a man, to whom the name was Joseph, of the house of Dauith; and the name of the mayden Marie.

28 And the aungel gon yn to hir seide, Heil, ful of grace; the Lord *be* with thee; blessid *be* thou among wymmen.

29 Which, whanne she had herd, was troublid in his word, and thouȝte what maner salutacioun this was.

30 And the aungel seide to hir, Ne drede thou, Marie, sothli thou hast founden grace anemptis God.

31 Loo! thou schalt conseyue in the wombe, and schalt bere a sone, and thou schalt clepe his name Jhesu.

32 This schal be greet, and he schal be clepid the sone of the Higeste; and the Lord God schal ȝyue to him the seete of Dauith, his fadir,

33 And he schal regne in the hous of Jacob with outen ende, and of his rewme schal be non ende.

34 Forsoth Marie seith to the aungel, On what manere schal this thing be don, for I knowe not man?

35 And the aungel answeringe seide to hir, The Hooly Gost schal come fro aboue in to thee, and the vertu of the Higeste schal schadewe vnto thee; therefore and that hooly thing that schal be born of thee, schal be clepid the sone of God.

36 And loo! Elizabeth, thi cosyng, and sche hath conceyued a sone in hir elde, and this monethe is the sixte to hir that is clepid bareyne;

tyme off his office was oute, he departed home in to his awne housse.

24 After thoose dayes his wife, Elizabeth, conceaved, and hid her silfe .v. monethes, sayng,

25 This wyse hath God dealte with me in the dayes, when he loked on me, to take from me the rebuke that I suffered a monge men.

26 And in the .vj. moneth the angell Gabryel was sent from God vnto a cite off Galile, named Nazareth,

27 To a virgin, sponed to a man, whose name was Joseph, of the housse of David; and the virgins name was Mary.

28 And the angell went in vnto her and sayde, Hayle, full of grace; the Lorde is with the; blessed arte thou amonge wemen.

29 When she sawe hym, she was abasshed att his sayng, and cast in her mynde what maner of salutacion that shulde be.

30 And the angell sayde vnto her, Feare not, Mary, thou hast founde grace with God.

31 Loo! thou shalt conceave in thy wombe, and shalt beare a childe, and shalt call his name Jesus.

32 He shalbe greate, and shalbe called the sonne off the Hiest; and the Lorde God shall geve vnto hym the seate off his father, David,

33 And he shall raygne over the housse off Jacob for ever, and of his kyngdom shalbe none ende.

34 Then sayd Mary vnto the angell, Howe shall this be, seinge that I knowe no man?

35 And the angell answered and sayd vnto her, The Holy Goost shall come upon the, and the power off the Hiest shall over shaddowe the; therefore also that holy thyng which shalbe borne, shalbe called the sonne of God.

36 And marke! thy cosen, Elizabeth, hath also conceaved a sonne in her olde age, and this is the .vj. moneth to her which was called barren;

37 Unte mist unmahteig Guþa ainhuu waurde.

38 Qaþ þan Mariam, Sai! þiwi Frauyins; wairþai mis bi waurda þeinamma. Yah galaip fairra izai sa aggilus.

39 Usstandandei þan Mariam in þaim dagam, iddya in baigalhein sniumundo, in baurg Iudins.

40 Yah galaip in gard Zakariuns, yah golida Aileisabaip.

41 Yah warþ, swe hausida Aileisabaip golein Mariuns, lailaik barn in qipau izos. Yah gafullnoda Abmins Weihs Aileisabaip,

42 Yah ufwpida stibnai mikilai, yah qaþ, þiupido þu in qinom, yah þiupido akran qipaus þeinis.

43 Yah whapro mis þata, ei qemi aiþei Frauyins meinis at mis?

44 Sai! allis sunsei warþ stilma golcainais þeinaizos in ausam meinain, lailaik þata barn in swignipai in wambai meinai.

45 Yah audaga so galaubyandei, þatei wairþip ustahts, þize rodidane izai fram Frauyin.

46 Yah qaþ Mariam, Mikileid saiwala meina Frauyan,

47 Yah swegneid alma meins du Guþa, nasyand meinamma.

48 Unte insawh du hnaiweinai þiuyos seinaizos. Sai! allis fram himma nu audagyand mik alla kunya.

49 Unte gatawida mis mikilein sa mahteiga, yah weih namo is.

50 Yah armahairtei is in aldins alde, þaim ogandam ina.

51 Gatawida swinþein in arma seinamma, distahida mikilþuhtans gahugdai hairtins seinis.

52 Gadrausida mahteigans af stolam, yah ushauhida gahuwidans.

37 Forðam nis ælc word mid Gode unnihtelic.

38 Ða ewaþ Maria, Hér is Drihtnes þinen; geweorde me æfter ðinum worde. And se engel hyre fram-gewát.†

39 Sôþlice on ðam dagum aras Maria, and ferde on muntland mid ôfste, on Iudeisee ceastre.

40 And eode into Zacharias huse, and grêtte Elizabeth.

41 Ða was geworden, ða Elizabeth gelýrde Marian grêtinge, ða gefagnode ðæt eild on hyre innoðe. And ða wearþ Elizabeth Hálegum Gáste gefylled,

42 And heo clypode mycelre stefne, and ewaþ, Ðú cart betwux wifum gebletsod, and gebletsod is ðines innoðes wæstm.

43 And hwanon is me ðis, ðæt mînes Drihtnes módor to me cume?

44 Sóna swá ðinre grêtinge stefn on mînum earum geworden was, ða fægnode . . . mîn eild on mînum innoðe.

45 And eadig ðú cart, ðú ðe gelyfdest, ðæt fulfremede synd ða þing ðe ðe fram Drihtne gesæde synd.

46 Ða ewaþ Maria, Mîn sawl mærsaþ Drihten,

47 And mîn gást geblissode on Gode, mînum hælende.

48 Forðam ðe he geseah hys þinene ead-móðnesse. Sôþlice! he non-forþ me eadige secgaþ ealle eneoressa.

49 Forðam ðe me micle þing dyde se ðe mihtig is, and hys nama ys hálig.

50 And hys mild-heortnes of eneoressa on eneoressa, hync ondrædendum.

51 He worhte [mægne] on hys earne, he to-ðælde ða ofer-móðan on móde hyra heortan.

52 He áwearp ða rícan of stle, and ða ead-móðan up-áhóf.

37 For enery word schal not be impossible anemptis God.

38 Forsoth Marie seide, Loo! the hand mayden of the Lord; be it don to me affir thi word. And the aungel departide fro hir.

39 Sothli Marie risinge vp in the dayes, wente with haste in to the hilly placis, in to a citee of Judee.

40 And sche entride yn to the hows of Zacharie, and grette Elizabeth.

41 And it was don, as Elizabeth herde the salutacioun of Marie, the 3onge child in hir wombe gladide. And Elizabeth was fillid with the Hooly Gost,

42 And criede with grete voys, and seide, Blessid *be* thou a mong wymmen, and blessid *be* the fruyt of thi wombe.

43 And wherof this thing to me, that the modir of my Lord come to me?

44 Loo! forsothe as the vois of thi salutacioun was maad in myn eeris, the 3onge child gladide with ioye in my wombe.

45 And blessid thou *ert*, that hast bileuyd, for tho thingis that ben seid to thee fro the Lord, schulen be parfytli don.

46 And Marie seide, My soule magnyfieth the Lord,

47 And my spirit hath gladid in God, myn heelthe.

48 For he hath biholden the mekenesse of his hand mayde. Loo! forsoth of this alle generaciouns schulen seie me blessid.

49 For he that is my3ti hath don grete thingis to me, and his name is hooly.

50 And his mercy is fro kynredis in to kyuredis, to men dredeinge him.

51 He made my3te in his arme, he scaiteride proude men with mynde of his herte.

52 He puttide down my3ty men fro seete, and enhaunside meke.

37 For with God shall nothinge be vnpossible.

38 Mary sayd, Beholde! the honde mayden off the Lorde; be it vnto me even as thou hast sayde. And the angell departed from her.

39 Mary arose in thoose dayes, and went into the mountayns with hast, into a cite off Iewry.

40 And entred in to the housse off Zacary, and saluted Elizabeth.

41 And it fortunede, as Elizabeth herde the salutacion of Mary, the babe spronge in her belly. And Elizabeth was filled with the Holy Goost,

42 And cryed with a loude voyce, and sayde, Blessed arte thou among wemen, and blessed is the frute off thi wombe.

43 And whens hapeneth this to me, that the mother off my Lorde shulde come to me?

44 Loo! as sone as the voyce of thy salutacion sownded in myne eares, the babe lepte in my belly for ioye.

45 And blessed arte thou, that belev-  
edst, for thoose thinges shalbe performed,  
which were tolde the from the Lorde.

46 And Mary sayde, My soule magny-  
fieth the Lorde,

47 And my sprete reioyseth in God,  
my savioure.

48 For he hath loked on the povre  
degre off his honde mayden. Beholde!  
nowe from hens forth shall all genera-  
cions call me blessed.

49 For he that is myghty hath done  
to me greate thinges, and blessed ys his  
name.

50 And hys mercy is always on them  
that feare him, thorow oute all genera-  
cions.

51 He hath shewed strengthe with his  
arme, he hath scattered them that are  
proude in the ymaginacion of their  
hertes.

52 He hath putt doun the myghty  
from their seates, and hath exalted them  
of lowe degre.

53 Gredagans gasopida þiuþe, yah gabignandans insandida lausans.

54 Hleibida Īsraela, þiumagu seinamma, gamuþands armahairteins ;

55 Swaswe rodida du attam unsaraim, Abrahamas yah fraiwa is, und aiw.

56 Gastoþ þan Mariam miþ izai swe menoþs þrius, yah gawandida sik du garda seinamma.

57 Īþ Aileisabaþ usfullnoda mel du bairan, yah gabar sunu.

58 Yah hausidedun bisitands yah gamiþyos izos, unte gamikilida Frauya armahairtein seinas bi izai ; yah miþfaginodedun izai.

59 Yah warþ, in daga ahtudin, qemun bimaitan þata barn ; yah haihaitun ina, afar namin attins is, Zakarian.

60 Yah andhafyandei so aiþei is qap, Ne, ak haitaidau Iohannes.

61 Yah qeþun du izai, þatei ni ainshun ist in kunya þeinamma, saei haitaidan þamma namin.

62 Gabandwidedun þan attin is, þata whaiwa wildedi haitan ina.

63 Īþ is sokyands spilda, nam gahmelida, qipands, Iohannes ist namo is. Yah sildaleikidedun allai.

64 Usluknoda þan munþs is suns, yah tuggo is, yah rodida, þiuþyands Guþ.

65 Yah warþ ana allaim agis þaim bisitandam ina, yah in allai baigrahein Iudaias merida wesun alla þo waurda.

66 Yah galagidedun allai þai hausyandans in hairtin seinamma, qipandans, Wha skuli þata barn wairþan ? Yah þan handus Frauyins was miþ imma.

67 Yah Zakarias, atta is, gafullnoda Almins Weihis, yah praufetida, yah qap,

68 Þiuþeigs Frauya Guþ Īsraelis, unte gaweisoda, yah gawaurhta uslausein managein seinai.

69 Yah urraisida haurn nascinains unsis in garda Daweidis, þiumagaus seinis.

53 Hingriende he mid gōdum gefylde, and ofer-mōde idele forlēt.

54 He āfēng Israhel, hys eniht, and gemunde hys mild-heortnesse ;

55 Swā he spræc to ūrum fēderum, Abrahamas and hys sǣde, on ā woruld.†

56 Sōþlice Maria wunode mid hyre swylec þrý mōuþas, and gewende ða to hyre huse.

57 Ða wæs gefylled Elizabethes cening-tíd, and heo sunu cende.

58 And hyre necheburas and hyre cūdan ðæt gehýrdon, ðæt Drihten hys mild-heortnesse mid hyre mǣrsode ; and hig mid hyre blissodon.

59 Ða, on ðam chteoþan dæge, hig comon ðæt eild ymb-sniðan ; and nemdon hine, hys fēder naman, Zachariam.

60 Ða andswarode his mōdor, Nese sōþes, ac he byþ Iohannes genemned.

61 Ða cwædon hig to hyre, Nis nān on ðinre mǣgþe, ðyson naman genemned.

62 Ða biēnodon hí to hys fēder, hwæt he wolde hine genemnedne beón.

63 Ða wrát he, gebedenum wex-brede, Iohannes is hys nama. Ða wundrodon hig calle.

64 Ða wearþ sōna hys mūþ, and hys tunge ge-openod, and he spræc, Drihten bletsende.

65 Ða wearþ ege geworden ofer calle hyra necheburas, and ofer calle Iudéa munt-land wæron ðas word gewid-mǣrsode.

66 And calle ða ðe hit gehýrdon on heora heortan setton, and cwædon, Wēnst ðu, hwæt byþ ðes enaþa ? Witodlice Drihtenes hand was mid him.

67 And Zacharias, his fēder, was mid Hālegum Gāste gefylled, and he witegode, and cwæþ,

68 Gebletsod sí Drihten Israhela God, forðam ðe he geneosode, and his folces ālýsednesse dyde.

69 And he us hāle horn árārde on Dauides huse, hys enihtes.

53 He hath fillid hungry men with goode thingis, and he hath left ryche men voyde.

54 He, hauynge mynde of his mercy, took vp Israel, his child ;

55 As he hath spoken to oure fadris, to Abraham and to his seed, in to worldis.

56 Forsoth Marye dwellide with hir as three monethis, and turnyde aȝen in to hir hous.

57 Sothly the tyme of beringe child was fillid to Elizabeth, and sche childide a sone.

58 And the neizeboris and cosyngs of hir herden, for the Lord hadde magnified his mercy with hir ; and thei thankiden him.

59 And it was don, in the eiztethe day, thei camen for to circumside the child ; and thei clepiden him Sacharie, by name of his fadir.

60 And his modir answeringe seide, Nay, but he schal be clepid John.

61 And thei seiden to hir, For no man is in thi kyn, that is clepid bi this name.

62 Sothli thei maden a syngne to his fadir, whom he wolde him for to be clepid.

63 And he axinge a poyntel, wroot, seyinge, John is his name. And alle men wondriden.

64 Forsoth his mouth was openyd anon, and his tunge, and he spak, blessinge God.

65 And drede was maad on alle her neizeboris, and thes wordis weren pupplischid on alle the hilly placis of Judee.

66 And alle men that herden puttedyn in her herte, seyinge, Who, gessist thou, this child schal be? And sothli the hond of the Lord was with him.

67 And Zacharie, his fadir, was fillid with the Hooli Gost, and prophesiede, seyinge,

68 Blessid be the Lord God of Israel, for he hath visitid, and maad redempcion of his peple.

69 And he hath rid to vs an horn of helthe in the hous of Dauith, his child.

53 He hath filled the hongry with goode thinges, and hath sent away the ryche empty.

54 He hath remembred mercy, and hath holpen his seruaunt, Israel ;

55 Even as he promised to oure fathers, Abraham and to his seede, for ever.

56 And Mary aboode with her iij. monethes, and returned home agayne.

57 Elizabethes tyme was come that she shulde be delyvered, and she brought forth a sonne.

58 And her neghbours and her cosyngs herde tell, howe the Lorde had magnified hys mercy vpon her ; and they reioysed with her.

59 And hit fortunyd, the eyght daye, they cam to circumeise the childe ; and called his name Zacari, after the name of his father.

60 And his mother answered and sayd, Not soo, but he shalbe called Jhon.

61 And they sayd vnto her, There ys none of thy kynne, that is named with thys name.

62 And they made signes to hys father, howe he wolde have hym called.

63 And he axed for wrytynge tables, and wroote, saying, Hys name is Jhon. And they mervelled all.

64 And hys mought was opened immediatly, and hys tonge, and he spake, lawdyng God.

65 And feare cam on all them that dwelt nye, and all these saynges were noised abroade throughoutt all the hilly countre of Jewry.

66 And all they that herde them layde them vppe in their hertes, saying, What maner chyld shall thys be? And the honde of God was with hym.

67 And his father, Zacharias, was fylled with the Holy Goost, and prophisyed, sayinge,

68 Blessed be the Lorde God of Israel, for he hath visited, and redemed his peple.

69 And hath reysed vppe the horne off health vnto vs in the housse of his seruaunt, David.

70 Swaswe rodida þairh munþ weih-aize, þize fram anastodeinai aiwis, prau-fete seinaize.

71 Giban nascin us fiyandam unsaraim, yah us handau allaize þize hatandane unsis.

72 Tauyan armahairtiþa bi attam un-saraim, yah gamunan triggwos weihai-zos seinaizos.

73 Aipis þanci swor wiþra Abraham, attan unsarana, ei gebi unsis.

74 Unagein us handau fiyande un-saraize galausidaim, skalkinou imma,

75 In sunyai yah garaihtein in and-wairþya is allans dagans unsarans.

76 Yah þu, barnilo, praufetus Hauh-istins haitaza; fauragaggis auk faura andwairþya Frauyins, manwyan wigans imma.

77 Du giban kunþi nascinaiis managein is, in afleta frawaurhte ize;

78 Þairh infeinandein armahairtein Guþs unsaris, in þanncei gawcisop un-sara urrun us hauhiþai.

79 Gabairhtyan þaim in riqiza, yah skadau dauþus sitandam; du garaihtyan fotuns unsarans in wig gawairþyis.

80 Iþ þata barn wohs, yah swinþnoda ahmin, yah was ana auþidom und dag ustaikneinaiis seinaizos du Israela.

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CHAP. II. 1 Warþ þan in dagans yainans, urram gagrefts fram Kaisara Agustau, gamelyan allana midyungard.

2 Soh þan gilstrameleins frumista warþ at wisandin kindina Swriais, raginondin Saurim Kwreinaiaiu.

3 Yah iddyedun allai, ei melidai wescina, wharyizuh in seinai baurg.

4 Urram þan yah Iosef us Galeilaia, us baurg Nazaraip, in Iudaian, in baurg Daweidis, sei haitada Beplahaim, duþe

70 Swá he spræc þurh hys hálegra witegena muþ, ða ðe of worldes frymþe spræcon.

71 And he álýsde us of úrum feondum, and of calra ðæra handa ðe us hatedon.

72 Mild-heortnesse to wyrcanne mid úrum fæderum, and gemunan his háleg-an eýðnesse.

73 Hync us to syllanne ðone áþ ðe he úrum fæder, Abraham, swór.

74 Ðæt we bútan ege of úre feonda handa álýsede, him þeowian,

75 On hálignesse befóran him callum úrum dagum.

76 And ðú, enapa, byst ðæs Hehstan witega genemned; ðú gæst befóran Drihtnes ansýne, his wegás gearwian.

77 To syllanne his folce hys hæle ge-wit, on hyra syna forgyfenesse;

78 Þurh innoðas úres Godes mild-heortnesse, on ðam he us genecode of east-ðæle up-springende.

79 Onlihtan ðam ðe on þýstrum, and on dcaþes secade sittap; úre fét to ge-reccanne on sybbe weg.

80 Sólþice se enapa weox, and wæs on gæste gestrangod, and wæs on wæstenum oð ðone dæg hys ætiwednessum on Israhel.

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CHAP. II. †1 Sólþice on ðam dagum, wæs geworden gebod fram ðam Casere Augusto, ðæt call ymbe-hwyrft wære tomearcod.

2 Deos tomearcodnes wæs árest ge-worden fram ðam dcmán Syrige, Ci-rino.

3 And calle hig eodon, . . . and syndrie fcrdon on hyra ceastre.

4 Ðá fcrde Iosep fram Galilea, of ðære ceastre Nazareth, on Iudeisce, ceastre Dauides, seo is genemned Bethleem,



70 As he spak by the mouthe of hooly prophetis, that ben fro the world.

71 Helthe fro oure enemyes, and fro the hond of alle men that hatiden vs.

72 To do mercy with oure fadris, and to haue mynde of his hooly testament.

73 The ooth that he swor to Abraham, oure fadir, to 3yue him silf to vs.

74 That we withoute drede deliuerid fro the hond of oure enemyes, serue to him,

75 In hoolynesse and ryztfulnesse bifore him in alle oure dayes.

76 And thou, child, schalt be clepid the prophete of the Hizeste; for thou schalt go bifore the face of the Lord, to make redy his weyes.

77 For to 3yue the science of helthe to his peple, in to remisicoun of her synnes;

78 Bi the entraylis of mercy of oure God, in whiche he spryngynge vp fro an hiz hath visytid vs.

79 For to 3yue lizt to hem that sitten in derknness, and in schadewe of deth; for to dresse oure feet in to the wey of pees.

80 Sothli the child waxide, and was comfortid in spirit, and was in desert til to the day of his schewing to Israel.

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CHAP. II. 1 Forsothe it was don in tho dayes, a maundement went out fro Cesar August,<sup>†</sup> that al the world schulde be discryued.

2 This firste discryuynge was maad of Cyrne, iustice of Ciryne.

3 And alle men wenten, that thei schulde make profesicoun,<sup>†</sup> celi by him self in to his cite.

4 Sothly and Josep stizede vp fro Galilee, of the cite of Nazareth, in to Jude, in to a cite of Dauith, that is clepid

70 Even as he promised by the moughth of his hooly prophetes, which were sens the worlde began.

71 That we schulde be saved from oure enimys, and from the hondis of all that hate vs.

72 To shewe mercy towardes oure fathers, and to remember hys hooly promes.

73 That is to saye the oothe which he sware to oure father, Abraham, for to geve vs.

74 That we delivered oute of the hondes of oure enemis, myght serve hym with oute feare,

75 All the dayes of oure lyfe in suche holynes and ryghtewesnes that are accept before him.

76 And thou, chylde, shalt be called the prophet off the Hiest; for thou shalt goo before the face off the Lorde, to prepare his wayes.

77 And to geve knowlege off health vnto hys peple, for the remission of sinnes;

78 Through the tender mercy off oure Lorde, wher with hath visited vs the daye springe from an hye.

79 To geve light to them that sate in dareknes, and in shadowe of deth; and to gyde oure fete into the waye of peace.

80 And the chylde encreased, and waxed stronge in sprete, and was in wildernes tyll the daye cam when he schulde shewe hymselfe vnto the Israelites.

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CHAP. II. 1 Hit folowed in those dayes, that there went oute a commaundment from Auguste the Emperour, that all the worlde schulde be valued.

2 This taxynge was fyrst executed when Syrenus was leftenaunt in Siria.

3 And every man went in to his awne shyre tounce, there to be taxed.

4 And Josep also ascended from Galilee, oute of a cite called Nazareth, vnto Lewry, into a cite of David, which is

ei was us garda fadreinais Dawceidis,

5 Anamelyan miþ Mariin, sei in fragiftim was imma qeins wisandein inkilpon.

6 Warþ þan, miþpanci þo wesun yainar, usfullnodedun dagos, du bairan izai.

7 Yah gabar sunu seinana þana frum-abaur, yah biwand ina, yah galagida ina in uzetin, unte ni was im rumis in stada þamma.

8 Yah hairdyos wesun in þamma sam-in landa, þairhwakandans yah witandans wahtwom nahts ufaro hairdai seinai.

9 Iþ aggilus Frauyins anaqam ins, yah wulþus Frauyins biskain ius; yah oht-edun agisa mikilamma.

10 Yah qaþ du im sa aggilus, Ni ogeiþ; unte sai! spillo izwis faheid mikila, sei wairþiþ allai managein.

11 Þatei gabaurans ist izwis himma daga nasyands, saei ist Christus Frauya, in baurg Dawceidis.

12 Yah þata izwis taikus; bigitid barn biwundan, yah galagid in uzetin.

13 Yah anaks warþ miþ þamma aggilau managei haryis himinakundis, haz-yandane Guþ, yah qiþandane,

14 Wulþus in haubistyam Guþa, yah ana airþai gawairþi in mannam godis wilyins.

15 Yah warþ, biþe galiþun fairra in in himin þai aggilyns, yah þai mans þai hairdyos qeþun du sis misso, þairhgagg-aima yu und Beþlahaim, yah saiwhaima waurd þata waurþano, þatei Frauya gakaunida unsis.

16 Yah qemun sniumyandans, yah bi-getun Marian yah Iosef, yah þata barn ligando in uzetin.

17 Gasaiwhandans þan, gakannidedun bi þata waurd þatei rodip was du in bi þata barn.

18 Yah allai þai gahausyandans sil-daleikidedun, bi þo rodidona fram þaim hairdyam du im.

fordam ðe he wæs of Dauides huse and hirede,

5 Ðæt he ferde mid Marian, ðe him beweddod wæs and wæs ge-caenod.

6 Sôþlice wæs geworden, ða hi ðar wæron, hire dagas wæron gefyllede, ðæt heo cende.

7 And heo cende hyre frum-cennedan sunu, and hine mid eild-eladum bewand, and hine on binne alæde, forðam ðe hig nefdon rúm on eumena huse.

8 And hyrdas wæron on ðam ylean rice, waciende and niht-wæccan healdende ofer heora heorda.

9 Ða stóð Drihtnes engel wið hig, and Godes beorhtnes him ymbe-secan; and hi him mycelum ege ádrédon.

10 And se engel him to cwæþ, Nelle ge cow ádrédan; sôþlice nú! ic cow bodie mycelne gefean, se biþ callum folce.

11 Forðam to-dæg cow ys hælend ácenned, se is Drihten Crist, on Dauides ceastre.

12 And ðis tácen cow byþ; ge gemétap án eild hraglum bewúnden, and on binne aléd.

13 And ða wæs féringa geworden mid ðam engle mycelnes heofonlices werydes, God herigendra, and ðus eweðendra,

14 Gode sý wuldor on heahnesse, and on corþan sybb mannum gódes willan.

15 And hit wæs geworden, ða ða englas to heofone ferdon, ða hyrdas him betwýnan spræcon, and cwædon, Uton faran to Bethleem, and geseon ðæt word ðe geworden is, ðæt Drihten us ætywde.

16 And hig éfstende comon, and gemétton Marian and Iosep, and ðæt eild on binne aléd.

17 Ða hi ðæt gesáwon, ða oncneowon hig be ðam worde ðe him gesécd wæs be ðam eilde.

18 And calle ða ðe gehýrdon wundredon, be ðam ðe him ða hyrdas sédon.

Bedleem, for that he was of the hous  
and meyne of Dauith,

5 That he schulde knowleche with  
Marie, with child spousid wyf to him.

6 Sothli it was don, whanne thei weren  
there, the dayes weren fulfillid, that she  
schulde bere child.

7 And sche childide her firste born  
sone, and wlappe him in clothis, and  
puttide him in a cracche, for ther was  
not place to hym in the comyn stable.

8 And shepherdis weren in the same  
cuntre, wakinge and kepinge the watchis  
of the nyzt on her flok.

9 And loo! the aungel of the Lord  
stood by sydis hem, and the clerenesse  
of God schynede aboute hem; and thei  
dredde with greet drede.

10 And the aungel seide to hem, Nyle  
3e drede; lo! sothli I euangelise to 3ou  
a grete ioye, that schal be to al peple.

11 For a sayour is borun to day to  
vs, that is Crist the Lord, in the cite of  
Dauith.

12 And this a tokene to 3ou; 3e schulen  
fynde a 3ong child wlappid in clothis,  
and put in a cracche.

13 And sudenly ther is maad with  
the aungel a multitude of heuenly knyzt-  
hod, heriynge God, and seyinge,

14 Glorie *be* in the hizeste thingis to  
God, and in erthe pees *be* to men of  
good wille.

15 And it was don, that whanne the  
aungelis passiden a wey fro hem in to  
heuene, the shepherdis spaken to gidere,  
seiynge, Passe we ouer til to Bedleem,  
and se we this word that is maad, the  
whiche the Lorde maad, and schewid  
to vs.

16 And thei hyzinge camen, and found-  
en Marie and Joseph, and a 3ong child  
put in a cracche.

17 Sothli thei seinge, knewen of the  
word that was seid to hem of this child.

18 And alle men that hadden herd  
wondriden, and of thes thingis that  
weren seide to hem of the shepherdis.

called Bethleem, because he was of the  
housse and linage of David,

5 To be taxed with Mary, his wedded  
wife which was with childe.

6 And it fortunede, whill they there  
were, her tyme was come, that she schulde  
be deliuered.

7 And she brought forth her fyrst be-  
gotten sonne, and wrapped hym in swad-  
lynge clothes, and layed hym in a  
manger, be cause there was no roume  
for them with in in the hostrey.

8 And there were in the same region  
shepherdes, abydinge in the felde and  
watching their flocke by nyght.

9 And loo! the angell of the Lorde  
stode harde by them, and the brightnes  
of the Lorde shone rounde aboute them;  
and they were soore afrayed.

10 And the angell sayd vnto them, Be  
not afrayed; beholde! I brynge you  
tydinges off greate ioye, that shall come  
to all the peple.

11 For vnto you is borne this daye in  
the cite of David, a saveoure, which is  
Christ the Lorde.

12 And take this for a signe; ye shall  
fynde the childe swaddled, and layed in a  
manger.

13 And streight waye there was with  
the angell a multitude of heuenly sow-  
diers, laudynge God, and sayinge,

14 Glory to God an hye, and peace on  
the erth, and vnto men reioysynge.

15 And itt fortunede, as sone as the  
angels were gone awaye in to heuen,  
the shepherdes sayd won to another, Let  
vs goo even vnto Bethleem, and se this  
thyng thatt is hapened, which the Lorde  
hath shewed vnto vs.

16 And they cam with haste, and  
founde Mary and Joseph, and the babe  
layde in a manger.

17 When they had sene it, they pub-  
lished abroad the saynge which was  
tolde them off that chylde.

18 And all that herde itt wondred, att  
those thynges which were tolde them  
off the shepherdes.

19 Æp Maria alla gafastaida þo waurda, þagkyandeī in hairtiu seinamma.

20 Yāh gawandidedun sik þai hairdyos, mikilyandans yāh lazyandans Gup in allaize þizeci gahansidedun yāh gasewhun, swaswe rodip was du im.

21 Yāh biþe usfulnodedun dagos ahtau, du bimaitau ina, yāh haitan was namo is Iesus, þata qipauo fram aggilau, faurþizecī ganumans wesi in wamba.

22 Yāh biþe usfulnodedun dagos hraincainais iþe, bi witoda Mosezis, brahtedun ina in Iairusalem, atsatyan faura Frauyniu,

23 Swaswe gamelid ist in witoda Frauynis, þatei whazub gumakundaize uslukands qipu, weihis Frauynis haitada ;

24 Yāh ei geþeina fram imma huns, swaswe qipan ist in witoda Frauynis, Gayuk hraiwadubono, aipþau twos yuggons ahake.

25 Þaruh was manna in Iairusalem, þizecī namo Swmaion ; yāh sa manna was garailts yāh gudafaurhts, beidands laponais Israclis ; yāh Ahma Weihis was ana imma.

26 Yāh was imma gataihan fram Ahmin þamma Weihin, ni saiwhan dauþu, faurþizecī sewhli Christu Frauynis.

27 Yāh qam in ahmin in þizecī alh. Yāh miþþaneī innattauhun berusyos þata barn Iesu, ei tawidedeina bi biuhtya witodis bi ina,

28 Yāh is andnam ina ana armins seinans, yāh þiupida Guþa, yāh qap,

29 Nu fraleitaīs skalk þeinana frauymond, Frauya, bi waurda þeinamma in gawairþya ;

30 Þande sewhun augona meina nasciu þeina,

31 Þoci manwides in andwairþya allaizo manageino ;

32 Liuhap du andhuleinai þiudom, yāh wulþu managein þeinai Isracla.

33 Yāh was Iosef yāh aipci is silda-leikyandona ana þain, þoci rodida wesun bi ina.

19 Maria geheold calle dās word, on hyre heortau smeagende.

20 Ðā gewendon hām ða hyrdas, God wuldrigende and heriende on callum ðam ðe hi gehyrdon and gesāwon, swā to him geeweden wæs.†

21 Æfter ðam ðe ehta dagas gefyllede wæron, ðæt ðæt cild emb-snyden wære, his nama wæs Hælend, se wæs fram engle genemned, ær he on innode ge-eacnod wære.

22 And æfter ðam ðe hyre clænsunge dagas gefyllede wæron, æfter Moyses æ, hi læddon hine on Hierusalem, ðæt hi hine Gode gesetton,

23 Swā swā on Drihtnes æ awriten is, Ðæt ælc wæpned gecynd-lim ontýnende, byþ Drihtne hālig genemned ;

24 And ðæt hig offrunge sealdon, æfter ðam ðe Drihtnes æ geeweden is, Twā turtlan, oððe twegen culfran brid-das.

25 And ðā wæs ān man on Hiernusalem, ðæs nama wæs Simeon ; and ðes man wæs rihtwis, . . . and oð Israhele frófor ge-ambidiende ; and Hālig Gāst him on wæs.

26 And he andsware fram ðam Hālegan Gāste onfēng, ðæt he deap ne gesāwe, būton he ær Drihten Crist gesāwe.

27 And on gāste he on ðæt tempel com. And ðā his magas læddon ðone Hælend, ðæt hig for him æfter ðære æ gewunan dydon,

28 He onfēng hine mid hys handum, and God bletsode, and cwæþ,

29 Drihten, nū dū lætst ðime þeow æfter ðinum worde on sibbe ;

30 Fordam mine eagan gesāwon ðine hæle,

31 Ða dū ge-earwodeþ befóran ansýne callra folca ;

32 Leolt to þeoda áwrigenesse, and to ðines folces wuldre Isracl.†

33 Ðā wæs his fæder and his módor wundriende be ðam, ðe be him gesæde wæron.

19 Forsoth Marie kepte alle thes wordis, beringe to gidere in hir herte.

20 And the shepherdis turneden aȝen, glorifynge and heriynge God in alle thingis that thei hadden herd and seyn, as it is seyde to hem.

21 And aftir that eiȝte dayes weren endid, that the child schulde be circumcidid, his name was clepid Jhesus, which was clepid of the aungel, bifore he was conseued in wombe.

22 And aftir that the dayes of purgacioun of Marie weren fulfilled, vp Moyses lawe, thei token him in to Jerusalem, that thei schulden offre him to the Lord,

23 As it is writun in the lawe of the Lord, For ech male kynde openynge the wombe *to go out*, schal be clepid hooly to the Lord;

24 And that thei schulen ȝyue an offrynge, vp that it is seid in the lawe of the Lord, A peyre of turtris, or twey culuere briddis.

25 And lo! a man was in Jerusalem, to whom the name Symeon; and this man *was* iust and dredful, abidinge the comfort of Israel; and the Hooly Gost was in him.

26 And he hadde taken answeere of the Hooly Gost, that he schal not se deeth, no but he saiz first the Crist of the Lord.

27 And he cam in spirit in to the temple. And whenne his fadir and modir ledden in the child Jhesu, that thei schulden do vp the custom of lawe for him,

28 And he took him in to his armes, and he blesside God, and seide,

29 Lord, now thou leeuyst thi seruauunt vp thi word in pees;

30 For myn ȝen han seyn thin helthe,

31 The which thou hast maad redy bifore the face of alle peplis;

32 Ligt to the schewing of hethene, and glorie of thi peple of Israel.

33 And his fadir and his modir weren wondringe on thes thingis, that weren seid of him.

19 But Mary kept all those sayings, and pondered them in hyr hert.

20 And the shepherdes returned, praysynge and laudyng God ffor all that they had herde and sene, evyn as itt was told vnto them.

21 And when the eyght daye was come, thatt the chylde shuld be circumcised, his name was called Jesus, which was named off the angell, before he was conceived in his mothers wombe.

22 And when the tyme of their purificacion, after the lawe of Moyses, was come, they brought hym to Hierusalem, to present hym to the Lorde,

23 As yt is written in the lawe off the Lorde, Every man chylde that fyrst openeth the matrix, shalbe called holy to the Lorde;

24 And to offer, as yt ys sayde in the lawe of the Lorde, A payre off turtle doves, or ij. yonge pigeons.

25 And beholde! there was a man in Hierusalem, whose name was Simcon; and the same man was iuste and feared God, and longed for the consolacion off Israel; and the HolyGoost was in hym.

26 And an answer was geven hym of the Holy Goost, that he schulde not se deethe, before he had sene the Lordes Christ.

27 And he cam by inspiracion in to the temple. And as the father and mother broght in the chylde Jesus, to do for hym after the custome of the lawe,

28 Then toke he hym vppe in his armes, . . . and sayde,

29 Lorde, nowe letttest thou thy seruaunt departe in peace accordinge to thy promes;

30 For myne eyes have sene the saveour sent from the,

31 Which thou hast prepared before the face of all peple;

32 A light to lighten the gentyls, and the glory off thy peple Israel.

33 And his father and mother marvelled att those thinges, which were spoken off hym.

34 Yah þiupida ina Swmaion, yah qap du Mariin, aipein is, Sai! sa ligip du drusa yah usstassai managaize in Israela, yah du taiknai andsakanai.

35 Yah þan þeina silbons saiwala þairhgaggip hairus, ei andhulyaindau us managaim hairtam mitoneis.

36 Yah was Anna praufeteis, dauhtar Fanuelis, us kunya Aseris. Soh fram-altra dage managaize, libandei miþ abin yera sibun fram magapein seinai.

37 Soh þan widuwo yere ahtauchund yah fidwor; soh ni afiddya fairra alh, fastubnyam yah bidom blotande Frau-yan nahtam yah dagam.

38 Soh þizai wheilai atstandandei, and-haihait Frauyn, yah rodida bi ina in allaim þaim usbeidandam laþon Iairu-saulwmos.

39 Yah bipe ustauhun allata, bi witoda Frauyns, gawandidedun sik in Galeilaian, in baurg seinu Nazaraip.

40 Ip þata barn wohs, yah swinþnoda, ahmins fullnands yah handugeins; yah austs Gups was ana inma.

41 Yah wratodedun þai birusyos is yera whammeh in Iairusalem, at dulþ paska.

42 Yah bipe warþ twalibwintrus, us-gaggandam þan im in Iairusaulwma, bi biuhtya dulþais,

43 Yah ustiuhandam þans dagans, miþ-þane gawandidedun sik aftra, gastop Iesus sa magus in Iairusalem, yah ni wisედun Iosef yah aipei is.

44 Hugyandona in gasinþyam ina wis-an, qemun dagis wig, yah sokidedun ina in ganipþyam yah in kunþam.

45 Yah ni bigitandona ina, gawandi-dedun sik in Iairusalem, sokyandona ina.

46 Yah warþ, afar dagans þrins bige-tun ina in allh, sitandan in midyaim

34 And ða bletsode hig Simeon, and cwæp to Marian, his mēder, Lōca nū! ðes is on hryre and on ærýst ásett manegra on Israhel, and on tácen, ðam ðe wið-cweden hyþ.

35 And his swæord ðine sáwle þurh-færþ, ðæt gepolitas sýn áwrigene of manegum heortum.

36 And Anna wæs witegestre, Fan-ueles dóhtor, of Asseres mægþe. ðeos wunode mænigne dæg, and heo lyfode mid hyre were scofen gear of hyre fémmháde.

37 And heo wæs wuduwe oð feower and hund-cahtatig geara; seo of ðam temple ne gewát, dægés and nihtes þeowigende on fæstenum and on hál-sungum.

38 And ðeos ðære tide becumende, Drihtne andette, and be him spræc callum ðam ðe ge-anbidedon Hieru-salem álýsednesse.

39 And ða hi calle þing gefyldon, æfter Drihtnes æ, hi gehwurfon on Galileam, on heora ceastre Nazareth.

40 Sóplice ðæt cild weox, and wæs gestrangod, wisdómes full; and Godes gyfu wæs on him.

41 And his magas férdon ælce geare to Hierusalem, on easter-dægés freols-tide.

42 And ða he wæs twelf wintre, hý fóron to Hierusalem, to ðam easterlican freolse, æfter hyra gewunan,

43 And gefylledum dagum, ða hig ágén-gehwurfon, beláf se Hælend on Hierusalem, and his magas ðæt nyston.

44 Wéndon ðæt he on heora gefére wære, ða comon hig ánes dægés fær, and hine sóhton betweox his magas and his cúdan.

45 Ða hig hyne ne fúndon, hig ge-wendon to Hierusalem, hine sécende.

46 Ða, æfter þrim dagum hig fúndon hine on ðam temple, sittende on mid-

34 And Symeon blesside hem, and seide to Marie, his modir, Lo! this is put in to the fallinge and in to the rysinge aȝen of many men in Israel, and in to a tokene, to whom it schal be aȝeinseid.

35 And a swerd schal passe thorw thin owne soule, that thouȝtis be schewid of manye hertis.

36 And Anna was a prophetisse, the douȝtir of Fanuel, of the lynage of Aser. And sche hadde gon forth in many dayes, and hadde lyued with hir hosebonde seuen ȝeer fro hir maydenhed.

37 And this was a widowe til to foure score ȝeer and foure; which departide not fro the temple, seruyng nȝt and day to fastingis and bisechingis.

38 And this in thilke our aboue comyng, knowlecheide to the Lord, and spak of him to alle that abiden the redempcioun of Israel.

39 And as thei hadden perfytli doon alle thingis, by the lawe of the Lord, thei turnyden aȝen in to Galilee, in to her citee Nazareth.

40 Sothli the child wax, and was counfortid, ful of wysdom; and the grace of God was in him.

41 And his fadir and modir wenten by alle ȝeeris in to Jerusalem, in the sollempne day of paske.

42 And whanne Jhesus was maad of twelue ȝeeris, hem stizyng vp in to Jerusalem, by custom of the feeste day,

43 And the dayes endid, whanne thei turneden aȝen, the child dwelte in Jerusalem, and his fadir and modir knewen not.

44 Forsothe thei gessinge him to be in the felowschipe, camen the wey of a day, and souȝten him a mong his cosyns and knowen.

45 And thei not fyndinge, wenten aȝen in to Jerusalem, sekyng him.

46 And it was don, aftir the thridde day thei founden him in the temple,

34 And Simeon blessed them, and sayd vnto Mary, his mother, Behold! this child shalbe the fall and resurreceion off many in Israhel, and a signe, which shalbe spokyn agaynste.

35 And moreover the swearde shall pearce the very hert off the, that the thoughtes of many hertes maye be opened.

36 And there was Anna a prophetes, the daughter of Phanuel, of tribe of Aser. And she was off a greate age, and had lived with an husbände .vij. yere from her virginite.

37 And this wedowe was aboute .iiij. scoore and .iiij. yere off age; which went never oute of the temple, but served there with fasting and prayer nyght and daye.

38 And she cam forth that same houre, and praysed God, and spake of hym to all that loked for redempcion in Hierusalem.

39 And as sone as they had performed all thinges, accordinge to the lawe off the Lorde, they returned into Galile, into their awne cite Nazareth.

40 And the childe grewe, and waxed stronge in sprete, and was full off wysdom; and the favour of God was with hym.

41 And his father and mother went to Hierusalem every yere, att the feeste of ester.

42 And when he was .xij. yere olde, they went vppe to Hierusalem, after the custome of the feeste,

43 And when they had fulfilled the dayes, as they returned home, the chylde Jesus boode styll in Hierusalem, vnknowyng to his father and mother.

44 For they supposed he had bene in the company, they cam a days iorney, and sought hym amonge their kynsfolke and acquayntaunce.

45 And founde hym not, they went backe agayne to Hierusalem, and sought hym.

46 And hit fortunede, that after .iiij. dayes they founde hym in the temple,

laisaryam, yah hausyandan im yah fraih-  
nandan ins.

47 Usgeisnodedun þan allai þai haus-  
yandans is, ana frodein yah andawaurd-  
yam is.

48 Yah gasaiwhandans ina sildaleik-  
idedun. Yah qap du imma so aiþei is,  
Magau, wha gatawidles uns swa? Sai!  
sa atta þeins yah ik winnandona soki-  
dedum þuk.

49 Yah qap du im, Wha þatei soki-  
deduþ mik? niu wisseduþ, þatei in þaim  
attins meinis, skulda wisan?

50 Yah iya ni froþun þamma waurda,  
þatei rodida du im.

51 Yah iddya miþ im, yah qam in  
Nazaraip, yah was ushausyands im. Yah  
aiþei is gafastaida þo waurda alla in  
hairtin seinamma.

52 Yah Iesus þaih frodein, yah wahs-  
tau, yah anstai, at Guþa yah mannam.

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CHAP. III. 1 In yera þan fimfta-  
tailundin þiudinassaus Teibairiaus, Kai-  
saris, raginondin Puntiau Peilatau Iudaia,  
yah fidurragina þis Galeilaias, Herodeis,  
Filippauzuh, þan broþrs is, fidurrag-  
inya þis Ituriais, yah Trakauneitidaus  
landis, yah Lwsaniaus, Abeileni fidur-  
raginya,

2 At auhmistam gudyam Annin yah  
Kayafin, warþ waurd Guþs at Iohannen,  
Zachariins sunau, in aupidai.

3 Yah qam and allans gauyans Iaur-  
danas, meryands dauþein idreigos du  
fraleta frawaurhte.

4 Swaswe gamelid ist in bokom waurde  
Esaciins, praufetaus, qipandins, Stibna  
wopyandins in aupidai, Manweid wig  
Frauyins, raihtos waurkeiþ staigos is.

5 All dalei usfullyada, yah all fairgunye  
yah hlaine gahnaiwyada; yah wairþiþ  
þata wraigo du raihtamma, yah usdrus-  
teis du wigam slaihtaim;

dan ðam lareowum, hlystende and hi  
ahsiende.

47 Ða wundrodon hig calle ðe ge-  
hyrdon, be his gleawscipe and hys and-  
swarum.

48 . . . Ða ewaþ his mōdor  
to him, Sunu, hwī dydest dū unc ðus?  
ðin fæder and ic sārigeþde ðe sōhton.

49 Ða ewaþ he to him, Hwæt is ðæt  
gyt me sōhton? nyste gyt, ðæt me  
gebyraþ to beonne, on ðam þingum ðe  
mines fæder synd?

50 Ða ne ougeaton hig ðæt word, ðe  
he to him spræc.

51 Ða fērde he mid him, and com to  
Nazareth, and was him under-þeod.  
And his mōdor geheold calle ðas word,  
on hyre heortan smeagende.

52 And se Hælend þeah on wisdōme,  
and on ylde, and mid gyfe, mid Gode  
and mid mannum.

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CHAP. III. 1 †Sōþlice ðam fiftēoþan  
geare ðæs Caseres anwealdes, Tiberii,  
begymendum ðam Pontisean Pilate  
Iudæa-þeode, feorþan dæles rica Galiléc,  
Herode, Filippo, his brēder, feorþan  
dæles rica Iturie, and ðæs rices Tra-  
conitidis, and Lisania, Abiline feorþan  
dæles rica,

2 Under ðæra sacerda caldrum Anna  
and Caifa, Godes word was geworden  
ofer Zacharias sunu, on wéstene.

3 And he com into call Iordanes ríce,  
bodigende dæd-bóte fulluht and synna  
foryfenesse.

4 Swá hit áwriten ys on Isaies béc,  
ðæs witegan, Clypiendes stefu on wést-  
ene, Gegearwiaþ Drihtnes weg, dōþ his  
sidas rihte.

5 Æle denu biþ gefylled, and æle  
munt and beorh byþ genyðerod; and  
þweoru beoþ on gerihte, and ungerýdu  
on sméde wegas;



sittinge in the myddil of doctours, heeringe hem and axinge hem.

47 Sothli alle men that herden him, wondriden on the prudence and answeris of him.

48 And thei seyngre wondriden. And his modir seide to him, Sone, what hast thou don to vs thus? Lo! thi fadir and I sorwyngre han souzt thee.

49 And he seith to hem, What is it that 3e souzten me? wisten 3e not, for in tho thingis that ben of my fadir, it bihoueth me to be?

50 And thei vnderstoden not the word, which he spak to hem.

51 And he cam down with hem, and cam to Nazareth, and was suget to hem. And his modir kepste to gidere alle these wordis, beringe to gidere in hir herte.

52 And Jhesu profitide in wysdom, age, and grace, anemptis God and men.

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CHAP. III. I Forsothe in the fyf-  
tenthe 3eer of the empyre of Tiberie,  
emperour, Pilat of Pounce kepinge Judee,  
sothli Eroude, prince of Galilee, Philip  
forsoth, his brother, prince of Ituree,  
and of the cuntre of Tracon, and Lisany,  
prince of Abilyn,

2 Vndir the princis of prestis Annas  
and Cayfas, the word of the Lord is  
maad on John, the sone of Zacharie, in  
desert.

3 And he cam in to al the cuntre of  
Jordan, prechingre baptyem of penaunce  
in to remyseion of synnes.

4 As it is writun in the boke of wordis  
of Ysaye, the prophete, The voys of *oon*  
eriyngre in desert, Make 3e redy the  
weye of the Lord, make 3e his pathis  
ryzt.

5 Ech valey schal be fulfillid, and ech  
mountayn and lital hil schal be maad  
lou3; and schrewidre thingis schulen be  
in to dressid thingis, and scharpe thingis  
in to playne weyes;

sittinge in the middes of the doctours,  
both hearyngre them and posingre them.

47 And all that herde hym, mervelled  
at his witt and answers.

48 And when they sawe hym they were  
astonyed. And his mother sayde vnto  
hym, Sone, why haste thou thus dealte  
with vs? Beholde! thy fader and I  
have sorowed and sought the.

49 And he sayd vnto them, Howe is it  
that ye sought me? wist ye not, that I  
muste goo aboute my fathers busines?

50 And they vnderstod nott the sayngre,  
that he spake to them.

51 And he went with them, and cam  
to Nazareth, and was obedient to them.  
His mother kept all these thynges in  
her hert.

52 And Jesus increased in wisdom,  
and age, and in favoure, with God and  
man.

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CHAP. III. I In the fiftenthe yeare  
of the raigne off Tiberius, the emperoure,  
Pontius Pilate beinge leftenaunt of Jewry,  
and Herode beinge tetrarch of Galile,  
and his brother Philip, tetrarch in Iturea,  
and in the region of Traconitis, and Ly-  
sanias the tetrarch of Abyline,

2 When Anna and Cayphas were the  
hye prestes, the commaundment of God  
was publissed vnto Jhon, the sonne off  
Zacarias, in the wildernes.

3 And he cam into all the coostes  
aboute Jordan, preachyngre the baptyem  
of repentaunce for the remission of synnes.

4 As it is written in the boke of the  
saynges of Esayas, the prophet, which  
saeth, The voyce off a cryar in wylder-  
nes, Prepare the weye off the Lorde,  
make hys pathes straight.

5 Every valley shalbe fylled, and every  
mountayne and hyll shalbe broght lowe;  
and crooked thynges shalbe made streight,  
and the rougt wayes shalbe made smoth;

6 Yah gasaiwhiþ all leike nasein Guþs.

7 Qaþ þan du þaim atgaggaudeim manageim, daupyan fram sis, Kuni nadre, whas gataiknida izwis þliuhan faura þamma anawairþin hatiza ?

8 Waurkyaip nu akran wairþata ið-reigos, yah ni duginnaiþ qiþan in izwis, Attan aigum Abraham ; qiþa auk izwis, þatei mag Guþ us stainam þaim urrais-yan barna Abraham.

9 Aþþan yu so aqizi at waurtim bagme ligiþ ; all nu bagme unbairandane akran god, usmatada, yah in fon galagyada.

10 Yah frehun ina manageins, qiþ-andans, An wha tauyaima ?

11 Andhafyands þan qaþ, Sa habands twos paidos, gibaþ þamma unhabandin ; yah saci habai matins, samaleiko tauyai.

12 Qemun þan motaryos daupyan ; yah qeþun du imma, Laisari, wha tauyaima ?

13 Þaruh qaþ du im, Ni waiht, ufar þatei garaid siyai izwis, lausyaiþ.

14 Frehun þan ina yah þai militond-ans, qiþandans, Yah weis wha tauyaima ? Yah qaþ du im, Ni mannanhun holop, ni mannanhun anamahtyaid, yah waldaiþ annom izwaraim.

15 At wenyandein þan allai managein, yah þagkyandam allaim in hairtam seinain bi Iohannein, niu aufto sa wesi Christus,

16 Andhof þan Iohannes, allaim qiþ-ands, Ik allis izwis watin daupya ; iþ gaggiþ swinþoza mis, þizei ik ni in wairþs andbindan skaudaraip skohis is ; suh izwis daupeiþ in Ahmin Weihamma yah funin.

17 Habands winþiskauron in handau seinai, yah gahraimeip gaþrask sein, yah briggip kaurm in bausta seinamma ; iþ ahana intandeip funin unwhapnandin.

18 Managuþ þan yah anþar þrafstyands, þiupþpilloda managein.

6 And æle flæse gesiliþ Godes hæle.

7 Sôþlice he ewaþ to ðam menegum, ðe ferdon, ðæt hi wæron gefullode fram him, Ealá ge næddrena cynn, hwa æt-ýwde eow ðæt ge fleon fram ðam to-wardan yrre ?

8 Dôþ geornlice weordlice dæd-bóte wæstmas, and ne ongynne ge eweðan, We habbaþ us to fæder Abraham ; ic seege eow, ðæt God is swá mihtig ðæt he mæg of ðysum stánum Abrahames bearn áweccan.

9 Nú is seo æx áset to ðæs treowes wyrtruman ; witodlice æle treow ðe ne bryngþ góðne wæstm, biþ foreorfen, and on fyr áworpen.

10 Ðá áhsodon hyne ða menegu, and eweðon, Hwæt dó we ?

11 Ðá ewaþ he to him, Se ðe hæfþ twá tunecan, sylle ðam ðe næfþ ; and ðam gelice dó, se ðe mettas hæfþ.

12 Ðá comon ða mánfullan ðæt hig áþwegene wæron ; and eweðon to him, Læreow, hwæt dó we ?

13 Ðá ewaþ he, Ne dó ge náht máre, ðonne ðæt eow geset is.

14 Ðá áhsodon hine ða cempa, and eweðon, And hwæt dó we ? Ðá sæde he him, Ne slea ge nánne, ne tale ne dóþ, and beoþ eðhlyde on cowrum and-lyfenum.

15 Sôþlice ðam folce wónendum, and callum on hyra heortan þencendum be Iohanne, hwæder he Crist wære,

16 Ðá andswarode Iohannes, him eal-lum scegende, Witodlice ic eow on wætere fullige ; sôþlice eynþ strengra ðonne ic, ðæs ic ne eom wyrde ðæt ic hys seco-þwang unenytte ; he eow fullaþ on Hálgum Gáste and on fyre.

17 And his fann ys on his handa, and he feormaþ his bernes flóre, and ga-deraþ hys hwæte into his berne ; ðæt eaf he forbærnþ on unáewencedlicum fyre.

18 Manega óðre þing bodigende, he ðæt folc lærde.

6 And ech fleisch<sup>t</sup> schal se the helthe of God.

7 Therefore he seide to the cumpanyes, the whiche wenten out, that thei schulden be baptytid of him, Kyndlis of eddris, who schewide to 3ou to flee fro wraththe to comynge?

8 Therefore do 3e worthi fruytis of pen-  
aunce, and bigynne 3e not to seye, We  
han a fadir Abraham; sothli I seie to  
3ou, God is myzti to reise of thes  
stoones the sones of Abraham.

9 Forsothe now an ax is put to the  
roote of the tree; sothli ech tree not  
makyng good fruyt, schal be kitt doun,  
and schal be sent in to the fier.

10 And the cumpanyes axden him,  
seyng, What therefore schulen we do?

11 Sothli he answeringe seide to hem,  
He that hath twey cootis, 3yue to him  
that hath non; and he that hath metis,  
do on lyk manere.

12 Sothli and puppicans camen for to  
be baptised; and thei seiden to him,  
Maistir, what schulen we don?

13 And he seide to hem, Do 3e no  
thing more, than that that is ordeyned  
to 3ou.

14 Forsothe and knyztis axiden him,  
seyng, What schulen also we do? And  
he seith to hem, Smyte 3e wrongfulli no  
man, nether make 3e fals challenge, and  
be 3e apaid with 3oure soudis.

15 Forsoth al the peple gessinge, and  
alle men thenkinge in her hertis of John,  
lest perauenture he were Crist,

16 John answeride, seyng to alle  
men, Sothli I baptise 3ou in watir;  
forsothe a strengere than I schal come  
aftir me, of which I am not worthi for  
to vnynde the thwong of his schoon;  
he schal baptyse 3ou in the Hooly Gost  
and fyer.

17 Whos wynewyng tool in his hond,  
and he schal purge his corn floor, and  
schal gedere the whete in to his berne;  
sothli the chaffis he schal brenne in fier  
vnquencheable.

18 Forsoth and he monestinge manye  
other thingis, euangeliside to the peple.

6 And all flesshe shall se the saveour  
sent off God.

7 Then sayde he to the people, that  
were come to be baptised of hym, O  
generacion of vipers, who hath shewed  
you the crafte to flye from wrath to  
come?

8 Brynge forth due frutes of repent-  
aunce, and begyn nott to saye in youre  
selves, We have Abraham to oure father;  
for I say vnto you, God is able of thes  
stones to reyse vppe children vnto Abra-  
ham.

9 Nowe also ys the axe leyd vnto the  
rote off the trees; every tree therefore  
which bringeth not forth good frute,  
shalbe hewen doune, and caste in to the  
fyre.

10 And the people axed him, sayinge,  
What shall we do then?

11 He answered and sayde vnto them,  
He that hathe ij. coottes, lett hym parte  
with him that hath none; and he that  
hath meate, let him do lyke wyse.

12 Then cam there puppicans to be  
baptised; and sayde vnto hym, Master,  
what shall we do?

13 He answered vnto them, Requyre  
no more, then that which ys appoynted  
vnto you.

14 The soudiers lykewyse demaunded  
off hym, sayinge, And what shall we do?  
And he sayde to them, Do violence to  
noo man, nether trouble eny man wrong-  
fully, and be content wyth youre wages.

15 As the people were in a doute, and  
all men disputed in there hertes of Jhon,  
whether he were very Christ,

16 Jhon answered, and sayd to them  
all, I baptise you wyth water; butt a  
stronger then I commeth, whose shue  
latchet I am nott worthy to vuloose;  
he will baptise you with the Holy Goost  
and with fyre.

17 Which hath his fan in his hond,  
and wil poure his floore, and will gader  
his corne in to hys barne; and the  
chaffe wyll he bourne with fyre that  
never shalbe quenched.

18 And many other thynges in hys ex-  
hortacion, preached he vnto the peple.

19 Iþ Herodes, sa taitrarkes, gasakans fram imma bi Herodiadein, qen broþrs is, yah bi alla þoei gawaurhta ubila Herodes,

20 Anaaiuk yah þata ana alla, yah galauk Iohannen in karkarai.

21 Warþ þan, biþe dauþida alla man-agein, yah at Iesu ufþlaupidamma, yah biþyandin, usluknoda himins.

22 Yah atiddya Ahma sa Weiha leikis siunai, swe ahaks ana ina; yah stibna us himina warþ, qiþandei, þu is sunus meins sa liuba, in þuzei waila galeik-aida.

23 Yah silba was Iesus swe yere þri-yetiþiwe uf gakuþpai, swaei sunus munds was Iosefis, sunaus Heleis,

24 Sunaus Matþatis, sunaus Laiwweis, sunaus Mailkeis, sunaus Yammis, sunaus Iosefis,

25 Sunaus Mattaþiwis, sunaus Ammons, sunaus Naumis, sunaus Aizleimis, sunaus Naggais,

26 Sunaus Mahapis, sunaus Mattaþiaus, sunaus Saimaiciuis, sunaus Iosefis, sunaus Iodins,

27 Sunaus Iohannins, sunaus Resins, sunaus Zauraubabilis, sunaus Salapielis, sunaus Nerins,

28 Sunaus Mailkeins, sunaus Addeins, sunaus Kosamis, sunaus Airmodamis, sunaus Heris,

29 Sunaus Iosezis, sunaus Aileiaizairis, sunaus Ioreimis, sunaus Mattaþanis, sunaus Laiwweis,

30 Sunaus Swmaions, sunaus Iudins, sunaus Iosefis, sunaus Iohannius, sunaus Ailciakemis,

19 Herodes, se feorþan dæles rīca, dā he was fram him geþread be ðære Herodiadiscan, hys bróðer wife, and be eallum yfelum ðe Herodes dyde,

20 And ofer eall ðæt he ge-icete, ðæt he beclýsde Iohannem on ewearterne.

21 Sôþlice was geworden, dā eall ðæt fole was gefullod, and ðam Hælcende gefulledum, and gebiddendum, heofon was ge-openod.

22 And se Hálega Gást ástáh lichamlīce ansýne, on hýne swá án culfre; and stefen wæs of heofone geworden, and ðus cwæþ, Ðú eart mīn gecorena sunu, on ðe me gelicode.

23 And se Hælcend was on ylde swylce þritig wintre, ðæt men wéndon ðæt he wære Iosepes sunu, se wæs Helies sunu,†

24-38 se wæs Nazareth. Swá of encorysse on encorysse, oð Adam, se wæs Godes sunu, oð fif and hund-seofentig encoryssa.

19 Sothli Eroude, the forthe prince, whanne he was blamyd of John for Herodias, wyf of his brother, and of alle euels that Eroud dide,

20 Addide this ouer alle, and closide John in prisoun.

21 Forsoth it was don, whanne al the peple was baptisid, and Jhesu cristenyd, and preynge, heuene was openyd.

22 And the Hooly Gost cam down in bodily licknesse, as a culuere in to him ; and a voys was maad fro heuene, Thou ert my dereworthe sone, in thee it hath plesid to me.

23 And Jhesu him silf was bygynnyng as of thritti 3eer, that he was gessid the sone of Joseph, which was of Hely,

24 Which was of Mathath, which was of Leny, wich was of Melchy, which was of Jamne, that was of Joseph,

25 That was of Mataty, that was of Amos, that was of Naum, that was of Hely, that was of Nagge,

26 That was of Mathath, that was of Mathatye, that was of Semy, that was of Joseph, that was of Juda,

27 That was of Johanna, that was of Resa, that was of Zorobabel, that was of Salatiel, that was of Nery,

28 That was of Melchy, that was of Adly, that was of Cosan, that was of Elmadan, that was of Her,

29 That was of Jesu, that was of Eleasar, that was of Jorym, that was of Mathath, that was of Leuy,

30 That was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Elyachim,

19 Then Herode, the tetrach, when he was rebuked of hym for Herodias, his brother Philippes wyfe, and for all the evyls which Herod had done,

20 Added this above all, and leyd Jhon in preson.

21 And yt fortunyd, as all the people receaved baptim, and when Jesus was baptisid, and did praye, that heven was opened.

22 And the Holy Goost cam doune in a bodely shape, lyke a dove upon him ; and a voyce cam from heven, sayinge, Thou arte my dere sonne, in the do I delyte.

23 And Jesus him silfe was about thirty yere of age when he began, beinge as men supposed the sonne of Joseph, which Joseph was the sonne of Heli,

24 Which was the sonne of Mathat, which was the sonne of Levi, which was the sonne of Melchi, which was the sonne of Janna, which was the sonne of Joseph,

25 Which was the sonne of Matatthias, which was the sonne of Amos, which was the sonne of Nabum, which was the sonne of Esli, which was the sonne of Nagge,

26 Which was the sonne of Maath, which was the sonne of Matatthias, which was the sonne of Semei, which was the sonne of Joseph, which was the sonne of Juda,

27 Which was the sonne of Johanna, which was the sonne of Rhesya, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri,

28 Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Helmadam, which was the sonne of Her,

29 Which was the sonne of Jeso, which was the sonne of Helieser, which was the sonne of Joram, which was the sonne of Mattha, which was the sonne of Levi,

30 Which was the sonne of Simeon, which was the sonne of Juda, which was the sonne of Joseph, which was the sonne of Jonam, which was the sonne of Heliacim,

31 Sunaus Mailaianis, sunaus Macin-  
anis, sunaus Mattapanis, sunaus Naþanis,  
sunaus Daweidis.

32 Sunaus Īaissaizis, sunaus Obeidis,  
sunaus Bauauzis, sunaus Salmonis, sun-  
aus Nahassonis,

33 Sunaus Ameinadabis, sunaus Ar-  
amis, sunaus Aizoris, sunaus Faraizis,  
sunaus Īudins,

34 Sunaus Īakobis, sunaus Īsakis, sun-  
aus Abrahamis, sunaus Þarins, sunaus  
Nakoris,

35 Sunaus Sairokis, sunaus Ragawis,  
sunaus Falaigis, sunaus Aibairis, sunaus  
Salamis,

36 Sunaus Kacinanis, sunaus Arfak-  
sadis, sunaus Semis, sunaus Naucelis,  
sunaus Lamaikis,

37 Sunaus Maþusalis, sunaus Ainokis,  
sunaus Īaredis, sunaus Malcilaielis, sun-  
aus Kacinanis,

38 Sunaus Ainosis, sunaus Sedis, sun-  
aus Adamis, sunaus Guþs.

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CHAP. IV. 1 Īþ Īesus Ahmins Weih-  
is fulls gawandida sik fram Īaurdanau,  
yah tauhans was in ahmin in aupidai

2 Dage fidwortiguns, fraisans fram  
diabulau, yah ui matida wait in dagum  
yainaim; yah at ustaubanaim þaim dag-  
am, biþe gredags warþ.

3 Yah qaþ du imma diabulus, Yabai  
sunaus siyais Guþs, qiþ þamma staina,  
ei wairþai hlaiþs.

4 Yah andhof Īesus wiþra ina qiþands,

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CHAP. IV. 1 Sóplice se Hælend was  
full Háligum Gáste and fêrde fram Iord-  
ane, and he was fram Háligum Gáste  
gelæd on sunum wéstene

2 Feowertig daga, and was fram deofle  
costod, and he on ðam dagum nán þing  
ne æt; and ðam gefylledum dagum,  
hine hingrede.

3 Ðá ewaþ se deofol him to, Gif ðú  
sý Godes sunu, sege ðisum stáne, ðæt  
he to hláfe geweorde.

4 Ðá andswarode him se Hælend, Hit

31 That was of Melca, that was of Menna, that was of Mathatha, that was of Nathan, that was of Dauith,

32 That was of Jesse, that was of Obeth, that was of Booz, that was of Salmon, that was of Nason,

33 That was of Amynadab, that was of Aram, that was of Esrom, that was of Phares, that was of Judas,

34 That was of Jacob, that was of Ysaac, that was of Abraham, that was of Tare, that was of Nacor,

35 That was of Seruch, that was of Ragau, that was of Phaleth, that was of Heber, that was of Sale,

36 That was of Caynan, that was of Arfaxat, that was of Sem, that was of Noe, that was of Lameth,

37 That was of Matusale, that was of Enok, that was of Jarcth, that was of Malalich, that was of Caynan,

38 That was of Enos, that was of Seth, that was of Adam, that was of God.

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CHAP. IV. 1 Forsothe Jhesu ful of the Hooly Gost turnede aȝen fro Jordan, and was led by the spirit in to desert

2 Fourty dayes, and was temptid of the deuyll, and eet no thing in tho dayes; and tho dayes endid, he hungride.

3 Forsothe the deuyl seide to him, If thou ert Goddis sone, seye to this stoon, that it be maad bred.

4 And Jhesus answeride to him, It is

31 Which was the sonne of Melea, which was the sonne of Menam, which was the sonne of Mathathan, which was the sonne of Nathan, which was the sonne of David,

32 Which was the sonne of Jesse, which was the sonne of Obed, which was the sonne of Boos, which was the sonne of Salmon, which was the sonne of Naason,

33 Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Juda,

34 Which was the sonne of Jacob, which was the sonne of Ysaac, which was the sonne of Abraham, which was the sonne of Tharra, which was the sonne of Nachor,

35 Which was the sonne of Saruch, which was the sonne of Ragan, which was the sonne of Phalec, which was the sonne of Heber, which was the sonne of Sala,

36 Which was the sonne of Cainan, which was the sonne of Arphaxat, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lameth,

37 Which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jarcth, which was the sonne of Malalich, which was the sonne of Cainan,

38 Which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

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CHAP. IV. 1 Jesus then full off the Holy Goost returnyd from Iordan, and was caryed off the sprete into a wildernes,

2 And was xl. dayes tempted of the deuyll, and in thoos dayes ate he no thinge; and when they were ended, he after ward hongred.

3 And the deuyll sayd vnto him, Yf thou be the sonne of God, commaunde this stone, that he be bred.

4 And Jesus answered hym, sayinge,

Gamelid ist, Þatei ni bi hlaiþ ainana libaid manna, ak bi all waurde Guþs.

5 Yah ustiuhands ina diabulaus ana fairguni lauhata, ataugida imma allans þiudinassuns þis midyungardis in stika melis ;

6 Yah qaþ du imma sa diabolus, Þus giba þata waldufni þize allata, yah wulþu ize, unte mis atgiban ist, yah þiswham-meh þei wilyau giba þata ;

7 Þu nu yabai inweitis mik in and-wairþya meinamma, wairþiþ þein all.

8 Yah andhafyands imma Iesus qaþ, . . . . Gamelid ist, Frauyan Guþ þeinana inweitais, yah imma ainamma fullafahyais.

9 Þaproh gatauh ina in Iairusalem, yah gasafida ina ana giblin allis, yah qaþ du imma, Yabai sunus siyais Guþs, wairþ þuk þapro dalap ;

10 Gamelid ist auk, Þatei aggilum seinaim anabiudip bi þuk, du gafastan þuk,

11 Yah þatei ana handum þuk ufhab-and, ei whan ni gastagqyais bi staina fotu þeinana.

12 Yah andhafyands qaþ imma Iesus, Þatei qipan ist, Ni fraisais Frauyan Guþ þeinana.

13 Yah ustiuhands all fraistobnyo, diabolus afstop fairra imma und mel.

14 Yah gawandida sik Iesus in mahitai ahumins in Galcilaian, yah meriþa ur-ram and all gawi bisitande bi ina.

15 Yah is laisida in gaqumþim ize, mikilids fram allaim.

16 Yah qam in Nazaraip, þarei was fodipþ, yah galaip inn bi biuhtya sein-amma in daga sabbato in swnagogein, yah usstop siggwan bokos.

17 Yah atgibanos wesum imma bokos Eisaeiuns, praufetus ; yah uslukands þos bokos, bigat stad þarei was gamelid,

18 Ahma Frauyins ana mis, in þizei gasalhoda mik ; du wailameryan unled-aim insandida mik, du ganasyan þans

is awriten, Ðæt se man ne lyfaþ be hláfe ánum, ac of ælcum Godes wörde.

5 And ðá lædde se deofol hýne, and ætýwde him calle ricu eorþan ymbe-hwyrftes on ánre byrltm-hwile ;

6 And to him ewaþ, Ealne ðisne an-weald ic ðe sylle, and hyra wuldor, forðam ðe hi me synd gescalde, and ic hi sylle ðam ðe ic wylle ;

7 Witodlice calle hig beoþ ðine, gif ðú ge-cadmétst beforan me.

8 Ðá andswarode him se Hælend, . . . . Hit is awriten, Drihten ðinne God ðú ge-cadmétst, and him ánum þeowast.

9 Ðá lædde he hýne on Hierusalem, and gesette hine ofer ðæs temples hrieg, and him to ewaþ, Gyf ðú sý Godes sunu, ásend ðe heonum nyðer ;

10 Sôþlice hyt is awriten, Ðæt he hys enghum be ðe beht, ðat hig ðe ge-healdon,

11 And ðæt hig ðe mid handum nim-on, ðe-læs ðú ðinne fót at stáne æt-speorne.

12 Ðá ewaþ se Hælend him andswar-icende, Hyt is geeweden, Ne costna ðú Drihten ðinne God.

13 And calre ðære costnunge ge-fylledre, se deofol him sume hwile fram-gewát.

14 Ðá férde se Hælend on gástes mægene on Galilean, and his hlisa be him férde on eall ðæt rice.

15 And he lærde be hyra gesamnungum, and was fram callum gemærsoð.

16 Ðá com he to Nazareth, ðar he áfél was, and he eode on reste-dæge on ða gesamnunga æfter his gewunan, and he árás ðæt he rædde.

17 And him was geseald Isaias bôc, ðæs witegan ; and sôna swá he ða bôc unfeôld, ðá fúnde he ðar awriten,

18 Drihtnes Gást is ofer me, forðam ðe he smýrcde me ; he sende me þearfum bodian, and gehæftum álysednesse,



writun, For a man lyueth not in breed  
aloone, but in euery word of God.

5 And the deuyll ladde hym in to an  
hiz hil, and schewide to him alle the  
rewmcs of the roundnesse of erthe in a  
moment of a tyme ;

6 And seith to him, I schal 3yue to  
thee al this power, and the glorie of  
hem, for to me thei ben 3ounn, and to  
whom I wole I 3yue hem ;

7 Therefore if thou fallinge down schalt  
worschipe bifore me, alle thingis schulen  
be thine.

8 And Jhesus answeringe seide to him,  
. . . . It is writen, Thou schalt  
worschipe the Lord thi God, and to  
hym aloone thou schalt serue.

9 And he ledde him in to Jerusalem,  
and settide on the pynacle of the temple,  
and seide to him, If thou art Goddis  
sonc, sende thi self fro hennis down ;

10 For it is writen, For he hath co-  
maundid to his aungels of thee, that thei  
kepe thee in alle thi weyes,

11 And for thei schulen in hondis take  
thee, lest perauenture thou hirte thi foot  
at a stoon.

12 And Jhesus answeringe seith to  
him, It is seid, Thou schalt not tempte  
the Lord thi God.

13 And euery temptacioun endid, the  
deuyll wente away fro him til to a tyme.

14 And Jhesu turnyde azen in the  
vertu of the spirit in to Galilee, and the  
fame wente forth of him thur3 al the  
cuntre.

15 And he tauzte in the synagogis of  
hem, and was magnyfiyd of alle men.

16 And he cam to Nazareth, where  
he was norischid, and he entride by  
custom in the day of saboth in to the  
synagoge, and roos for to rede.

17 And the book of Ysaic, the pro-  
phete, was takun to him ; and as he  
turnyde the book, he fond a place where  
it is writun,

18 The Spirit of the Lord on me, for  
which thing he anoyntide me ; he sente  
me for to euangelise to pore men, for to

It ys written, Man shall nott live by  
breed only, butt by every worde of  
God.

5 And the devyll toke him vppe into  
an hye mountayne, and shewed hym all  
the kyngdoms of the erth even in the  
twyncklynge of an eye ;

6 And the devyll said vnto him, All  
this power will I geve the everywhit,  
and the glori of them, for that is de-  
lyvered to me, and to who soever I wyll  
I geve it ;

7 Yf thou therfore wilt worshippe me,  
they shall be all thyne.

8 Jesus answered and sayd vnto hym,  
Hence from me, Satan, for hit is written,  
Thou shalt honour thy Lorde God, and  
hym only serve.

9 And he caryed hym to Hierusalem,  
and set him on a pynacle of the temple,  
and sayd vnto him, Yf thou be the sonne  
of God, cast thy silfe doune from hens ;

10 For it ys written, He shall geve  
hys angelles charge over the, to kepe  
the,

11 And with there hondis they shall  
stey the vppe, that thou hurt nott thy  
fote agaynst a ston.

12 Jesus answered and sayde vnto  
hym, It ys sayd, Thou shalt nott tempte  
thy Lorde God.

13 And as sone as the devyll had ended  
all his temptacions, he departed from  
hym for a season.

14 And Jesus retourned by the power  
of the sprete in to Galile, and the fame  
off hym went throwe oute all the region  
rounde aboute.

15 And he taught in there sinagogges,  
and was commended off all men.

16 And he cam to Nazareth, where he  
was nursed, and as hys custume was  
went in to the sinagog on the saboth  
daye, and stode vppe for to rede.

17 And there was delyvered vnto hym  
the boke off the prophet, Esaias ; and  
when he had opened the boke, he founde  
the place where hit was wrytten,

18 The Sprete off the Lorde apon me,  
be cause he hath annoynted me ; to  
preache the gospell to the povre he hath

gamalwidans hairtin, meryan frahunþ-anaim fralet, yah blindaim siun; fralet-an gamaidans in gabraþstein;

19 Meryan yer Frauyins andanem.

20 Yah faifalþ þos bokos, yah usgibands andbahta, gasat; yah allaim in þizai swnagogein wesun augona fairweityandona du imma.

21 Dugann þan roðyan du im, þatei himma daga usfullnodedun mela þo in ausan izwaraim.

22 Yah allai alakyo weitwodidedun imma, yah sildaleikidedun bi þo waurda anstais, þo usgaggandona us munþa is. Yah qeþun, Niu sa ist sunus Iosefis?

23 Yah qaþ du im, Aufto qiþiþ mis þo gayukon, þu leiki, hailei þuk sillan. Whan filu hausidedun waurþan in Kafarnaum, tawei yah her in gebaurþai þeinai.

24 Qaþ þan, Amen izwis qiþa, þatei ni ainshun praufete andanems ist in gebaurþai seinai.

25 Aþþan bi sunyai qiþa izwis, þatei managos widuwons wesun in dagam Heleins in Israela, þan galuknoda himins du yeram þrim yah menoþs saihs, swe warþ huhrus mikils and alla airþa;

26 Yah ni du ainaihun þizo insandiþs was Helias, alya in Saraipta Seidonais, du qinon widuwon.

27 Yah managai þrutsfillai wesun, uf Haileisaiu, praufetau, in Israela, yah ni ainshun ize gabrainids was, alya Naiman sa Saur.

28 Yah fullai waurþun allai modis in þizai swnagogein, hausyandans þata.

29 Yah usstandandans, uskusun imma ut us baurg, yah brahtedun ina and aulmisto þis fairgunyis ana þammei so baurgs ize gatimrida was, du afdrausyan ina þaþro.

30 Iþ is þairhleijands þairh midyans ins iddya;

31 Yah galaiþ in Kafarnaum, baurg

and blindum gesihþe, forbrocene gehaelan; . . . .

19 And bodian Drihtnes andfenge ger, and edleanes daeg.

20 And ða he ða boc befeold, he hig ðam þene agef, and set; and eahra heora eagan on ðære gesamnunge wæron on hyne behealdende.

21 Ða ongan he him to eweðan, Sôþlice to-dæg ðis gewrit is on eowrum earum gefylled.

22 And hig ealle wæron ðæs genæwe, and wuredon be ðam wordum, ðe of his muþe eodon. And ðus cwædon, on Nys ðæs Iosepes sunu?

23 Ða cwæþ he, Witodlice ge seegaþ me ðas gelienesse, Eala læce, gehæl ðe sylfne. Dó her on ðinum earde, swá fela wundra swá we gehýrdon gedóne on Cafarnaum.

24 Ða cwæþ he, Sôþlice ic eow seege, ðæt nán witega nis andfenge on his eðele.

25 Sôþlice ic eow seege, manega wudewan wæron on Helias dagum on Israhel, ða ða seo heofon was belocen þreo ger and syx mônþas, ða wæs geworden mycel hunger on ealre eorþan;

26 And to ðara nánum næs Helias ásend, búton to ánre wudewan, on Sarepta Sidonie.

27 And manega lic-þróweras wæron on Israhel, under Heliseó, ðam witegan, and hyra nán næs áclæusod, búton Nááman se Sirisca.

28 Ða wurdon hig ealle on ðære gesamnunge mid yrre gefylled, ðas þing gehýrende.

29 And hig árison, and senfon hine of ðære ceastre, and lácðdon hine ofer ðæs múntes cwæpp ofer ðone hyra burh getimbrod wæs, ðæt hí hine nyðer-beseufon.

30 Ða férde he þurh hyra midlen;

31 And he férde to Cafarnaum, on

heele contrite men in herte, and for to preche remyscioun to caytifs, and sight to blynde men; and for to delyuere brokua men in to remiscioun;

19 For to preche the 3eer of the Lord plesaunt, and the day of 3eldynge.

20 And whanne he hadde closid the book, he 3af a3ein to the mynystre, and sat; and the 3en of alle men in the synagoge weren biholdinge in to him.

21 Sothli he bigan for to seie to hem, For in this day this scripture is fulfillid in 3oure ceris.

22 And alle men 3auen witnessinge to him, and wondriden in the wordis of grace, that camen forth of his mouth. And thei seiden, Wher this is not the sone of Joseph?

23 And he seide to hem, Sothli 3e schulen seie to me this liknesse, Leeche, heele thi silf. Thei sayden, Hou grete thingis han we herd don in Capernaum, make thou and here in thi cuntre.

24 Sothli he seith, Treuli I seie to 3ou, for no man prophete is receyued in his owne cuntre.

25 In treuthe I seie to 3ou, for manye widewis weren in the dayes of Elye, the prophete, in Israel, whanne heuene was closid thre 3eer and sixe monethis, whanne greet hungir was maad in euery lond;

26 And to non of hem was Elye sent, no but to Sarepta of Sydon, to a womman widowe.

27 And manye meselis weren in Israel, vndir Elyse, the prophete, and non of hem was clensid, no but Naman of Sirie.

28 And alle in the synagoge heerunge thes thingis, weren fulfillid with wraththe.

29 And thei risen vp, and castiden out him with oute the citee, and ledde him to the cop of the hil on which the cite of hem is foundid, that thei schulden caste him down.

30 Sothly Jhesus passynge wente thorw the myddil of hem;

31 And he cam down in to Cafarnaum,

sent me, and to heale them which are troubled in there hertes, to preache deliveraunce to the captive, and sight to the blynde; and frely to sett att liberte them that are brusid;

19 And he closed the acceptable yeare off the Lorde.

20 And he closed the booke, and gave it agayne to the minister, and sate doune; and the eyes off all thatt were in the synagoge were fastened on hym.

21 And he began to saye vnto them, This daye ys thys scripture fulfilled in youre cares.

22 And all they bare hym witnes, and wondred att the gracious wordes, which proceeded oute off hys mouth. And sayde, Is not this Josephs sonne?

23 And he sayde vnto them, Ye maye very wele saye vnto me this proverbe, Visicion, heale thy silfe. Whatsoever we have herd done in Capernaum, do the same here lyk wyse in thyne awne cuntre.

24 And he sayde, Verely I saye vnto you, no prophet is accepted in his awne cuntre.

25 But I tell you off a trueth, many wyddowes were in Israhell in the dayes off Helyas, when hevyn was shet thre yeres and syxe monethes, when greete fammissment was trougoute all the londe;

26 And vnto none off them was Helyas sent, save in to Sarepta besydes Sydon, vnto a woman that was a widow.

27 And many leppers were in Israhel, in the tyme off Heliseus, the prophet, and yet none off them was healed, savynge Naaman off Siria.

28 And as many as were in the sinagog when they herde that, wer filled with wrath.

29 And roose vppe, and thrust hym oute of the cite, and ledde hym even vnto the edge of the hill wheron their cite was bilte, to cast hym doune hed-lynge.

30 But he went his waye even thorowe the myddes of them;

31 And cam in to Capernaum, a cite

Galileias, yah was laisyands ïns in sab-batim.

32 Yah sildaleikidedun bi þo laisein is, uute in waldufn̄ya was waurd is.

33 Yah in þizai swnagogein was man-na habands alman un hulþons unbraun-yana, yah ufthropida,

34 Qipands, Let, wha uns yah þus, Æsu Nazorenu ? qamt fraqistyan un sis ? Kaun þuk whas is, sa weiha Guþs.

35 Yah gawhotida imma Æsus, qip-ands, Afdobn, yah usgagg us þamma. Yah gawairpands ina sa un hulþa in midyain, urram af imma, ni waitai gaskap̄yands imma.

36 Yah warþ afslauþnan allans, yah rodidedun du sis misso, qipandaus, Wha waurde þata, þatei miþ waldufn̄ya yah mahtai anabiudip þaim unbrainyam ah-mam, yah usgaggand ?

37 Yah usiddya meriþa fram imma and allans stadins þis bisunyane landis.

38 Usstandands þan us þizai swnagogai, galaip in gard Seimonis ; swailro þan þis Seimonis was anahabaida briunon mikilai, yah bedun ina bi þo.

39 Yah atstandands ufar iya, gasok þizai brinnon, yah aflailot iya ; sunsaiv þan usstandande andbahtida im.

40 Miþþanci þan sagq sunno, allai swa managai swe habaidedun siukans sauh-tim missaleikaim, brahtedun ins at im-ma ; ip is, ainwharyammeh izc handuns analagyands, gahailida ins.

41 Usiddyedun þan yah un hulþons af managaim, hropyandeins, yah qipand-eins, þatei þu is Christus sumus Guþs. Yah gasakands im ni hailot þos rodyan, uute wissedun silban Christu ina wisan.

42 Biþeh, þan warþ dags, usgaggands, galaip ana aupyana stad ; yah manag-eins sokidedun ina, yah qemun und ina, yah gahabaidedun ina, ei ni aflipi fairra im.

43 Þaruh is qap du im, þatei yah þaim

Galileisece ceastre, and hi dar on reste-dagum herde.

32 And hig wundredon be his lare, forðam his spræc on anwealde was.

33 And on hyra gesamnunge was sum man unclæne deofol hæbbende, and he hrymde micelre stefne,

34 And ewæþ, Læt, lā Nadzarenisca Hælend, hwæt is us and dē ? com ðū us to forspillanne ? Ic wāt, ðæt ðū eart Godes hālega.

35 And ðā eiddde him se Hælend, and ewæþ, Adumba, and gā him of. And ðā he út-ádráf hine on heora middlene, he him fram-gewát, and him náht ne derede.

36 Ðā wurdon hig calle forhte, and spræcon him betwýnan, and ewædon, Hwæt ys ðæt word, ðæt he on mihte and on mægene unclænum gástum bebyt, and hig út-gāþ ?

37 Ðā was his blisa gewidmærsod on ælcere stówe ðæs rices.†

38 Sôþlice he arás of heora gesam-nunge, and ferde on Simones hús ; ðā was Simones sweger gewenced on mycelum feferum, and hig hync for hyre bædon.

39 And he standende ofer hig, ðam fefere bebeád, and he hig forlét ; and heo sóna arás and him þenode.

40 Sôþlice ðā sunne ásáh, calle ðe untrume wæron on mislicum ádlum, hig kældon him to ; and he, syndrygum hys hand on-settende, hig gehælde.

41 Ðā ferdon ða deoflu of manegum, hrymende, and eweðende, Sôþes ðū eart Godes sumu. And he ne gefafode ðæt hig ænig þing spræcon, forðam ðe hig wiston ðæt he Crist was.

42 Ðā, gewordenum dage, se Hælend út-gangende, ferde on weste stówe ; and ða mænegu hine sóhton, and bi comon to him, and behæfdon hine, ðæt he him fram ne gewite.

43 Ðā sæde he him, Sôþlice me ge-

a citee of Galilee, and there he taught hem in the sabothis.

32 And thei weren astonyed in his teching, for his word was in power.

33 And in the synagoge was a man hauynge an vnelene fend, and he criede with greet vois,

34 Seyinge, Suffre, what to vs and to thee, Jhesus of Nazareth? hast thou comen for to leese vs? I knowe thee, that thou art the hooly of God.

35 And Jhesu blamyde him, seyinge, Waxe doumbe, and go out fro him. And whanne the fend hadde cast him forth in to the myddel, he wente a wey fro him, and ȝit noyede hym no thing.

36 And drede is maad in alle men, and thei spoken to gidere, seyinge, What is this word, for in power and vertu he comaundith to vnelene spiritis, and thei gon out?

37 And the fame was pupplischid of hym in to ech place of the cuntre.

38 Forsothe Jhesu risynge of the synagoge, entride in to the hous of Symount; sothli the modir of Symondis wyf was holden with grete feueris, and thei preieden him for hir.

39 And Jhesu standinge on hir, commaundide to the feuir, and it lefte hir; and anon sche risynge mynystride to hem.

40 Forsoth whanne the sunne wente doun, alle that hadden sike men with dyuerse langwischingis, ledden hem to hym; and he, puttinge hondis to ech by him silf, heelide hem.

41 Sothli fendis wenten out fro manye, cryynge, and seyinge, For thou ert the sone of God. And he blamyng suffride not hem for to speke, for thei wisten him to be Crist.

42 Sothli, the day maad, he gon out, wente in to desert place; and the cumpenyes of peple souzten him, and thei camen til to him, and thei helden him, that he schulde not go away fro hem.

43 To whiche he seyde, For and to

of Galile, and there taught them on the sabboth dayes.

32 And they were a stonied at his doctrine, for hys preachinge was with power.

33 And in the sinagoge there was a man which had a foule sprete whith in him, and cryed with a loude voyce,

34 Sayinge, Let me alone, what haste thou to do wyth vs, thou Jesus off Nazareth? arte thou come to destroye vs? I knowe the what thou arte, thou arte the holy man of God.

35 And Jesus rebuked hym, seyinge, Hoolde thy peace, and come oute of hym. And the devyle threwe him in the myddes of them, and cam oute of hym, and hurt hym not.

36 And feare cam on them all, and they spake amonge them selves, seyinge, What manner a thinge is this, for with auctorite and power he commaundeth the foule spretes, and they come out?

37 And the fame of hym spreade abroode throwoute all places of the countre round aboute.

38 And he roose vppe and cam oute of the synagoge, and entred into Simons housse; and Simons motherelawe was taken wyth a greate fever, and they made intercession to him for her.

39 And he stode over her, and rebuked the fever, and hit lefte her; and immediately she roose and ministred vnto them.

40 When the sun was doune, all they that had sicke taken with divers deseases, brought them vnto him; and he layde his hondes on every won of them, and healed them.

41 And devils also cam out of many of them, cryynge, and saying, Thou arte Christ the sonne of God. And he rebuked them and suffered them nott to speake, for they knewe that he was Christ.

42 As sone as it was daye, he departed, and went awaye into a desert place; and the people sought hym, and cam to hym, and kept hym, that he schulde not departe from them.

43 And he sayde vnto them, I muste

anþaraim baurgim wailameryan ik skal bi þiudangardya Guþs, unte duþe mik insandida.

44 Yah was meryands in swnagogim Galeilias.

CHAP. V. 1 Yah warþ, miþþanei managei anatramp ina, du hausyan waurd Guþs, yah is silba was standands newha saiwa Gainnesaraip,

2 Yah gasawh twa skipa standandona at þamma saiwa; ip fiskyans afgaggandans af im, usþwohun natya.

3 Galaiþ þan in ain þize skipe, þatei was Seimonis, haihait ina aftiuhan fairra stapa leitil; yah gasitands laisida us þamma skipa manageins.

4 Biþeh þan gananiþida rodyands, qaþ du Seimonau, Brigg ana diuþiþa, yah athahid þo natya izwara du fiskon.

5 Yah andhafyands Seimon qaþ du imma, Talzyand, alla naht þairharbaidyandans waitht ni nemum, ip afar waurda þeinamma wairpam natya.

6 Yah þata tauyandans, galukun managein fiske filu; swe natya dishnupnodedun ize.

7 Yah bandwidedun gamanam, þoei wesun in anþamma skipa, ei atiddyed-eina, hilpan ize. Yah qemun, yah galfullibedun ba þo skipa, swe sugqun.

8 Gaumyands þan Seimon Patrus, draus du kniwam Iesus, qiþands, Biþya þuk usgagg fairra mis, unte manna fra-waurhts im, Fruya.

9 Sildaleik auk dishabaida ina, yah allans þans miþ imma, in gafahis þize fiske þanzei ganutun.

10 Samaleikoh þan yah Iakobau yah Iohannen, sunns Zaiþaidaias, þaiei wesun gadailans Seimona. Yah qaþ du Seimona Iesus, Ni ogs þus; fram himma nu manne siud nutans.

ðafenap odrum ceastrum Godes rice bodian, forðam to ðam ic eom asend.

44 And he was bodigende on Galilea gesamnungum.

CHAP. V. 1 <sup>†</sup>Soplice was geworden, ða ða manegu him to comon, ðæt hig Godes word gehyrdon, he stod wið ðone mere Genesareth,

2 And he geseah twa scipu standende wið ðone mere; ða fisceras eodon, and woxon heora nett.

3 He ða astigende on an seyp, ðæt was Simones, bæd hyne ðæt he hit lyt-hwon fram lande tuge; and on ðam scipe sittende he lærde ða mænegu.

4 Ða he sprecan geswæc, he ewæþ to Simone, Teoh hit on dypan, and lætaþ eowre nett on ðone fise-wer.

5 Ða ewæþ Simon him andswariende, Eala bebedend, ealle niht swincende we naht ne gefengon, soplice on ðinum worde ic min nett ut-laete.

6 And ða hi ðæt dydon, hig betugon mycele menigeo fixa; and hyra net was tobrocen.

7 And hig bienodon hyra geferan, ðe on odrum scipe waeron, ðæt hi comon, and him fylston. Ða comon hig, and gefyldon butu ða scipu, swa ðæt hi neh waeron besencte.

8 Ða Petrus ðæt geseah, he feoll to ðæs Hælendes eneowum, and ewæþ, Drihten, gewit fram me, forðam ic com synfull mann.

9 And he wundrode, and ealle ða ðe mid him waeron, on ðam were ðara fixa ðe hi gefengon.

10 Gelice Iacobum and Iohannem, Zebedeis suna, ða waeron Simones geferan. Ða ewæþ se Hælend to Simone, Ne ondræd du ðe; heononforþ ðu byst men gefonde.

othere citees it bihoueth me for to euang-  
gelise the kyngdom of God, for therefore  
I am sente.

44 And he was preching in the syna-  
goges of Galilee.

CHAP. V. 1 Sotheli it was don, whanne  
cumpanyes of peple felden in<sup>t</sup> to Jhesu,  
that thei schulden heere the word of  
God, and he stood bisydis the standinge  
watir of Genasereth,

2 And syȝ twey bootis standinge bi-  
sydis the standing watir; sothli the  
fischeris hadden gon doun, and waischide  
nettis.

3 Sothli he stizyng in to a boot, that  
was Symoundis, preiede him to lede  
aȝen a litil fro the lond; and he sittinge  
tauzte the cumpanyes fro the boot.

4 Sothli as he ceesside to speke, he  
seide to Symound, Lede thou in to hiȝ,  
and slake ȝe ȝoure nettis in to the  
takinge.

5 And Symount answeringe seide to  
him, Comaundour, we trauelinge by al  
the nyȝt token no thing, but in thi word  
I schal leye out the nett.

6 And whanne thei hadden don this  
thing, thei closiden to gidere a plenteu-  
ous multitude of fysches; forsoth her  
nett was broken.

7 And thei bekenyden to felowis, that  
weren in an othir boot, that thei schulden  
come, and helpe hem. And thei camen,  
and filliden bothe litle bootis, so that  
thei weren al moost drenchid.

8 Which thing whanne Symound Petre  
syȝ, he felde doun to the knees of Jhesu,  
seyng, Lord, go fro me, for I am a man  
synnere.

9 Sothli greet wondir hadde bigon  
aboute him, and alle that weren with  
him, in the takinge of fishes whiche  
thei token.

10 Sothli in lyk manere James and  
John, the sones of Zebede, whiche weren  
felowis of Symount Petre. And Jhesu  
seith to Symound, Nyle thou drede;  
now fro this tyme thou schalt be tak-  
yng men.

to other cities also preace the worde of  
God, for therefore am I sent.

44 And he preached in the synagoges  
off Galile.

CHAP. V. 1 Hit cam to passe, as the  
people preased apon hym, to heare the  
worde off God, that he stode by the lake  
of Genazareth,

2 And sawe two shippes stonde by the  
lake syde; for the fisshermen were gone  
out of them, and were wasshyng their  
nettis.

3 Jesus entred in to one of the shippes,  
which perteyned to Simon, and prayed  
hym that he wolde cary hym a litell  
from the londe; and he sate doune and  
taught the peple out of the shippe.

4 When he had leeft speakyng, he  
sayde vnto Simon, Cary vs in to the  
depe, and lett slippe thy nett to make a  
draught.

5 And Simon answerid and sayde to  
hym, Master, we have labored all nyght  
and have taken nothyng, yet nowe at  
thy worde I wil loose forthe the net.

6 And when they had so done, they  
inclosed a greate multitude of fisshes;  
and the net brake.

7 And they made signes to their fel-  
owes, which were in the other shippe,  
that they shulde come, and helpe them.  
And they cam, and they filled bothe the  
shippes, that they soncke agayne.

8 When Simon Peter sawe that, he fell  
doune at Jesus knees, sayinge, Lorde,  
goo from me, for I am a sinfull man.

9 For he was vtterly astonyed, and all  
that were with hym, att the draught off  
fisshe which they toke.

10 And so was also James and Jhon,  
the sonnes of Zebedei, which were parte-  
takers with Simon. And Jesus sayd  
vnto Simon, Feare not; from hence  
forthe thou shalt catche men.

11 Yah gatiuhandans þo skipa ana bairþa, afleiþandans allata, laistidedun afar ïmma.

12 Yah warþ, miþþanei was ïs ïn ainai baurge, yah sai! manna fulls prutsfillis; yah gasaiwhands Ìesu, driusands ana andwairþi, bad ïna, qiþands, Frauya, yabai wilcis, magt mik gahrainyan.

13 Yah ufrakyands handu, attaitok ïmma, qiþands, Wilyau, wairþ hrais. Yah suns þata þrutsfill afaiþ af ïmma.

14 Yah ïs faurbaud ïmma, ei mann ni qeþi; Ak gagg, yah ataugei þuk silban gudyin, yah atbair ïmma fram þizai gahraineinai þeinai, þatei anabaud Moses, du weitwodipai ïn.

15 Usmernoda þan þata waurd mais bi ïna; yah garunnun hiuhmans managai, hausyon, yah leikinon fram ïmma sauhþe seinaizo.

16 Ip ïs was afleiþands ana auþidos, yah bidyands.

17 Yah warþ ïn ainamma dage, yah ïs was laisyands; yah wesun sitandans Farcisaicis, yah witodalaisaryos, þaici wesun gaqumanai us allamma haimo Galeilias, yah Ìudaias, yah Ìairusanwmon; yah mahts Frauyins was du hailyan ïns.

18 Yah sai! mans bairandans ana ligra mannan saci was usliþa, yah sokidedun whaiwa ïna ïnnathereina, yah galagidideina ïn andwairþya ïs.

19 Yah ni bigitandans whaiwa ïnnathereina ïna, ïn manageins, ussteigandans ana hrot, and skalyos gasatidedun ïna miþ þamma badya ïn midyaim, faura Ìesua.

20 Yah gasaiwhands galaubein ïze, qap du þamma usliþin, Manna, afleitanda þus frawaurhteis þeinós.

21 Yah dugunnun þagkyan þai bokaryos yah Farcisaicis, qiþandans, Whas ïst sa, saci rodeiþ naiteinins? whas mag atletan frawaurhtins, alya ains Gup?

22 Ufkummands þan Ìesus mitonins ïze,

11 And hig tugon hyra scyðu to lande, and forlæton hig, and folgodon ðam Hælende.

12 Ðá he wæs on ánre ceastre, ðá wæs ðar án hreoþfa; and ðá he geseah ðone Hælend, ðá ástrehte he hine, and bæd, and ðus cwæþ, Drihten, gyf ðú wylt, ðú miht me geclænsian.

13 And he æt-hrán hine, his handa áþenede, and cwæþ, Ic wylle, si ðú geclænsod. And sóna se hreoþfa him fram fêrde.

14 And he behead him, ðæt he hit nánnum men ne sæde; Ac gá, and atýw ðe ðam sacerde, and bring for ðinre clænsunge, swá Moyses behead, him on gewitnesse.

15 Witodlice ðæs ðe má seo spræc be him fêrde; and mycele menegoo comon, ðæt hi gehýrdon, and wurdon gehælede fram hyra untrumnessum.

16 He ðá fêrde on wësten, and hine gebæd.†

17 Ðá wæs ánum dæge geworden, ðæt he sæt and hig lærde; and ða wæron ða Farisei sittende, and ðære æ lareowas, ða comon of ælcum castellum Galiléæ, and Iudeæ, and Hierusalem; and Drihtnes mægen wæs hig to gehælenne.

18 And ðá bæron men on ánum bedde ánne man se wæs lama, . . . .

19 And hig ne mihton hine in bringan and álcigan befóran him, for ðære menigoo ðe mid ðam Hælende wæs, ðá ástigon hig uppán ðæne hróf, and þurh ða watelas hine mid ðam bedde ásendon, befóran ðone Hælend.

20 Ðá he geseah hyra geleafan, he cwæþ, Lá mann, ðe synd ðine synna forgyfene.

21 Ðá águnnon þencan ða bóceras and Farisei, and cwædon, Hwæt is ðes, ðe her sprycþ wóffinga? hwá mag synna forgyfan, búton God ána?

22 Ðá se Hælend gecneow hyra go-



11 And the bootis led vp to the lond, alle thingis left, thei sueden him.

12 And it was don, whanne he was in oon of the citees, and lo! a man ful of leper; and seyunge Jhesu, and fallinge doun in to his face, preiede him, seyunge, Lord, if thou wolt, thou maist make me clene.

13 And Jhesu holdinge forth the hond, touchide him, seyunge, I wole, be thou maad clene. And anon the lepre passide a wey fro hym.

14 And Jhesu comaundide to him, that he schulde scie to no man; But go thou, schewe thou thee to a prest, and offre thou for thi clensinge, as Moyses bad, in to witnessinge to hem.

15 Sothli the word walkide aboute the more of him; and manye companyes camen to gidre, that thei schulden heere, and be heclid of her syknessis.

16 Forsothe he wente in to desert, and preiede.

17 And it was don in oon of dayes, and he sittinge tauzte; and there were Pharisees sittinge, and doctours of the lawe, that camen of ech castel of Galilee, and of Judee, and of Jerusalem; and the vertu of the Lord was for to heele syke men.

18 And loo! men beringe in a bed a man that was syk in palasye, and thei souzten for to bere in hym, and to putte bifore him.

19 And thei not fyndinge in what part thei schulde bere him yn, for the cumpenye of peple, stizeden vp on the rof, and by the sclattis thei senten him doun with the bed in to the myddil, byfore Jhesu.

20 The feith of whiche as Jhesu syz, he seide, Man, thi synnes ben forzounn to thee.

21 And scribis and Pharisees bigunnen for to thenke, seyunge, Who is this, that spekith blasphemyes? who may forzyue synnes, no but God aloone?

22 Forsoth as Jhesu knew the thouztis

11 And they broughtt their shippes to londe, and forsoke all, and folowed hym.

12 And itt fortunod, that he was in a certayne cite, and beholde! there was a man full of leprosy; and when he had spied Jesus, he fell on his face, and besought hym, saying, Lorde, yff thou wilt, thou canst make me cleane.

13 And he strethed forth his hond, and touched hym, sayinge, I will, be thou cleane. And immediatly the leprosy departed from hym.

14 And he warnod hym, that he shulde tell no man; But that he shulde goo, and shewe hym silfe to the preste, and offer for his clensynge, accordynge as Moses commaundement was, for a witness vnto them.

15. But his name spreed the moare abroad; and the people cam togedder, to heare, and to be healed of hym of infirmities.

16 And he kepte hym silfe aparte in the wildernes, and gave hym silfe to prayer.

17 And itt happened on a certayne daye, that he taught; and there sate the Pharises, and doctours of lawe, which were come out off all the tounes of Galile, Jewry, and Jerusalem; and the power off the Lorde was to heale them.

18 And beholde! men broght a man lyinge in hys beed which was taken with the palsey, and they sought meanes to brynge hym in, and to laye hym before hym.

19 And when they coude not fynde by what waye they myght brynge hym in, be cause off the preace, they went vp on the toppe of the housse, and lett hym doune thorowe the tylynge beed and all in the myddes, before Jesus.

20 When he sawe their fayth, he sayde vnto hym, Man, thy synnes are forgeuen the.

21 And the scribes and the Pharises began to thynke, saynge, What felow is this, which speaketh blasphemy? who can forgeve synnes, butt God only?

22 When Jesus perceaved their

andhafyands qap du im, Wha biſagkeiþ in hairtam izwaraim ?

23 Whapar iſt azetizo qiþan, Afletanda þus frawaurhteis, þau qiþan, Urreis, yah gagg ?

24 Apþan ei witeid, þatei waldufni habaid sa sunus mans ana airþai afletan frawaurhtins, qap du þamma uſlipin, Du þus qiþa, urreis, yah uſhafyands þata badi þeinata, gagg in gard þeinana.

25 Yah sunsaiw uſſtandands in andwairþya iſe, uſhafyands ana þammei lag, galaip in gard seinana, mikilyands Guþ.

26 Yah uſfilmei diſſat allans, yah mikilidedun Guþ ; yah fullai waurþun agiſis, qiþandans, Þatei gasaiwham wulþaga himma daga.

27 Yah afar þata uſiddya, yah gaſawh motari, namin Laiwwi, ſitandan ana motaſtada. Yah qap du imma, Laitei afar miſ ;

28 Yah bileiþands allaim, uſſtandands iddy afar imma.

29 Yah gawaurhta dauht mikila Laiwweis imma in garda seinamma ; yah was managei motarye mikila, yah anþaraize þaiei weſun miþ im anakumbyandans.

30 Yah birodidedun bokaryos iſe yah Fareiſaieis, du ſiponyam iſ qiþandans, Duwhe miþ þaim motaryam yah frawaurhtaim matyid yah driſkid ?

31 Yah andhafyands Ieſus qap du im, Ni þaurbun hailai leikeis, ak þai unhailans ;

32 Ni qam laþon garaihtans, ak frawaurhtans in idreiga.

33 Iþ eis qeþun du imma, Duwhe ſiponyos Iohannes faſtand ufta, yah bidos tauyand, ſamaleiko yah Fareiſaiei, iþ þai þeinai ſiponyos matyand yah driſkand ?

34 Þaruh iſ qap du im, Ni magud ſununs brufadis, unte ſa brufads miþ im iſt, gatauyan faſtan ?

35 Apþan qimand dagos, yah þan afnimada af im ſa brufads, yah þan faſtand in yainaim dagam.

þancas, he andſwarigende ewæþ to him, Hwæt þence ge on eowrum heortum ?

23 Hwæðer iſ eðre to eweðenne, Ðe ſynd ðine ſynna forgyfene, hwaðer ðe eweðan, A'riſ, and gā ?

24 Ðæt ge witon, ðæt mannes ſunu on eorþan anweald hæfþ ſynna to forgyfanne, and he ſæde ðam laman, Ðe ic ſecge, áriſ, nim ðin bed, and gā on ðin hús.

25 And he sóna beforan him áriſ, and nam ðæt he on læg, and to hiſ húſe férde, and God wuldrode.

26 And hig ealle wundredon, and God máersodon ; and wæron mid ege gefyllede, and ewædon, Sóþes we to-ðæg wundru geſáwon.

27 Ðá æfter ðam he út-code, and geſeah publicanum, he wæs óðrum naman Leui geháten, æt ceap-ſeamule ſittende. And he ewæþ to him, Filig me ;

28 And he him dá filigde, and ealle hys þing forlét.

29 And Leui dyde hym mycelne gebeorſcype on hiſ húſe ; and ðar wæs mycel menegeo máufulra, and óðerra ðe mid him ſæton.

30 Ðá murenodon ða Farisei and ða bóceras, and ewædon to hys leorning-cnihtum, Hwi ete ge and drincaþ mid mánufullum and ſynfullum ?

31 Ðá andſwarode ſe Hælend and ewæþ to him, Ne beþurfon læces ða ðe hále ſynd, ac ða ðe unhæleþe habbaþ ;

32 Ne com ic rihtwiſe clyþian, ac ſynfulle on dæd-bóte.

33 Ðá ewædon hig to him, Hwi feſtaþ Iohannes leorning-cnihtas gelómlice, and hálunga dōþ, and eall-ſwá Farisea, and ðine etaþ and drincaþ ?

34 Ðá ewæþ he, Cwyst ðú mágon ðæs brýdguman bearn feſtan, ſwá lange ſwá ſe brýdguma myd him ys ?

35 Sóþlice ða dagas cumaþ, ðonne ſe brýdguma him byþ áfyrred, ðonne feſtaþ hig on ðam dagum.

of hem, he answeringe seide to heri,  
What thenken 3e yuele thingis in 3oure  
hertis?

23 What is liztere to seye, Synnes ben  
for3ounn to thee, ethir to seie, Ryse vp,  
and walke?

24 Sothli that 3e wite, for mannis sone  
hath power in erthe to for3yue synnes,  
he seith to the syke man in palasy, To  
thee I seie, ryse vp, take thi bed, and  
go in to thin hous.

25 And anon he risinge vp bifore hem,  
took the bed in which he lay, and wente  
in to his hous, magnyfyinge God.

26 And greet wondir took alle men,  
and thei magnyfieden God; and thei  
weren fulfillid with greet drede, seyinge,  
For we han seyn merueilouse thingis to  
day.

27 And aftir thes thingis Jhesu wente  
out, and sy3 a pupplican, Leey by name,  
sittinge at the tolbothe. And he seith  
to him, Sue thou me;

28 And alle thingis forsaken, he risynge  
suede him.

29 And Leey made to him a greet  
feeste in his hous; and there was a  
greet cumpanye of pupplicans, and of  
othere that weren with hem, sittinge at  
the mete.

30 And Farisees and the scribis of hem  
gruechiden, seyinge to his disciplis, Whi  
eten 3e and drynken with pupplicans  
and synful men?

31 And Jhesu answeringe seith to hem,  
Thei that ben hoole han no nede to a  
leeche, but thei that han yuele;

32 Sothli I cam not to clepe iust men,  
but synful men to penaunce.

33 And thei seiden to him, Whi dis-  
cipleis of John fasten oft, and maken  
biseehingis, also and of Pharisees, but  
thi *discipulis* eten and drynken?

34 To whiche he seith, Wher 3e mown  
make the sones of the spouse for to faste,  
the while the spouse is with hem?

35 Sothli dayes schulen come, whanne  
the spouse schal be taken away fro hem,  
thanne thei schulen faste in tho dayes.

thoughtes, he answered and sayde vnto  
them, What thyuke ye in youre hertes?

23 Whether is easyar to saye, Thy synnes  
are forgiven the, or to saye, Rise, and  
walke?

24 That ye maye knowe, that the sonne  
off man hath power to forgeve synnes  
on erth, he sayde vnto the sicke of the  
palyse, I saye to the, aryse, take vp thy  
beed, and goo home to thy housse.

25 And immediatly he rose vp before  
them all, and toke vp his beed where on  
he laye, and departed to his awne housse,  
praysynge God.

26 And they were all amased, and they  
lauded God; and were filled with feare,  
sayinge, We have sene straunge thynges  
to daye.

27 And after that he went forthe, and  
sawe a publican, named Levi, sittinge  
at the receyte off custome. And sayde  
vnto hym, Folow me;

28 And he leeft all, roose vppe and  
folowed hym.

29 And that same Levi made him a  
greate feaste at home in his awne housse;  
and there was a greate company of pub-  
licans, and off other, that sate at meate  
with hym.

30 And the scribes and Pharises  
grudged agaynst his disciples, sainge,  
Why eate ye and drynke ye with pub-  
licans and synners?

31 Jesus answered and sayde vnto  
them, They that are whole nede not of  
the phisicion, but they that are sicke;

32 I cam not to call the rightewes to  
repentaunce, but the synners.

33 They sayde vnto hym, Why do the  
discipleis off Jhon fast often, and praye,  
and the discipleis of the Pharises also,  
and thyne eate and drynke?

34 To whome he sayde, Can ye make  
the children of the weddyng fast, as  
longe as the brydegrome is present with  
them?

35 The dayes will come, when the bryd-  
grome shalbe taken awaye from them,  
then shall they fast in thoose dayes.

36 Qapuh þan yah gayukon du im ; þatei ainshun þlat snagins niuyis ni lazyid ana snagan fairnyana ; aipþau yah sa niuya aftaurnid, yah þamma fairnyin ni gatimid þata af þamma niuyin.

37 Yah ainshun ni giutid wein niuyata in balgins fairnyans ; aipþau distairid þata niuyo wein þans balgins, yah silbo usgutniþ, yah þai balgeis fraqistnand.

38 Ak wein yuggata in balgins niuyans giutand, yah bayoþs gafastanda.

39 Yah ainshun driggandane fairni, ni suns wili yugg ; qipiþ auk, þata fairnyo batizo ist.

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CHAP. VI. 1 Yah warþ in sabbato anþaramma frumin, gaggan imma þairh atisk, yah raupidedun ahsa siponyos is ; yah matidedun, bnauandans handum.

2 Iþ sumai Farcisaie qeþun du im, Wha tauyid, þatei ni skuld ist tauyan in sabbato dagam ?

3 Yah andhafyands wipra ins Iesus qap, Ni þata ussuggwud, þatei gatawida Daweid, þan gredags was silba, yah þaici miþ imma wesun ;

4 Whaiwa imngaliþ in gard Guþs, yah hlaibans faurlageinaiš usnam, yah matida, yah gaf þaim miþ sis wisandam ; þauzei ni skuld ist matyan, nibai ainain gudyam.

5 Yah qap du im, Þatei frauja ist sa sunus mans, yah, þamma sabbato daga.

6 Yah warþ þan in anþaramma daga sabbato, galeiþan imma in swnagogein, yah laisyan. Yah was yainar manna, yah handus is so tailswa was þaursus.

7 Witaidedunuh þan þai bokaryos yah Farcisaicis, yau in sabbato daga leikinodedi, ei bigeteina til du wrohyan ina.

8 Iþ is wissuh mitonins ize, yah qap du þamma mann þamma þaursya habandin handu, Urreis, yah stand in midyaim. Þaruh is urreisands gastop.

36 Ða sæde he him an bigspell ; Ne asent nan man secp of niwum reafe on eald reaf ; elles ðæt niwe slit, and se niwa secp ne hylþ ðam ealdan.

37 Ne nan man ne sent niwe win on ealde bytta ; elles ðæt niwe win brycþ ða bytta, and ðæt win byþ agoten, and ða bytta forwurðap.

38 Ac niwe win is to sendenne on niwe bytta, ðonne beoþ ða bytta gehealdene.

39 And ne drineþ nan man eald win, and wylle sōna ðæt niwe ; he ewyþ, Ðæt ealde is betere.

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CHAP. VI. 1 Sōþlice wæs geworden on ðam æfteran reste-dæge ærest, ða he fōrde þurh ða æceras, hys leorning-enihtas ða eār plucedon ; and mid hyra handum gnidon, and aƿton.

2 Ða ewædon sume of ðam Sundor-hālgan, Hwi dō ge, ðæt eow ālyfed nis on reste-dagum ?

3 Ða andswarode him se Hælend, Ne rædde ge ðæt, hwæt Daudi dyde, ða hine hingrede, and ða ðe mid him wæron ;

4 Hū he eode into Godes hūse, and nam ða offrung-hlāfas, and hig æt, and ðam scalde ðe mid him wæron ; ða næron ālyfede to etanne, būton sacerdum ānum.

5 And he sæde him, Ðæt drihten is mannes sunu, eac swylce, reste-dages.

6 Sōþlice on oðrum reste-dæge wæs geworden, ðæt he on gesamnunge eode, and lærde. And ðar wæs sum man, and his swýðre hand wæs forseruncen.

7 Ða gýmdon ða bóceras and Farsei, hwæder he on reste-dæge hæalde, ðæt hi hinc gewrēgdon.

8 Sōþlice he wiste hyra geþancas, and he sæde ðam men ðe ða forseruncenan hand hæfde, Aris, and stand hér amidan. Ða aris he and stōd.

36 Forsoth he seide to hem also a liknesse ; For no man sendith a medling of newe cloth in to an old cloth ; ellis and he brekith the newe, and the medling of the newe acordith not to the olde.

37 And no man sendith newe wyn in to olde wyn vesselis ; ellis the newe wyn schal breke the wyn vesselis, and the wyn schal be sched out, and the wyn vesselis schulen perische.

38 But newe wyn is to be sent in to newe wyn vesselis, and bothe ben kept.

39 And no man drynkinge old, wole anon newe ; sothli he seith, The olde is the betere.

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CHAP. VI. 1 Forsothe it is don in the secunde firste saboth, whanne he passide by cornes, his disciplis pluckeden ceris ; and thei frotinge with her hondis, eten.

2 Sothli summe of the Pharisees seiden to hem, What don 3e this, that is not leefful in sabotis ?

3 And Jhesu answeringe seide to hem, Neithir 3e han rad this, that Dauith dide, whanne he hungride, and thei that weren with him ;

4 Hou he entride in to the hous of God, and took looues of proposicioun, and eet, and 3af to hem that weren with him ; whiche looues it was not leefful to ete, no but to preestis aloone.

5 And he seide to hem, For<sup>e</sup> mannis sone is lord, 3e, of the saboth.

6 Sothli it was don and in an other saboth, that he entride in to a synagoge, and tau3te. And a man was there, and his ri3thond was drye.

7 Forsothe scribis and Pharisees aspiden him, if he schulde heele him in the saboth, that thei schulden fynde cause, wherof thei schulden accuse him.

8 Sothli he wiste the thou3tis of hem, and he seith to the man that hadde a drye hond, Rise vp, and stonde in to the myddel. And he risinge stood.

36 He spake vnto them in a similitude ; No man putteth a peece of an newe garment into an olde vesture ; for yf he do, then breaketh he the newe, and the peece that was taken out of the newe agreeth nott with the olde.

37 Also no man poureth newe wyne into olde vessels ; yf he do, the newe wyne breaketh the vessels, and runneth out it silfe, and the vessels perisshe.

38 But newe wyne must be poured into newe vessels, and boothe are preserved.

39 Also no man that drynketh olde wyne, strayght waye can awaye with newe ; for he sayeth, The olde is pleasaunter.

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CHAP. VI. 1 Hit happened on an aftersaboth, they went thorowe the corne felde, and his disciplis plucked the eares of corne ; and ate them, and rubbed them in their hondes.

2 Certayne of the Pharises sayde vnto them, Why do ye that, which is not lauffull to be done on the saboth dayes ?

3 Jesus answered them and sayde, Have ye nott redde what David did, when he hym silfe was anhungred, and they which were with hym ;

4 Howe he went into the housse off God, and toke, and ate the loves off halowed breed, and gave also to them which were with hym ; which was nott lauffull to eate, but for the prestes only.

5 And he sayd vnto them, The sonne of man is lorde, even of the saboth daye.

6 And it fortunede in a nother saboth also, that he entred into the sinagoge, and taught. And there was a man, whose right honde was dryed vp.

7 The scribes and the Pharises watched hym, to se whether he wolde heale on the saboth daye or not, that they myght fynde an accusacion agaynst hym.

8 Butt he knewe their thoughtes, and sayde to the man which had the wyddred honde, Ryse vp, and stonde forthe in the myddes. He arose and stepped forthe.

9 Qap þau Iesus du im, Fraihna izwis, wha skuld ist sabbato dagam þiup tayan, þau unþiup tayan? sawala ganasyan, þau usqistyan?

10 Yah, ussaiwhands allans ins, qap du imma, Ufrakei þo handu þeina. Þaruh is ufrakida, yah gastoþ so handus is swaswe so anþara.

11 Iþ eis fullai waurþun unfrodeius, yah rodidedun du sis misso, wha tawidideina þamma Iesua.

12 Yah warþ in dagam þaim, ei usiddya Iesus in fургuni bidyan; yah was naht þairhwakands in bidai Gups.

13 Yah biþe warþ dags, atwopida siponyans seinans, yah gawalyands us in twalib, þanzei yah apaustuluns namnida;

14 Seimon, þanci yah namnida Paitru, yah Andraian, broþar is, Iakobu yah Iohannen, Filippu yah Barþulomaiu,

15 Maþþaiu yah Þoman, Iakobu þana Alfaius, yah Seimon, þana haitanan Zeloten,

16 Iudan Iakobaus, yah Iudan Iskarioten, saei yah warþ galewyands ina.

17 Yah atgaggands dalap miþ im, gastoþ ana stada ibnamma; yah hiuma siponye is, yah hansa mikila manageins, af allamma Iudaias, yah Iairusalem, yah þize faur marcun, Twre, yah Seidone, yah anþaraizo baurge, þaici qemun hausyan imma, yah hailyan sik sauhte seinaizo.

18 Yah þai anahabaidans fram ahman uhrainyain, yah gahailidai waurþun.

19 Yah alla managei sokidedun attekan imma, unte mahts af imma usiddya, yah ganasida allans.

20 Yah is, ushafyands augona seina du siponyam seinain, qap, Audagai, yus unledans almin, unte izwara ist þiudangardi himine.

21 Audagai yus, gredagans nu, unte sadai waurþip. Audagai yus, gretandans nu, unte ufliholhyanda.

22 Audagai siyup, þan fiyand izwis

9 Ða ewaþ se Hælend to him, Ie alsige cow, alyfþ on reste-dagum wel dón, odde yfele? sawle hále gedón, hwaeder ðe forspillan?

10 And, him callum geseawodum mid yrrre, he sæde ðam men, Aþene ðine hand. And he aþenode, and his hand was ge-edniwod.

11 Ða wurdon hig mid unwisdóme gefyllede, and spræcon betwux him, hwaet hig ðam Hælende dydon.

12 Sôþlice on ðam dagum, he ferde on ánne múnt hine gebiddan; and wæs ðar waegende on Godes gebede.

13 And ða ða ðæg wæs, he clypode hys leorning-enihtas, and gecesas twif of him, and ða he nemde apostolas;

14 Simonem, ðæne he nemde Petrum, and his bróðor, Andream, Iacobum and Iohannem, Philippum and Bartholomeum,

15 Thomam and Matheum, Iacobum Alphaei, and Simonem, se is genemmed Zelotes,

16 Iudam Iacobi, and Iudam Scarioth, se wæs léwa.

17 And mid him farendum, he stód on feldiere stówe; and mycel wered his leorning-enihla, and mycel menegeo, fram ealre Iudea, and fram Ierusalem, and ofer múþan, and sæ-gemære, Tiri, and Sydonis, ða comon, ðæt hi hyne gehýrdon, and wæron of hyra ádlum gehælede.

18 And ða ðe wæron of unclænum gástum gedréhte, wæron gehælede.

19 And eal seo menigeo sohte hine to æt-hriuanne, forðam ðe mægen of him eode, and he calle gehælede.

20 Ða ewaþ se Hælend, beseonde to his leorning-enihtum, Eadige synd, ge þearfan on gáste, forðam ðe Godes rice is cower.

21 Eadige synd, ge ðe hingriap nú, forðam ðe ge beoþ gefyllede. Eadige synd, ge ðe nú wépaþ, forðam ge hlihaþ.

22 Eadige beo ge, ðonne cow men

9 Sothli Jhesu seith to hem, I axe þou, if it is leefful to do wel in the sabot, ether yuele? for to make a soule saf, ether for to leese?

10 And, alle men lookide aboute, he seide to the man, Hold forth thin hond. And he held forth, and his hond was restorid to helthe.

11 Sothli thei weren fulfilld with vn-wysdom, and spaken to gidere, what thei schulden do of Jhesu.

12 Forsothe it is don in tho dayes, he wente out in to an hil for to preye; and he was al nyzt dwellinge in the preier of God.

13 And whanne the day was maad, he clepide his disciplis, and chees twelue of hem, whiche he clepide also apostlis;

14 Symound, whom he clepide Petre, and Andrew, his brother, James and Jon, Philip and Bartolmew,

15 Matheu and Thomas, James Alpei, and Symound, that is clepid Zelotis,

16 Judas of James, and Judas Scariot, that was traitour.

17 And Jhesu comynge down fro the hil with hem, stood in a feeld place; and the cumpenye of his disciplis, and a plenteuous multitude of pore peple, of al Judee, and of Jerusalem, and of the se coostis, and of Tیره, and of Sydon, whiche camen, that thei schulde heere hym, and that thei schulden be heeled of her langwischingis;

18 And thei that weren trauelid with vnclene spiritis, weren heeled.

19 And ech cumpenye of the peple souyten for to touche him, for vertu wente out of him, and heelide alle.

20 And, his ȝen reysid vp in to his disciplis, he seide, Blessid be ȝe, pore men, for the kyngdom of God is ȝoure.

21 Blessid be ȝe, that hungren now, for ȝe schulen be fillid. Blessid be ȝe, that wepen now, for ȝe schulen leyȝe.

22 ȝe schulen be blessid, whanne men

9 Then sayde Jesus vnto them, I will axe you a question, whether is it lauffull on the saboth dayes to do goode, or to do evill? to save life, oder for to destroye hyt?

10 And he behelde them all in compasse, and sayd vnto the man, Stretche forth thy honde. He did soo, and his honde was restored and made as whoole as the other.

11 And they were filled full of madenes, and counselled won with another, what they myght do to Jesu.

12 Hit fortunid in those dayes, he went out into a mountayne for to praye; and continued all nyght in prayer to God.

13 And as sone as it was daye, he called his disciples, and of them he chose twelue, which also he called his aposteles;

14 Simon, whom also he named Peter, and Andrew, his brother, Jannes and Jhon, Philip and Bartlemeaw,

15 Matheu and Thomas, James the sonne of Alpheus, and Simon, called Zelotes,

16 And Judas James sonne, and Judas Iscariot, which same was the traytour.

17 And he cam doune with them, and stode in the playne felde; with the company of his disciples, and a greate multitude of people, out off all parties off Jewry, and Jerusalem, and from the see cooste off Tیره, and Sidon, which cam to heere hym, and to be healed of their diseases;

18 And they also that were vexed with foule spretes, and they were healed.

19 And all the people preased to touche hym, for there went vertue out off hym, and healed them all.

20 And he lefte vp his eyes upon his disciples, and sayde, Blessed are ye, povre, for youers is the kyngdom off God.

21 Blessed are ye, that longer, for ye shalbe satisfied. Blessed are ye, that wepe, for ye shall laugh.

22 Blessed are ye, when men hate you,

mans, yah afskaidand izwis, yah id-weityand, yah uswairpand namin izwar-amma swe ubilamma, in sunaus mans.

23 Faginod in yainamma daga, yah laikid; unte sai! mizdo izwara managa in himinum; bi þamma auk tawidedun praufetum attans ize.

24 Apþan wai izwis, þaim gabeigam, unte yu habaid gaplaihþ izwara.

25 Wai izwis yus sadans nu, unte gredagai wairþip. Wai izwis yus hlaha-yandans nu, unte gaunon, yah gretan dugimud.

26 Wai, þan waila izwis qipand allai mans; samaleiko allis tawidedun galiugapraufetum attans ize.

27 Akei izwis qipa þaim hausyandam, friyod þans hatandans izwis, waila tauyaid þaim fiyandam izwis;

28 Þiupyaip þans fraqipandans izwis, bidyaid fram þaim anamahtyandam izwis.

29 Þamma stautandin þuk bi kinnu, galawei inma yah anþara; yah þamma nimandin af þus wastya, yah, paida ni waryais.

30 Whammeh þan bidyandane þuk gif, yah af þamma nimandin þein, ni lausei.

31 Yah swaswe wileid ei tauyaina izwis mans, yah yus tauyaid in samaleiko.

32 Apþan yabai friyod þans friyondans izwis, wha izwis laune ist? yah auk þai frawaurhtans þans friyondans sik friyond.

33 Yah yabai þiup tauyaid þaim þiup tauyandam izwis, wha izwis laune ist? yah auk þai frawaurhtans þata samo tauyand.

34 Yah yabai leiwhid, fram þaimeci weneid andniman, wha izwis laune ist? yah auk frawaurhtai frawaurhtaim leiwhand, ei andnaimaina samalaud.

35 Sweþauh friyod þans fiyands izwarans, þiup tauyaid, yah leiwhaid, ni waihtais uswenaus, yah wairþip mizdo izwara managa, yah wairþip sunyus Hanhistins, unte is gods ist þaim un-fagram yah unselyam.

latiaþ, and ehtaþ, and onhiscap, and awurpaþ cowerne naman swá swá yfel, for mannes suna.

23 Geblissiaþ, and gefægnaþ on ðam dagum; nú! cower méð is mycel on heofenum; s'þlice æfter ðisum þingum hyra fæderas dydon ðam witegum.

24 Deah-hwæðere wá cow weligum, forðam ðe ge cowerne frófer habbaþ.

25 Wá cow ðe ge fyllede synd, forðam ðe ge hingriaþ. Wá cow ðe nú hlihaþ, forðam ðe ge heofiaþ, and wépaþ.

26 Wá cow, ðonne cow calle men bletsiaþ; æfter ðisum þingum hyra fæderas dydon ðam . . witegum.

27 Ac ic eow seege forðam ðe ge gehýraþ, lufiaþ cowre fýnd, dóþ ðam tala ðe eow hateðon;

28 Bletsiaþ ða ðe cow wirgiaþ, gebiddaþ for ða ðe cow onhiscap.

29 And ðam ðe ðe slihþ on ðin gewenge, wend cðer ágén; and ðam ðe ðin reaf nimþ, ne forbeod him ná ðine tuncean.

30 Syle æleum ðe ðe bidde, and se ðe ðe nimþ ða þing ðe ðine synd, ne mynega ðú hyra.

31 And swá ge wyllaþ ðæt cow men dón, dóþ him gelice.

32 And hwyle þane is eow, gif ge lufiaþ ða ðe cow lufiaþ? sóþlice synfulle lufiaþ ða ðe hi lufiaþ.

33 And gyf ge wel dóþ ðam ðe cow wel dóþ, hwyle þane is eow? witodlice ðæt dóþ synfulle.

34 And gif ge lænaþ, ðam ðe ge eft æt-onfóþ, hwyle þane is eow? sóþlice synfulle synfullum lænaþ, ðæt hi gelice onfón.

35 Deah-hwæðere lufiaþ cowre fýnd, and him wel dóþ, and læne syllað, nán þing ðanun eft gehihtende, and cower méð byþ mycel on heofone, and ge beoþ ðæs Hehstan bearn, forðam ðe he is gód ofer unþanefulle and ofer yfele.



schulen hate 3ou, and schulen departe 3ou away, and schulen putte schenschip on 3ou, and schulen caste out 3oure name as yuel, for mannis sone.

23 Joye 3e *in herte* in that day, and glade 3e *with oute forth*; loo! sothli 3oure mede is moche in heuene; forsothe vp thes thingis the fadris of hem diden to prophetis.

24 Netheles woo to 3ou, riche men, that han 3oure comfort.

25 Woo to 3ou that ben fulfillid, for 3e schulen hungre. Woo to 3ou that lauzhen now, for 3e schal morne, and wepe.

26 Woo, whanne alle men schulen blesse 3ou; aftir thes thingis the fadris of hem diden to . . . prophetis.

27 But I seie to 3ou that heeren, loue 3e 3oure enemyes, do 3e wel to hem that haten 3ou;

28 Blesse 3e to men cursinge 3ou, preie 3e for men falsly chalengynge 3ou.

29 And to him that sehal smyte thee on o cheke, 3yue also the tother; and fro him that takith away fro thee a cloth, 3he, nyle thou forbede the coote.

30 Sothly 3yue to ech axinge thee, and who takith away tho thingis that ben thyne, axe thou not a3eyn.

31 And as 3e wolen that men do to 3ou, and do 3e to hem in lyk manere.

32 And if 3e louen hem that louen 3ou, what grace<sup>+</sup> is to 3ou? for whi and synful men louen men louynge hem.

33 And if 3e don wel to hem that don wel to 3ou, what grace is to 3ow? sothly and synful men don this thing.

34 And if 3e 3yuen borwyng to hem, of whiche 3e hopen to take a3en, what grace is to 3ou? for whi and synful men leenen to synful men, that thei taken a3eyn euene thingis.

35 Netheles loue 3e 3oure enemyes, and do 3e wel, and 3yue 3e borwyng, hopinge no thing therof, and 3oure mede schal be moche, and 3e schulen be the sones of the Higeste, for he is benyngne on vnkynde men and yuele men.

and thrust you out off their companye, and rayle on you, and abhorre youre name as an evill thyng, for the sonne off mannes sake.

23 Reioyse ye then, and be gladde; for beholde! youre rewarde is greate in heven; after this manner their fathers untreated the prophetes.

24 But wo be to you, that are ryche, for ye have ther in youre consolacion.

25 Wo be to you that are full, for ye shall hongre. Wo be to you that nowe laugh, for ye shall wayle, and wepe.

26 Wo be to you, when all men prayse you; for so did their fathers to the false prophetes.

27 But I saye vnto you which heere, love youre enemys, do goode to them whych hate you;

28 Blesse them that coursse you, and praye for them which wrongfully trouble you.

29 And vnto hym that smyteth the on the one cheke, offer also the other; and hym that taketh awaye thy goune, forbid nott to take thy coote also.

30 Geve to every man that axeth of the, and yf eny man take awaye thy goodes, axe them nott agayne.

31 And as ye wolde that men shulde doo to you, soo do ye to them lyke wyse.

32 Yf ye love them which love you, what thanke are ye worthy of? seinge that the very synners love their lovers.

33 And yf ye do for them which do for you, what thanke are ye worthy of? for the very sinners doo even the same.

34 Yff ye lende to them, off whome ye hoope to receave, what thanke shal ye have? for the very synners lende to sinners, to receave as moch agayne.

35 Love ye youre enemys, do goode, and lende, lokynge for nothyng agayne, and youre rewarde shalbe greate, and ye shalbe the chyldren off the Hiest, for he is kynde vnto the vnkynde and to the evyll.

36 Wairpaid bleipyandans, swaswe yah atta izwar bleips ist.

37 Yah ni stoyid, ei ni stoyindau. Ni aflomyaid, yah ni aflomyanda; fraletaid, yah fraletanda.

38 Gibaid, yah gibada izwis. Mitads goda, yah ufarfulla, yah gawigana, yah ufargutana gibada in barm izwarana; jizai auk samon mitadyon, jizai mitid, mitada izwis.

39 Qaþuh þan gayukon im, Iþai mag blinðs blindana tiuhan? niu bai in dal gadrusand?

40 Nist siponeis ufar laisari seinana; iþ gamanwids, wharyizuh wairpai swe laisaris is.

41 Aþþan wha gaumeis gramsta in augin broþrs þeinis, iþ anza in þeinamma augin ni gaumeis?

42 Aipþau whaiwa magt qiþan du broþr þeinamma, Broþar, let, ik uswairpa gramsta þamma in augin þeinamma? silba in augin þeinamma anza ni gaumyands? Liuta, uswairp faurþis þamma anza us augin þeinamma, yah þan gaumyais, uswairpan gramsta þamma in augin broþrs þeinis.

43 Ni auk ist bagms gods, tauyands akran ubil, nihþau bagms ubils, tauyands akran god;

44 Wharyizuh raitis bagme us swesamma akrana uskunþs ist. Ni auk us þaurnum lisanda smakkans, nihþan us aiwhatundyai trudanda weinabasya.

45 Þiuþeigs manna us þiuþeiganma huzda hairtins seinis usbairid þiuþ, yah ubils manna us ubilamma huzda hairtins seinis, usbairid ubil; uzuh allis ufarfullein hairtins roðeid munþs is.

46 Aþþan wha mik haitid, Frauya, Frauya, yah ni tauyid þatei qiþa.

47 Whazuh sa gaggands du mis, yah hausyands waurda meina, yah tauyands þo, ataugya izwis, whamma galeiks ist.

36 † Eornostlice beoþ mild-heorte, swā eower fæder is mild-heart.

37 Nelle ge dēman, and ge ne beoþ dēmede. Nelle ge genyðerian, and ge ne beoþ genyðerode; forgyfaþ, and eow byþ forgyfen.

38 Syllaþ, and eow byþ gescald. Góð gemet, and full, and geheapod, and oferflówende hig syllaþ on eowerne bearm; ðam sylfan gemete ðe ge metað, eow byþ gemeten.

39 Ðá sæde he him sum bigspell, Segst ðú mæg se blinda ðæne blindan lædan? hú ne feallaþ hig begen on ðæne pytt?

40 Nis se leorning-eniht ofer ðone lāreow; æle byþ fulfremed, gif he is swylec hys lāreow.

41 Hwi gesihst ðú ða egle on ðines bróðor eagan, and ne gesihst ðæne beam, on ðinum eagan?

42 And hú miht ðú secgan ðinum bréðer, Bróðor, læt, ðæt ic áteo ða egle of ðinum eagan? and ðú sylf ne gesylst ðæne beam on ðinum ágenum eagan? Ealá licetere, teoh árest ðone beam of ðinum eagan, and ðonne ðú gesihst, ðæt ðú áteo ða egle of ðines bróðor eagan.

43 Nys góð treow, ðe yfelne wæstm dēþ, ne nis yfel treow, góðne wæstm dónde;

44 Æ'le treow is be his wæstm on-enáwen. Ne hig of þornum fic-æppla ne gaderiaþ, ne win-berian on gorste ne nimað.

45 Góð man of góðum gold-horde hys heortan góð forþ-bringþ, and yfel man of yfelum gold-horde, yfel forþ-bringþ; sóþlice se mûþ spyceþ swā seo heorte þeneþ.

46 Hwi elypige ge me, Drihten, Drihten, and ne dōþ ðæt ic eow secge.

47 Æ'le ðara ðe to me cymþ, and mine spræca gehyrþ, and ða dēþ, ic him atýwe, hwam he gelic is.

36 Therefore be 3e mercyful, as and 3oure fadir is mercyful.

37 Nyle 3e deme, and 3e schulen not be demyd. Nyle 3e condempne, and 3e schulen not be condempned; for 3yue 3e, and it schal be for 3oun to 3ou.

38 3yue 3e, and it schal be 3oun to 3ou. Thei schulen 3yue in to 3oure bosum a good mesure, and wel fillid, and shakun to gidere, and ouerflowynge; forsothe by the same mesure, by which 3e schulen mete, it schal be meten to 3ou.

39 Sothli he seide to hem and a liknesse, Whethir a blynd man may leede the blynde? whethir thei falle not bothe in to the dyche?

40 A disciple is not aboue the maistir; sothli ech schal be perfyte, if he is as his maistir.

41 Sothli what seest thou in thi brotheris y3e a festu,<sup>†</sup> but thou biholdist not a beam, which is in thi owne y3e?

42 Othir hou maist thou seye to thi brother, Brother, suffre, I schal caste out a festu of thin y3e? thou biholdist not a beam in thin owne y3e? Ypoerite, first tak out the beam of thyn y3e, and thanne thou schalt biholde, that thou lede out a festu of thi brotheris y3e.

43 Forsothe it is not a good tree, that makith yuele frutis, nother an yuele tree, that makith goode fruytis;

44 Sothli euery tree is knowun of his fruyt. Sothli neither men gederyn fygis of thornes, neither men gederyn a grape of a boysch of breris.

45 A good man of the goode tresour of his herte bryngeth forth good thing, and an yuel man of yuel tresour, bryngith forth yuel thing; sothli of the plente of the herte the mouth spekith.

46 Forsothe what clepen 3e me, Lord, Lord, and don not the thingis that I seye.

47 Ech that cometh to me, and heerith my wordis, and doth hem, I schal schewe to 3ou, to whom he is lyk.

36 Be ye therefore mercifull, as youre father ys mercifull.

37 Judge nott, and ye shall nott be judged. Condemne nott, and ye shall not be condemned; forgeve, and ye shalbe forgeven.

38 Geve, and yt shalbe geven vnto you. Goode measure, pressed doune, shaken to gedder, and runnyng over shall men geve into youre besomes; for with what measure ye mete, with the same shall men mete to you agayne.

39 And he put forth the a similitude vnto them, Can the blynde ledde the blynde? do they nott both then fall into the dyche?

40 The disciple is not above his master; every man shalbe perfecte, even as hys maister ys.

41 Why seist thou a moote in thy brothers eye, and considerest not the beame, that is in thyne awne eye?

42 Other howe cannest thou saye to thy brother, Brother, lett me pull out the moote that is in thyne eye? when thou pereeavest nott the beame that is in thyne awne eye? Ypoerite, cast out the beame out off thyne awne eye first, and then shalt thou se perfectly, to pull out the moote out of thy brothers eye.

43 Hit is nott a goode tree, that bryngeth forthe evyll frute, nether is that an evyll tree, whych bryngeth forthe goode frute;

44 For every tree ys knowen by his frute. Nether off thornes gader men fygges, nor of bussches gaderer they grapes.

45 A goode man off the goode tresour off hys hert bryngeth forthe that which ys goode, and the evyll man of the evyll tresour off hys hert, bryngeth forthe that whych ys evyll; for off the aboundaunce off the hert the mought speaketh.

46 Why call ye me, Master, Master, and do not as I bid you.

47 Whosoever commeth to me, and heareth my sayinges, and doeth the same, I wyll shewe you, to whome he ys lyke.

48 Galeiks ïst mann timryandin razn, saci grob yah gadiupida, yah gasatida grunduwaddyau ana staina. At garmyon þan waurþanai, bistagq awba bi yainamma razna, yah ni mahta gawagyan ïta, gasulid auk was ana þamma staina.

49 Æþ sa hausyands, yah ni tauyands, galeiks ïst mann timryandin razn ana airþai inuh grunduwaddyu; þatei bistagq flodus, yah suns gadrans; yah warþ so uswaltains þis raznis mikila.

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CHAPO VII. 1 Biþe þan usfullida alla þo waurda seina in hlumans manageins, galaip in Kafarnaum.

2 Hundafade þan sumis skalks siukands, swultawairþya, saci was imma swers.

3 Gahausyands þan bi Æsu, insandida du imma sinistans Ædaie, bidyands ina, ei qimi, yah gasasidedi þana skalk is.

4 Æþ eis qimandans at Æsua, bedun ina usdaudo, qipandans, þatei wairþs ïst, þammei fragibis þata;

5 Unte friyoþ þinda unsara, yah swnagogein is gatimrida unsis.

6 Æþ Æsus iddyuh miþ im. Yah yuþan ni fairra wisandin imma þamma garda, insandida du imma sa hundafads friyonds, qipands du imma, Frauya, ni draibei þuk, unte ni im wairþs, ei uf hrot mein inngaggais;

7 Duþei ni mik sillan wairþana rah-nida, at þus qiman; ak qip waurda, yah gahailnid sa þiumagus meins.

8 Yah þan auk ik manna im uf wald-ufuya gasatids, habands uf mis sillin gadrauhitins; yah qipa du þamma, Gagg, yah gaggid, yah anþamma, Qim her, yah qimid, yah du skalka meinamma, Tawei þata, yah tauyid.

9 Gahausyands þan þata Æsus, sil-daleikida ina; yah wandyands sik du þizai afarlaistyandein sis managein, qah,

48 He ys gelic timbriendum men his hús, se dealf deope, and hys grúnd-weall ofer ðæne stán ásette. Sôþlice gewordenum flóde, hit fleow into ðam húse, and hit ne mihte ðæt hús ástirian, hit wæs ofer ðæne stán getrymed.

49 Se ðe gehýrþ, and ne dēþ, he is gelic ðam timbriendum men his hús ofer ða corþan bútan grúnd-wealle; and ðæt flóð in-fleow, and hraedlice hyt áfeoll; and wearþ mycel hryre ðæs húses.

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CHAPO VII. 1 Sôþlice ðá he calle his word gefylde on ðæs folces hlýste, he code into Cafarnaum.

2 Ðá wæs sumes hundred-mannes þeowa untrum, se wæs sweltendlic, se wæs him dýre.

3 And ðá he gehýrde be ðam Hælende, he sende to him Iudea caldras, and bæd, ðæt he come, and hys þeow gehælcde.

4 Ðá hi to ðam Hælende comon, hi bædon hync geornlice, and ðus cwædon, He is wyrde, ðæt ðú him tilige;

5 Witodlice he lufað úre þeóde, and he us úre samnunge getimbrode.

6 Ðá ferde se Hælend mid him. And ðá he wæs unfeor ðam húse, se hundredman sende hys frýnd to him, and cwæþ, Drihten, nelle ðú beon gedréht, ne com ic wyrde, ðæt ðú gá under mine þeene;

7 Fordam ic ne tealde me sylfne, ðæt ic to ðe come; ac cwæþ ðin word, and min eniht byþ gehæled.

8 Ic com án man under anwealde gesett, cempa under me hæbbende; and ic seege ðissum, Gá, and he grēþ, and ic seege ðissum, Cum, ðonne cymþ he, and ic seege minum þeowe, Dó ðis, and he dēþ.

9 Ðá wundrode se Hælend, ðam gehýredum; and cwæþ, to ðære menigeo bewend, Sôþlice ic seege eow, ne fúnde

48 He is lyk to a man bildinge an hous, that diggide deepe, and puttide the foundement on a stoon. Sothli greet flowing maad, flood was hurtlid to that hous, and it myȝte not moue it, for it was foundid on a sad stoon.

49 Sothli he that heerith, and doth not, is lyk to a man bildinge his hous on erthe with oute foundement; in to which the flood was hurlid, and a non it felde doun; and the fallinge doun of that hous is maad greet.

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CHAP. VII. 1 Forsothe whanne he hadde fulfillid alle his wordis in to the eris of the peple, he entride in to Capernaum.

2 Sothli a seruaunt of sum man centurio<sup>+</sup> hauynge yuel, was to deyinge, which was precious to him.

3 And whanne he hadde herd of Jhesu, he sente to him the eldere men of Jewis, preiynge him, that he come, and heele his seruaunt.

4 And, whanne thei camen to Jhesu, thei preieden bisyli, seyinge to him, For he is worthi, that thou ȝyue to him this thing;

5 For he loueth oure folk, and he bildide to vs a synagoge.

6 Sothly Jhesu wente with hem. And whanne now he was not fer fro the hous, centurio sente to him frendis, seyinge, Lord, nyle thou be trauelid, for I am not worthi, that thou entre vndir my roof;

7 For which thing and I demyde not my silf worthi, that I schulde come to thee; but seye thou by word, and my child schal be heelid.

8 For whi and I am a man ordeyned vndir power, hauynge knyȝtis vndir me; and I seie to this, Go thou, and he goth, and to anothir, Come thou, and he cometh, and to my seruaunt, Do thou this thing, and he doth.

9 The which thing herd, Jhesu wonderide; and he turnyd, seide to the cumpanyes sunge him, Treuli I seye to ȝou,

48 He is lyke a man which bilt an housse, which digged depe, and layde the foundaicon on a rocke. When the waters arose, the fludde bett upon that housse, and coulde nott move hyt, for it was grounded upon a rocke.

49 But he that heareth, and doth not, is lyke a man that with out foundaicon bylt an housse upon the erth; agaynst which the fludde bet, and it fell by and by; and the fall of that housse was greate.

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CHAP. VII. 1 When he had ended all his sayinges in the audience of the people, he entred into Capernaum.

2 And the seruaunt off a certayne centurion was sicke, and redy to dye, whom he made moche of.

3 And when he herde of Jesu, he sent vnto hym the seniours of the Iewes, besechynge him, that he wolde come, and save his seruaunt.

4 And they cam to Jesus, and besought him instantly, sayinge, He is worthy, that thou shuldest do this for hym;

5 For he loveth oure nacion, and hath bilt vs a sinagoge.

6 And Jesus went with them. And when he was nott farre from the housse, the centurion sent to hym hys frendes, sayinge vnto hym, Lorde, trouble not thy silfe, for I am nott worthy, that thou shuldest enter into my housse;

7 Wherefore I thought nott my silfe worthy, to come vnto the; but saye the worde, and my seruaunt shalbe whoole.

8 For I lyke wyse am a man vnder power, and have vnder me soudiers; and I saye vnto won, Goo, and he goeth, and to another, Come, and he cometh, and to my seruaunt, Do this, and he doeth it.

9 When Jesus herde this, he merveyled at him; and turned hym about, and sayd to the people that folowed hym, I

Amen qīpa īzwis, ni īn Īsraēla swalauda galaubein bigat.

10 Yah gawandyandans sik, þai īnsandidans, du garda, bigetun þana siukan skalk hailana.

11 Yah warþ īn þamma afar daga īddya īn baurg, namnida Naen, yah midīddyedun īmma siponyos īs ganohai; yah manageins filu.

12 Bipeh þan newha was daura þizos baurgs, þaruh sai! utbaurans was naus sunus ainaha aiþein seinai; yah si silbo widowo; yah managei þizos baurgs ganoha miþ īzai.

13 Yah gasaiwhands þo Frauya Īesus, īnfeinoda du īzai, yah qap du īzai, Ni gret.

14 Yah duatgaggands, attaitok whilftryom; īþ þai bairandans gastopun. Yah qap, Yuggalaud, du þus qīpa, urreis.

15 Yah ussat sa naus, yah dugann rodyan; yah atgaf īna aiþein īs.

16 Dissat þan allans agis, yah mikilidedun Guþ, qīþandans, þatei praufetus mikils urrais īn unsis, yah, þatei gaweisoda Guþ manageins seinaiþos.

17 Yah usīdlya þata waurd and alla Īudaia bi īna, yah and allans bisitands.

18 Yah gataihun Īohannes siponyos īs bi alla þo.

19 Yah athaitands twans siponye seinaiþe Īohannes, īnsandida īns du Īesua, qīþands, þu īs sa qimanda, þau anþaranu wenyaima?

20 Qimandans þan at īmma þai wairos, qeþun, Īohannes sa Daupyands īnsandida ugkis du þus, qīþands, þu īs sa qimanda, þau anþaranu wenyaima?

21 Īnuh þan þizai wheilai gabailida managans af saulþim, yah slahim, yah almane ubilaize; yah blindaim managaim fragaf siun.

22 Yah andhafyands Īesus qap du īm, Gaggandans gateihlats Īohannes þatei gasewhluts yah gahauseduts; þatei

ic on Israhel swá myeelne geleafan.

10 And ðā ða hám comon, ðe ásende wæron, hig gemetton hálne done, ðe ær untrum wæs.†

11 Ðá wæs syððan geworden he fêrde on ða ceastre, ðe is genemned Naim, and mid him fêrdon hys leorning-cnihtas; and mycel menego.

12 Ðá he genealáhte ðære ceastre gate, ðá wæs ðar án dead man geboren, ánre wudewan sunu, ðe nánne óðerne næfde; and seo wudewe wæs ðar; and mycel menegu ðære burh-ware mid hyre.

13 Ðá se Hælend hig geseah, ðá wæs he mid mild-hercortnesse ofer hig gefylled, and ewæp to hyre, Ne wép ðú ná.

14 Ðá genealáhte he, and ða eyste æt-hrán; ðá æt-stódon ða ðe hlyne bæron. Ðá ewæp se Hælend, Ealá geonga, ðe ic seege, árís.

15 Ðá árás se ðe dead wæs, and ongan sprecan; ðá ágef he hine hys méder.

16 Ðá ofer-eode ege hig ealle, and hig God mérsodon, and cwædon, Ðæt mére witega on us árás, and, Ðæt God hys fole geneosode.

17 Ðá fêrde ðeos spæc be him on ealle Iudea, and embe call ðæt rice.

18 Ðá cýðdon Iohannes leorning-cnihtas him be eallum ðysum þingum.

19 Ðá clypode Iohannes twegen of his leorning-cnihtum, and sende to ðam Hælende, and ðus cwæp, Eart ðú ðe to cumenne eart, hwæðer ðe we óðres sculon onbýðan?

20 Ðá hig to him comon, ðus hig cwædon, Iohannes se Fulluhtere us sende to ðe, and ðus cwæp, Eart ðú ðe to cumenne eart, ðe we sculon óðres onbída?

21 Sóþlice on ðære tide he gehæelde manega of áðlum, ge of witum, and of yfelum gástum; and manegum blindum he gesihþe forgeaf.

22 Ða cwæp se Hælend, Farap and cýðap Iohanne ða þing ðe ge gesáwon and gehýrdon; ðæt blinde geseoþ, and

nethir in Israel I fond so moche feith.

10 And thei that weren sent, turnyd azen hom, founden the seruauunt hool, which was syk.

11 And it was don aftirward Jhesu wente in to a cite, that is elepid Naym, and his disciplis; and ful greet cumpanye of peple wente with him.

12 Sothly whanne he cam nyȝ to the gate of the citee, loo! an oonlypi some of his modir was born out deed; and this was a widowe; and moche company of the citee *was* with hir.

13 Whom whanne the Lord Jhesu hadde seyn, he meuyd by mercy on hir, seide to hir, Nyle thou wepe.

14 And he neizede, and touchide the bere; and thei that baren stooden. And he seith, ȝong man, I seie to thee, ryse vp.

15 And he that was deed sat vp, and bigan to speke; and he ȝaf him to his modir.

16 Sothli drede took alle men, and thei magnyfiden God, seyinge, For a greet prophete hath risun among vs, and, For God hath visitid his peple.

17 And this word wente out of him in to al Judee, and in to al the cuntre aboute.

18 And disciplis of John tolden him of alle thes thingis.

19 And John clepide to gidere tweyne of his disciplis, and sente to Jhesu, seyinge, Art thou that art to comynge, other we abiden another?

20 Sothli whanne the men hadden come to him, thei seiden, John Baptist sente vs to thee, seyinge, Art thou that art to comynge, other we abiden another?

21 Forsothe in that our he heclide many men of her sykenessis, and woundis, and yuele spiritis; and he ȝaf siȝt to manye blynde men.

22 And Jhesu answeringe seide to hem, ȝe goynge telle azen to John tho thingis that ȝe han herd and scyn; for

saye vnto you, I have not founde soo greate fayth, noo nott in Israel certaynly.

10 And they that wer sent, turned backe home agayne, and founde the seruauant that was sicke, whoole.

11 And it fortunod after that he went into a cite, called Naym, and hys disciples went with him; and a greate number off peple.

12 When he cam nye to the gate off the cite, beholde! there was a deed man caried out which was the only somme of his mother; and she was a widowe; and moche people off the cite was with her.

13 And the Lorde sawe her, and had compassion on her, and sayde vnto her, Wepe not.

14 And went, and touched the coffyn; and they that bare hym stode still. And he sayde, Yonge man, I saye vnto the, aryse.

15 And the deed sate vp, and began to speake; and he delivered hym to his mother.

16 And there cam a feare on them all, and they glorified God, sayinge, A greate prophet ys rysen amonge vs, and, God hath visited hys peple.

17 And thys rumor off hym went forthe throughout all Jewry, and thorowout all the regions whych lye rounde about.

18 And vnto Jhon shewed hys disciples off all these thynges.

19 And Jhon called vnto hym two off hys disciples, and sent them to Jesus, sayinge, Arte thou he that shall come, or shall we loke for another?

20 When the men wer come vnto hym, they sayde, Jhon Baptiste sent vs vnto the, sayinge, Arte thou he that shall come, or shall we wayte for another?

21 Att that same tyme he cured many off their infirmittes, and plages, and off evyll spretes; and vnto many thatt were blynde he gave sightt.

22 And he answered and sayd vnto them, Goo youre wayes and shewe Jhon what thinges ye have herde and sene;

blindai ussaiwhand, haltai gaggand, þrutsfillai gahrainyanda, baidai gahausyand, naweis urreisand, unledai wailameryanda.

23 Yah audags ist, sawhazuh saci ni gamarzyada in mis.

24 At galeipandam þan þaim airum Iohannes, dugann rodyan du managein bi Iohannen, Wha usiddyedup in aupida saiwhan? raus fram winda wagid?

25 Akei wha usiddyedup saiwhan? mannan in hnasqyaim wastyom gawasidana? Sai! þai in wastyom wulþagaim yah fodeinai wisandans, in þiudangardyom sind.

26 Akei wha usiddyedup saiwhan? praufetu? Yai qiþa izwis, yah mais praufetu.

27 Sa ist, bi þanei gamelid ist, Sai! ik insandya aggilu meinana faura and wairþya þeinamma, saci gamanweid wig þeinana faura þus.

28 Qiþa allis izwis, maiza in baurim qinono praufetus, Iohanne þamma Daupyandin, ainshun nist; iþ sa minniza imma in þiudangardyai Guþs, maiza imma ist.

29 Yah alla managei gahausyandei, yah motaryos, garaihtana domidedum Guþ, ufdaupidai daupeinai Iohannis;

30 Iþ Farcisaieis yah witodafastyos, runa Guþs fraqepun and sik, ni daupidai fram imma.

31 . . . . . Whe nu galeiko þans mans þis kunyis, yah whe siyaina galeikai?

32 Galeikai sind barnam þaim in garunsai sitandam, yah wopyandam seinam misso, yah qiþandam, Swiglodedum izwis, yah ni þlinsidedup; gaunodedum izwis,<sup>†</sup> yah ni gaigrotup.

33 Urrann railhtis Iohannes sa Daupyands, nih hlaif matyands, nih wein drigkands, yah qiþiþ, Unhulþon habaiþ.

34 Urrann sunus mans matyands yah drigkands, yah qiþiþ, Sai! manna afetya, yah weindrugkya, friyonds motarye yah frawaurhtaize.

healte gáþ, hreoffan synd gehælede, deafe gehýraþ, deade árisaþ, þearfan bodiaþ.

23 And eadig ys, swá hwyle swá ne byþ on me ge-untreowsod.

24 And ða ða Iohannes ærend-racan ferdon, ða cwæþ se Hælend to ðam folce be Iohanne, Hwi<sup>†</sup> ferde ge on wéstene geseon? ðæt hreod ðe byþ mid winde ástyred?

25 Ac hwi ferde ge to seonne? ðone man mid hncsecum reafum geserýdne? ða ðe synd on deorwurþum reafe and on éstum, [<sup>†</sup>synd on cyninga húsum].

26 Ac hwi ferde ge ðane witegan geseon? Witodlice ic eow secge, he is mára ðonne witega.

27 Ðes is, be ðam ðe áwriten is, Nú! ic ásende minne engel befóran ðine ansýne, se gegearwaþ ðinne weg befóran ðe.

28 Sólþlice ic eow secge, Nis betwux wifa bearnum, nán márra witega, ðonne Iohannes se Fulluhtere; se ðe is lessa on Godes rice, se is his mára.

29 And eall fole ðis gehýrende, Sundor-hálgan God heredon, and gefullode on Iohannes fulluhte;

30 Sólþlice ða Sundor-hálgan and ða æ-gleawan, forhogodon ðas Hælendes geþeapt on him sylfum, ná fram ðam Hælende gefullode.

31 . . . . . Hwam telle ic gelice ðisse encorisse men, and hwam synd hi gelice?

32 Hi synd gelice eildum on stræte sittendum, and speccendum betwux him, and eweðendum, We sungon eow be hearpan, and ge ne saltedon; we heofdon, and ge ne weopon.

33 Sólþlice Iohannes com se Fulluhtere, hláf ne etende, ne win drincende, and ge eweðað, Deofol-scoenysse he hæfþ.

34 Mannes sunu com etende and drincende, and ge eweðað, Ðes man is swelgend, and win drincende, mánfulra and synfulra freond.



blynde men seen, crokide men gon,  
meselis ben maad elene, deaf men heeren,  
deede men rysen agen, pore men ben  
takun to preching of the gospel.†

23 And he that schal not be sclaudrid  
in me, is blessid.

24 And whanne the messengers of  
John hadden gon away, he bigan to  
seye of John to the cumpanyes, What  
wenten 3e out in to desert for to se? a  
reed wawid with the wynd?

25 But what wente 3e out for to se? a  
man clothid with softe clothis? Lo!  
thei that ben in a precious cloth and in  
delices, ben in housis of kyngis.

26 But what thing wente 3e out for to  
se? a prophete? Sothli I seie to 3ou,  
and more than a prophete.

27 This it is, of whom it is wryten,  
Lo! I sende myn aungel byfore thi face,  
the which schal make thi weye redy  
before thee.

28 Sothly I seye to 3ou, among the  
childeren of wymmen, no man is more  
than John Baptist, prophete; sothli he  
that is lesse in the kyngdom of heuenes,  
is more than he.

29 And al the peple heeringe, and pup-  
plicants, baptisid with baptyem of John,  
iustifieden God;

30 Forsoth Pharisees and wyse men of  
the lawe, not baptisid of him, dispiseden  
the conseil of God in hem silf.

31 Sothli the Lord seyde, Therefore to  
whom schal I seye men of this genera-  
cion lyk, and to whom ben thei lyk?

32 Thei ben lyk to children sittinge in  
cheping, and spekyng to gidere, and  
seyng, We han songun to 3ou with  
pipis, and 3e han not daunsid; we han  
maad lamentacioun, and 3e han not  
wept.

33 Forsoth John Baptist cam, nethir  
etinge breed, nether drynkyng wyn,  
and 3e seyn, He hath a fend.

34 Mannis sone cam etinge and dryn-  
kinge, and 3e seyn, Lo! a man deuourere,†  
and drynkyng wyn, frend of pupplicants  
and of synful men.

howe that the blynde se, the halt goo,  
the lepers are censed, the deafe heare,  
the deed aryse, to the pover is the  
gospell preached.

23 And happi is he, that falleth not  
by the reason of me.

24 When the messengers of Jhon wer  
departed, he began to speake vnto the  
people of Jhon, What went ye out for  
to se in to the desert? went ye to se a  
rede shaken with the wynde?

25 But what went ye out for to se? a  
man clothed in sauft rayment? Beholde!  
they which are gorgeously apparelled  
and lyve delicatly, are in kynges courtes.

26 Butt what went ye forth to se? a  
prophet? Ye I saye to you, and moare  
then a prophet.

27 This is he, of whom hit is wrytten,  
Beholde! I sende my messenger before  
thy face, to prepare thy waye before  
the.

28 I saye vnto you, a greater prophett  
then Jhon, amonge weimens children, is  
there none; neverthesse won that is  
lesse in the kyngdom of God, is greater  
then he.

29 And all the people that herde, and  
the publicans iustified God, which wer  
baptisid in the baptyem of Jhon;

30 But the Pharyses and scribes de-  
spised the counsell off God agaynst them  
selves, and wer not baptisid of hym.

31 And the Lorde sayd, Where vnto  
shall I lyken the men of this generacion,  
and whatt thyng are they lyke?

32 They are lyke vnto chyl dren sitt-  
yng in the market place, and cryng  
one to another, and sayyng, We have  
pyped vnto you, and ye have nott  
daunsed; we have mourned to you, and  
ye have not wept.

33 For Jhon Baptist cam vnto you,  
nether eatyng breed, ner drynkyng  
wyne, and ye saye, He hath the devyll.

34 The sonne off man is come and  
eateth and drynketh, and ye saye, Be-  
holde! a man which is a glotton, and a  
drynker of wyne, the frende of publicans  
and sinners.

35 Yah gasunyoda warþ handugei fram barnam seinaim allaim.

36 Baþ þan ina sumis Farcisaie, ei matidedi miþ imma. Yah atgaggands in gard þis Farcisaiaus, anakumbida.

37 Paruh sai! qino in þizai baurg, sei was frawaurhta, yah ufkummandei, þatei anakumbida in razna þis Farcisaiaus, briggendei alabalstraum balsanis;

38 Yah standandei faura fotum is, aftaro greitandei dugann natyan fotuns is tagram, yah skufta haubidis seinis biswarb, yah kukida fotum is, yah gasalboda þamma balsana.

39 Gasaiwhands þan sa Farcisaius, saci hailhait ina, rodida sis ains, qipands, Sa ip wesi praufetus, ufkumþedi þau, who yah whileika so qino sei tekip imma, þatei frawaurhta ist.

40 Yah andhafyands Iesus qaþ du Paitrau, Seimon, skal þus wha qipan. Ip is qaþ, Laisari, qip.

41 Twai dulgis skulans wesun dulgabaityin sumamma; ains skulda skatte fimf hunda, ip anþar fimf tiguns.

42 Ni habandam þan whaþro usgebeina, baim fragaf. Whaþar nu þize, qip, mais ina friyod?

43 Andhafyands þan Seimon qaþ, Ðana gawenya, þammei managizo fragaf. Paruh is qaþ du imma, Raihtaba stauides.

44 Yah, gawandyands sik du þizai qinon, qaþ du Seimona, Gasaiwhis þo qinon? Atgaggandin in gard þeinana, wato mis ana fotuns meinans ui gaft; ip si tagram seinaim ganatida meinans fotuns, yah skufta seinamma biswarb.

45 Ni kukides mis; ip si, fram þammei immatiddya, ni swaif bikukyan fotuns meinans.

46 Alewa haubid meinata ni salbodes; ip si balsana gasalboda fotuns meinans.

47 In þizei qipa þus, aletanda fra-

35 And wisdóm is geriltwisod on eallum his bearnum.†

36 Ðá bæd hine sum of ðam Sundor-hálgum, ðæt he mid him æte. Ðá eode he into ðæs Farisciscan húse, and gesæt.

37 And ðá ðæt wif, ðe was on ðære ceastre, synful, ðí heo onencow, ðæt he sæt on ðæs Fariseus húse, heo brohte hyre sealf-box;

38 And stóð wið-æftan his fét, and ongan mid hyre tearum hys fét þwean, and drigde mid hyre heafdes feaxe, and cyste hys fét, and mid sealfre.

39 Ðá se Sundor-hálg, ðe hyne ingelapode, ðæt geseah, he cwæþ on hys geþance, Gyf ðes man witega wære, wíodlice he wiste, hwæt and hwyle ðis wif wære ðe his æt-hrímþ, ðæt heo synful is.

40 Ðá cwæþ se Hælend him andswariende, Symon, ic hæbbe ðe to secgenne sum þing. Ðá cwæþ he, Láreow, sege ðonne.

41 Twegen gafol-gyldan wæron sumum lænende; an sceolde fíf hund penega, and oðer fiftig.

42 Ðá hig nefdon hwanon lí hyt águldon, he hit him bám forgeaf. Hwæðer . . . lufode hyne swýðor?

43 Ðá andswarode Simon, Ic wéne, se ðe he máre forgeaf. Ðá cwæþ he, Rihte ðú dēmedest.

44 Ðá bewende he hyne to ðam wífe, and sæde Simone, Gesylst ðú ðis wif? Ic eode into ðinum húse, ne scaldest ðú me wæter to mínum fotum; ðeos mid hyre tearum míne fét þwólh, and mid hyre loccum drigde.

45 Coss ðú me ne scaldest; ðeos, syððan ic in-eode, ne geswác ðæt heo míne fét ne cyste.

46 Mín heafod ðú mid ele ne smýredest; ðeos smýrede mid sealfre míne fét.

47 Fordam ic scege ðe, hyre synd

35 And wysdom is justified of alle her sones.

36 Forsoth sum Pharise preiede Jhesu, that he schulde ete with him. And he entringe in to the hous of the Pharise, sat at the mete.

37 And lo! a womman synneresse, that was in the citee, as sche knew, that Jhesu hadde sete at the mete in the hous of the Pharisee, brouȝte an alabastre box of oynement;

38 And sche standinge byhynde bisydis his feet, bigan to moiste his feet with teeris, and wyvide with heeris of hir heed, and kiste his feet, and anoyntide with oynement.

39 Sothli the Pharise seyng, that clepide him, seith with ynne him silf, seiynge, If this were a prophete, sothli he schulde wite, who and what maner womman it were that touchith him, for she is a synneresse.

40 And Jhesu answeringe seide to him, Symound, I haue sum thing for to seye to thee. And he seith, Maistir, seie thou.

41 And he answeride, Tweye dettours were to sum leenere;† oon ouȝte fyue hundred pens, and an other fyfty.

42 Sothli hem not hauynge wherof thei schulden ȝelde, he ȝaf frely to cuer eythir. Who therefore . . . loueth him more?

43 Symound answeringe seide, I gesse, for he to whom he frely ȝaf more. And he answeride to him, Thou hast demyd riȝtly.

44 And he, turnyd to the womman, seide to Symound, Seest thou this womman? I entride in to thi hous, thou hast not ȝouun watir to my feet; forsoth this *womman* hath moistid my feet with teeris, and hath wypt with hir heeris.

45 Thou hast not ȝouun to me a cosse; forsoth this *womman*, sithen sche entride, ceesside not to kisse my feet.

46 Thou hast not anoyntid myn heed with oyle; forsothe this oyntide my feet with oynement.

47 For which thing I seie to thee,

35 And wisdom is iustified of all her chyldren.

36 And one off the Pharyses desired hym, that he wolde eate with hym. And he cam in to the Pharyses housse, and sate doune to meate.

37 And beholde! a woman in that cite, which was a synner, as sone as she knewe, that Jesus sate at meate in the Pharyses housse, she brought an alabaster boxe of oyntment;

38 And she stode at his fete behynde hym wepyng, and began to wesshe his fete with teares, and did wipe them with the heares off her heed, and kyssed his fete, and anoynted them with oyntment.

39 When the Pharise which bade hym to his housse, sawe that, he spake with in hym sylfe, sayinge, Yf this man wer a prophet, he wolde surely have knowen, who and what maner woman this is which toucheth hym, for she is a synner.

40 And Jesus answered and sayde vnto hym, Simon, I haue somewhat to saye vnto the. And he sayd; Master, saye on.

41 There was a certayne lender which had two detters; the one ought fyue hundred pence, and the other fifty.

42 When they had nothynge to paye, he forgave them boothe. Which of them, tell me, will love hym moost?

43 Simon answered and sayde, I suppose, that he to whom he forgave moost. And he sayde vnto him, Thou hast truely iudged.

44 And he turned to the woman, and sayde vnto Simon, Seist thou thys woman? I entred into thy housse, and thou gavest me noo water to my fete; butt she hath wesshte my fete with teares, and wiped them with the heeres of her heed.

45 Thou gavest me no kysse; but she, sence the tyme I cam in, hath not ceased to kysse my fete.

46 Myne heed with oyle thou didest nott anoynte; and she hath anoynted my fete with oyntment.

47 Wherefore I saye vnto the, many

waurhteis izos þos managons, unte friyoda filu ; iþ þammei leitil fraletada, leitil friyod.

48 Qaþuþ þan du izai, Afletanda þus frawaurhteis þeinós.

49 Yah dugunnun, þai miþanakumb-yandans, qiþan in sis silbam, Whas sa ist saei frawaurhtins afletai ?

50 Iþ is qaþ þan du þizai qinon, Galaubeins þeina ganasida þuk ; gagg in gawairþi.

CHAP. VIII. 1 Yah warþ biþe afar þata, ei yah is wratoda and baurgs yah haimos, meryands yah wailaspillonds þindangardya Guþs, yah þai twalib miþ imma ;

2 Yah qinons þozei wesun galeikinodos almane ubilaize yah saulte, yah Marya, sei haitana was Magdalene, us þizai ei usiddyedun unhuþons sibun,

3 Yah Iohanna, qens Kusins, faur-agagyins Herodes, yah Susanna, yah anþaros mianagos, þozei andbahtededun in us aiginam seinaim.

4 Gaqumanaim þan himam managaim, yah þaim þai ei us baurgin gaiddyedun du imma, qaþ þairh gayukon,

5 Urrann saians du saian fraiwa seinamma. Yah miþþanei saiso, sum gadraus faur wig, yah gatrudan warþ, yah fuglos himinis fretun þata.

6 Yah anþar gadraus ana staina, yah uskiyanata gapaursnoda, in þizei ni habaida qrammiþa.

7 Yah sum gadraus in midumai þaurniwe, yah miþuskeinandans þai þaurnyus afwhapidedun þata.

8 Yah anþar gadraus ana airþai godai, yah uskeinoda, yah tawida akran taih-untaihundfalþ. Þata þan qiþands uf-wopida, Saei habai ausona du hausyan, gahausyai.

9 Frchun þan ina siponyos is qiþandans, wha siyai so gayuko.

10 Iþ is qaþ, Izwis atgiban ist kunnan runos þiudimassaus Guþs ; iþ þaim anþaraim in gayukom, ei saiwhandans ni

manega sinna forgyfene, forðam heo me swýðe lufode ; læsse lufaþ, ðam ðe læsse forgyfen ys.

48 Ðá cwæþ he to hyre, Ðé synd ðine synna forgyfene.

49 Ðá begunnon, ða ðe ðar sæton, betwux him cweðan, Hwæt is ðes ðe ðe manna synna forgyfþ ?

50 Ðá cwæþ he to ðam wífe, Ðin geleafa ðé dyde hále ; gá nú on sybbe.

CHAP. VIII. 1 Syððan wæs geworden, ðæt he férdé þurh ða ceastre and ðæt castel, Godes rice prediciende and bodiende, and hig twelfe mid him ;

2 And sume wif ðe wæron gehælede of áwyrgdum gástum and untrumnessum, seo Magdalenisce Maria, of ðære seofen deoflu út-eodon,

3 And Iohanna, Chuzan wif, Herodes geréfan, and Susanna, and manega óðre, ðe him of hyra spédum þénedon.

4 Sôþlice ðá mycel menegeo com, and of ðam ceastrum to him éfstun, he sáde him an bigspel,

5 Sum man his séd sców. Ðá he ðæt seow, sum feoll wið ðone weg, and wearþ fortreden, and heofones fugulas hit fræton.

6 And sum feoll ofer ðæne stán, and hit forserane, forðam ðe hit wætan næfde.

7 And sum feoll on ða þornas, and ða þornas . . . hyt forþrysmodon.

8 And sum feoll on góde eorþan, and worhte hundfealdne wastm. Ðá clypode he and cwæþ, Gehýre, se ðe earan hæbbe.

9 Ðá áhsodon hine hys leorning-eniht-as, hwæt ðæt bigspel wære.

10 Ðá cwæþ he, Eow is geseald ðæt ge witon Godes rices gerýne ; and óðrum on bigspellum, ðæt hi geseconde

manye synnes ben forȝouun to hire, for sche hath loued myche; sothli he to whom is lesse forȝouun, loueth lesse.

48 Sothli Jhesu seide to hir, Synnes ben forȝouun to thee.

49 And thei that saten to gidere at the mete, bigunne to seie with ynne hem silf, Who is this that also forȝueth synnes?

50 Forsothe he seide to the womman, Thi feith hath maad thee saf; go thou in pees.

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CHAP. VIII. 1 And it was don aftirward, and Jhesu made iorney by citees and castelis, prechinge and euangelysinge the rewme of God, and twelue with him;

2 And summe wymmen that weren heclid of wickide spiritis and syknessis, Marie, that is elepid Mawdeleyn, of whom seune deuclis wenten out,

3 And Jone, the wyf of Chuse, procuratour of Eroude, and Susanne, and manye othere, whiche mynystriden to him of her riches.

4 Forsoth whanne ful moche cumpanye cam to gidere, and fro citees hastiden to him, he seide by a liknesse,

5 He that sowith, ȝede out for to sowe his seed. And the while he sowith, sum felde by sydis the weye, and was defoulid, and briddis of the eyr eeten it.

6 And another felde down on a stoon, and it sprungen vp dryede, for it hadde not moisture.

7 And anothir felde down among thornes, and the thornes sprungen vp to gidere strangliden it.

8 And another felde down in to good erthe, and it sprungen vp made an hundred foold fruit. He seyng thes thingis criede, He that hath cares of heeringe, heere he.

9 Sothli his discipulis axiden him, what this parable was.

10 To whiche he seyde, To ȝou it is ȝouun to knowe the mysterie of the kyngdom of God; forsothe to othere

synnes are forȝeuen her, because she loved moche; to whom lesse is forȝeuen, the same doeth lesse love.

48 And he sayde vnto her, Thy synnes are forȝeuen the.

49 And they that sate at meate wyth hym, began to saye with in them selves, Who is this whych forȝeueth synnes also?

50 And he sayde to the woman, Thy fayth hath saved the; goo in peace.

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CHAP. VIII. 1 And it fortunied after that, he hym silfe went trougthout cities and tounes, preachyng and shewing the kyngdom of God, and the twelve with hym;

2 And also certayne wemen whych wer healed of vclene spretes and infirmittes, Mary, called Magdalen, out of whom went seven devyls,

3 And Joanna, the wyfe of Chusa, Herodes stewarde, and Susanna, and many other, which ministred vnto hym of their substaunee.

4 When moch people wer gadred to gether, and were come to him out of the cities, he spake by a similitude,

5 A sower went out to sowe his seede. And as he sowed, some fell by the waye syde, and hit was troden vnder fete, and the foules of the ayre deuoured it vp.

6 And some fell on ston, and as sone as yt was spronge vp yt widdred awaye, because yt lacked moystnes.

7 And some fell among thornes, and the thornes spronge vp with it and choked it.

8 And some fell on goode grounde, and spronge vp and bare frute an hondred foold. And as he sayde these thynges he cryed, He that hath cares to heare, lett hym heare.

9 Hys discipulis axed hym, sayng, what maner similitude this shulde be.

10 And he sayde, Vnto you is it given to knowe the secretes of the kyngdom of God; butt to other in similitudes,

gasaiwhaina, yah gahausyandans ni fraþ-yaina.

11 Aþþan þata ist so gayuko. Þata fraiwi ist waurd Guþs ;

12 İþ þai wiþra wig, sind þai hausyandans ; þaþroh qimip diabulus, yah usnimip þata waurd af hairtin ize, ei galaubyandans ni gamisaina.

13 İþ þai ana þamma staina, ize þan hausyand, miþ faheidai andnimand þata waurd. Yah þai waurtins ni haband ; þatei du mela galaubyand, yah in mela fraistubnyos afstandand.

14 İþ þata in þaurnuns gadriusando, þai sind þatei gahausyandans, yah af saurgom, yah gabein, yah gabauryopum þizos libamais gaggandans afwhapnand, yah ni gawrisqand.

15 İþ þata ana þizai godon airþai, þai sind, þai ize in hairtin godamma yah selyamma, gahausyandans þata waurd gababand, yah akran bairand in þulainai.

16 Aþþan ni manna lukarn tandyands dishulyip ita kasa, aiþþau uf ligr gasatyip, ak ana lukarnastapin satyip, ei þai imgaggandans saiwhaina liuhad.

17 Ni auk ist analaun, þatei swikunþ ni wairþai, nih fulgin, þatei ni gakkunaidau, yah in swekunþamma qimai.

18 Saiwhip nu, whaiwa hauseip ; unte saci habaip gibada imma, yah saci ni habaip, yah þatei þugkeip haban, afhimada af imma.

19 Atiddyedun þan du imma aiþei yah broþryus is ; yah ni mahtedun andqipan imma faura managein.

20 Yah gataihan warþ imma, þatei aiþei þeina yah broþryus þeina standand uta, gasaiwhan þuk gairnyandona.

21 İþ is andhafyands qap du in, Aiþei meina yah broþryus meinai þai sind, þai waurd Guþs gahausyandans, yah tauyandans.

22 Warþ þan in ainamma þize dage, yah is galaiþ in skip yah siponyos is.

ne gescon, and gehýrende ne ongyton.

11 Sôþlice ðis is ðæt bigspell. Ðæt sæd ys Godes word ;

12 Ða ðe synd wið ðæne weg, ðæt synd ða ðe gehýraþ ; syððan se deofol cymþ, and æt-bryt ðæt word of hyra heortan, ðæt hig þurh ðone geleafan hāle ne geweorðon.

13 Ða ðe synd ofer ðæne stān, . . . ða ðæt word mid gefean onfôþ. And ða nabbap wyrtruman ; forðam ðe hi hwilum gelyfaþ, and āwāciap on ðære costnunge timan.

14 Ðæt sæd ðe feoll on ða þornas, ðæt synd ða ðe gehýraþ, and of carum, and of welum, and of lustum ðyses lifes synd forþrysmode, and nānne wæstm ne bringaþ.

15 Ðæt feoll on ða góðan eorþan, ðæt synd, ða ðe on góðre and on sélestre heortan, gehýrende ðæt word healdap, and wæstm on geþylde bringaþ.

16 Ne ofer-wriþ nāu man mid fæte his on-ālede leoht-fæt, oððe under bed āset, æc ofer candel-stæf āset, ðæt ða in-gangendan leoht geseon.

17 Sôþlice nis nān þing digle, ðæt ne sý geswútelod, ne behýdd, ðæt ne sý cúþ, and open.

18 Warniaþ, hū ge gehýran ; ðam byþ geseald ðe hæfþ, and swā hwyle swā næfþ, ðæt he wēne ðæt he hæbbe, him byþ āfyrred.

19 His móðor and his gebróðru him to comon ; and hi ne milton hine for ðære manegu geneosian.

20 Ðá was him gecýðed, Ðin móðor and ðine gebróðru standap hér úte, wyllaþ ðe geseon.

21 Ðá cwæþ he to him, Min móðor and mine gebróðru synd ða, ðe gehýraþ, and dôþ Godes word.

22 Sôþlice ānum dæge was geworden, ðá he on secp code and his leorning-

men in parablis, that thei scynge se not, and thei heeringe vnderstonde not.

11 Sothli this is the parable. The seed is Goddis word ;

12 Sothli thei that *ben* bisydis the weye, ben thes that heeren ; aftirward the fend cometh, and takith away the word fro her herte, lest thei bileuyng be maad saaf.

13 Forwhi thei that *felden down* on a stoon, ben these *men* whiche whenne thei han herd, receyuen the word with ioye. And thes han not roote; for at a tyme thei bileuen, and in tyme of temptacioun thei gon away.

14 Forsothe thes that *felden down* in thornes, ben thes that herden, and of bysinessis, and richessis, and lustis of lyf thei goynge ben stranglid, and bryngen not azein fruyt.

15 Forsoth this that *felde down* in to good erthe, ben thes *men* whiche, in good herte and best, heeringe the word holdun, and bryngen forth fruyt in pacience.

16 Forsoth no man liztinge a lanterne hilieth it with a vessel, ethir puttith vndir a bed, but on a candilstick, that men entringe se lizt.

17 Forsoth no thing is priuey, which schal not be openyd, neither hid, which schal not be knowun, and come into apert.

18 Therefore se 3e, hou 3e heeren ; forsothe it schal be 3ouun to him that hath, and who euere hath not, also this he gessith him silf to haue, schal be takun away fro him.

19 Forsoth his modir and britheren camen to him ; and thei myzten not go fully to him for the company of peple.

20 And it is told to him, Thi modir and thi britheren stonden with oute forth, willinge to se thee.

21 Which answeringe seide to hem, My moder and my britheren ben thes, whiche heeren the word of God, and don.

22 Forsoth it was don in oon of dayes, and he stizede in to a boot and his dis-

that when they se they shulde nott se, and when they heare they shulde not vnderstonde.

11 The similitude is this. The seede ys the worde of God ;

12 Thoose that are besyde the weye, are they that heare ; and afterwarde commeth the devyll, and taketh awaye the worde out of their hertes, lest they shulde beleve and be saved.

13 They on the stonnes, are they which when they heare the worde, receave yt with ioye. And these have noo rotes ; which for a whyle beleve, and in tyme of tentacion goo awaye.

14 That which fell amonge thornes, are they which heare, and goo forth and are choked with care, and riches, and voluptrous livynge, and brynge forth noo frute.

15 That in the good grounde, ar they which, with a goode and pure hert, heare the worde and kepe it, and brynge forth frute with pacience.

16 No man lyghteth a candell and coverit hyt vnder a vessell, nether putteth hit vnder the table, but setteth it on a candelstick, that they that enter in maye se lyght.

17 Noo thinge is in secret, that shall nott come abroode, nether eny thinge hyd, that shall not be knowen, and come to light.

18 Take hede therefore, how ye heare ; for whosoever hath to him shalbe geven, and whosoever hath not, from hym shalbe taken, even that same whiche he supposeth that he hath.

19 Then cam to hym hys mother and his brethren ; and coulede nott come at hym for preace.

20 And they tolde hym, sayinge, Thy mother and thy brethren stonde wyth out, and wolde se thee.

21 He answered and sayd vnto them, My mother and my brethren are these, which heare the worde of God, and do it.

22 Hit chaused on a certayne daye, that he went into a shippe and his dis-

Yah qaþ du ïm, Galeiþam hindar þana marisaiw. Yah galipun.

23 Þaruh, þan swe faridedun, anasaislep. Yah atiddya skura windis ïn þana marisaiw, yah gafullnodedun, yah birek-yai waurþun.

24 Duatgaggandans þan urraisidedun ïna, qiþandans, Talzyand, fraqistnam. Ip is urreisands gasok winda, yah þamma wega watins; yah anaslawaidedun, yah warþ wis.

25 Qaþ þan du ïm, Whar ist galaubeins izwara? Ogandans þan sildaleikidedun, qiþandans du sis misso, Whas siai sa? ei yah windam faurbiudip yah watnam, yah ufhausyand ïmma.

26 Yah atfaridedun ïn gawi Gad-darene, þatei ist wiþrawairþ Galeilaia.

27 Usgaggandin þan ïmma ana airþa, gamotida ïmma wair sums us baurg, saei habaida unhlufons mela lagga, yah wastyom ni gawasiþs was, yah ïn garda ni gawas, ak ïn hlaiwasnom.

28 Gasaiwhands þan Iesu, yah uf-bropyands draus du ïmma, yah stibnai mikilai qaþ, Wha mis yah þus, Iesu, sunau Guþs lauhistins? Bidya þuk, ni balwyais mis.

29 Unte anabaud almin þamma un-hrainyin, usgaggan af þamma mann. Manag auk mel frawalw ïna, yah bundans was eisarnabandyom yah fotubandyom fastaiþs was, yah, dishniupands þos bandyos, draibiþs was fram þamma unhlufin ana aþidos.

30 Frah þan ïna Iesus, qiþands, Wha ist namo þein? Þaruh qaþ, Haryis; unte unhlufons managos galipun ïn ïna.

31 Yah bad ïna, ei ni anabudi ïm, ïn afgrundipa galeiþan.

32 Wasuþ-þan yainar hairda sweice managaize haldanaize ïn þamma fair-gunya, yah bedun ïna, ei uslaubiledi ïm ïn þo galeiþan. Yah uslaubida ïm.

eniltas. Ða ewaþ he to him, Uton seglian ofer ðisne mere. And hig segledon ða.

23 Ða hig reowon, ða slép he. Ða com windi ýst,

and hig forhtodon.

24 Ða genealæhton hig him to, and ewædon, Hlaford, we forweorðað. Ða aras he and þreade ðæne wind, and ðæs wæteres hreohnesse; ða geswac se wind, and wearþ mycel smyltnes.

25 Ða ewaþ se Hælend, Hwar is eower geleafa? Ða adrædon hig and wundredon, and betwux him ewædon, Wénst ðú, hwæt is ðes? ðæt he bebyt ge windum ge sæ, and hig him hýrsumiaþ.

26 Ða reowon hig to Gerasenorum rice, ðæt is fóran ongén Galileam.

27 Ða he to lande com, him ágén-arn sum man . . . , se hæfde deofol-scoenese lange tide, and næs mid nánum reafe geseryd, and ne mihte on huse gewunian, ac on byrgenum.

28 Ða he geseah ðæne Hælend, he ástrehte hyne tofóran him, and ewaþ myeelre stefne hrymende, Hwæt is me and ðc, lá Hælend, ðæs hehstan Godes sunu? Ic halsige ðc, ðæt ðú ne preage me.

29 Ða bead he ðam unelænan gaste, ðæt he of ðam men ferde. Sóplice lange tide he hine gegráp, and he was mid racenteagum gebunden and mid fót-copsum gehealden, and, toborstenum bendum, he was fram deofle on wésten gelæd.

30 Ða áhsode se Hælend hine, Hwæt is ðin nama? Ða ewaþ he, Legio, ðæt is on ure geþeode, Eored; forðam ðe manega deoflu on hyne eodon.

31 Ða bædon hig hine, ðæt he him ne bude, ðæt hi on grúnd ne besenton.

32 And ðar was myeel heord swýna on ðam munte læsiendra, ða bædon hý, ðæt he lýfde him on ða gán. Ða lýfde he him.



ciplis. And he seith to hem, Passe we ouer the stoundinge watir. And thei stizeden vp.

23 Sothli, hem rowynge, he slepte. And a tempest of wynd cam down in to the watir, and thei weren driuen hidur and thidur with wawis, and weren in perel.

24 Forsothe thei comynge nyȝ reysiden him, seyinge, Comaundour, we perischen. And he risynge blamyde the wynd, and the tempest of watir; and it ceesside, and pesyblete was maad.

25 Forsoth he seyde to hem, Where is youre feith? Whiche dredinge wondriden, seyinge to gidere, Who, gessist thou, is this? for he comaundith to wyndis and to the see, and thei obeyen to him.

26 And thei rowiden to the cuntree of Cerasenus, which is agens Galilee.

27 And whanne he wente out to the lond, sum man ran to him . . . , which hadde a deuyll now longe tymes, and was not clothid with cloth, neither dwellide in hous, but in sepulchris.

28 This as he syȝ Jhesu, felde down bifore him, and crynge with greet voys seide, What to me and to thee, Jhesu, the sone of God the hizeste? I besече thee, that thou turmente not me.

29 Sothli he comaundide to the vnclene spirit, that he schulde go out fro the man. Forsothe he took him longe tymes, and he kept in stockis was bounden with chaynes, and, the boondis broken, he was led of fendis in desert.

30 Sothli Jhesu axide him, seyinge, What name is to thee? And he seyde, A legioun; for manye fendis hadde entrid in to him.

31 And thei preiden him, that he schulde not comaunde hem, that thei schulden go in to the depnesse.

32 Forsothe a flok of manye hoggis was there lesewynge in an hil, and thei preiden him, that he schulde suffire hem to entre in to hem. And he suffride hem.

ciplis alsoo. And he sayde vnto them, Lett vs goo ouer vnto the other syde of the lake. And they lanched forth.

23 And, as they sayled, he fell a slepe. And there arose a storme of wynde in the lake, and they wer fylled with water, and wer in ieopardy.

24 And they went to hym and awoke hym, sayinge, Master, master, we are loost. He arose and rebuked the wynde, and the tempest off water; and they ceased, and it woxed calme.

25 And he sayd vnto them, Where is youre fayth? They feared and wondred, sayinge one to another, Who is this? for he commaundeth windes and water, and they obey him.

26 And they sayled vnto the region of the Gaderens, which is ouer agaynst Galile.

27 As he went out off the shippe to londe, there met hym a certayne man out off the cite, whych had a deuyll longe tyme, and ware noo clothes, nether aboode in eny housse, but amonge graves.

28 When he sawe Jesus, he cryed, and fell doune before hym, and with a loude voyce sayde, What have I to do wyth the, Jesus, the sonne off the moost Hyest? I besече the, torment me noot.

29 For he commaunded the foule sprete, to come out of the man. For ofte tymes he caught hym, and he was bounde with chaynes and kept with fetters, and he brake the bondes, and was caryed of the fende into wildernes.

30 Jesus axed hym, sayinge, What is thy name? And he sayde, Legion; be cause many deuyls wer entred into hym.

31 And they besought hym, that he wolde nott comaunde them, to goo into the depe.

32 There was therby an heerde of many swyne feadynge on an hill, and they prayed hym, that he wolde soffire them to enter into them. And he soffered them.

33 Usgaggandans þan suns. þai un hulþans af þamma mann, galþun in þo sweina; yah rann so wriþus aud driuson in þana marisaiw, yah afwhapnodedun.

34 Gasaiwhandans þan þai halldandans þata waurþano, gaþlahun, yah gataihun in baurg, yah in weihsa.

35 Usidddyedun þan saiwhan þata waurþano. Yah qemum at Iesua, yah bigetun sitandan þana mannan, af þammei un hulþons usidddyedun, gawasidana yah fraþyandan, faura fotum Iesus; yah ohtedun.

36 Gataihun þan in yah þai gasaiwhandans, whaiwa ganas sa daimonareis.

37 Yah bedun ina allai gauyans þize Gaddarene, galeiþan fairra sis, unte agisa mikilamma dishabaidai wesun. Iþ is galeiþands in skip gawandida sik.

38 Baþ þan ina sa wair, af þammei þos un hulþons usidddyedun, ei wesi miþ imma. Fralailot þan ina Iesus, qijands,

39 Gawandei þuk du garda þeinamma, yah usspillo whan filu gatawida þus Guþ. Yah galaiþ and baurg alla, mer-yands, whan filu gatawida imma Iesus.

40 Warþ þan, miþþanei gawandida sik Iesus, andnam ina managei; wesun auk allai beidandans is.

41 Yah sai! qam wair, þizei namo Iacirus, sah fauramaþleis swnagogais was; yah, driusands faura fotum Iesus, bad ina gaggan in gard seinana,

42 Unte dauhtar ainoho was imma swe wintriwe twalibe, yah so swalt. Miþþanei þan iddya is, manageins praihun ina.

43 Yah qino wisandei in runa bloþis yera twalif, soci in lekyans fraqam allamma aigina seinamma, yah ni mahta was fram ainomehun galeikiunon,

44 Atgaggandei du aftaro, attaitok skauta wastyos is, yah suns gastop sa runs bloþis izos.

33 Ða eodon hig of ðam men, on ða swyn; ða ferde seo heord mycelum rese on ðene mere, and wearþ ðar aþruncean.

34 Ða ða hyrdas ðæt gesáwon, ðá flugon hig, and cýddon on ða ceastre, and on tūnum.

35 Ða eodon hig út ðæt hig gesáwon ðæt ðar geworden wæs. Ðá comon hig to ðam Hælende, ðá fúndon hig ðæne man, ðe deofol of eode, geserýdne, and hálum móde, æt his fótum; and hig aþrædon him.

36 Ða cýddon him ða ðe gesáwon, hú he wæs hál geworden of ðam corede.

37 Ða bæd hyne eall menego ðæs rices Gerasenorum, ðæt he fram him gewite, forðam hig mycelum ege gehæfte wæron. Ðá wende he on seype ágén.

38 Ða bæd hyne se man, ðe se deofol of eode, ðæt he mid him wunode. Ðá forlét se Hælend hyne, and ewarþ to him,

39 Wend to ðinum huse, and cýþ hú mycel ðe God gedón hæfþ. Ðá ferde he into eall ða ceastre, and cýdde hú mycel se Hælend him gedón hæfde.†

40 Sôþlice wæs geworden, ðá se Hælend ágén-com, seo manegeo hine onféng; calle hig gebidon his.

41 And ðá com an man, ðæs nama wæs Iairus, se wæs ðære gesamnunge ealdor; ðá feoll he to ðæs Hælendes fótum, and bæd hyne, ðæt he ferde to hys huse,

42 Forðam he hæfde ane dóhtor nean twelf wintre, and seo forþferde. Ðá gebyrede hyt, ðá he ferde, of ðam menegum he wæs of-þrunge.

43 Ðá wæs sum wif on blód-ryne twelf gér, seo for-ðælde on léecas call ðæt heo álte, and ne mihte ðeah of icnegum beon gehæled,

44 Ða genealæhte heo wiðæftan, and æt-hræn hys reafes fnead, ðá æt-stód sóna ðæs blódes ryne.

33 Therefore fendis wenten out fro the man, and entride in to hoggis; and with bire the floc wente hedlinge in to the lake of watir, and was stranglid.

34 Which thing, as thei that lesewiden syzen don, thei fledden, and tolden in to the citee, and in townes.

35 Sothli thei zeden out to se that thing that was don. . . . And thei founden the man sittinge clothid, fro whom the fendis wenten out, and in hool mynde at his feet; and thei dreden.

36 Sothli and thei that syzen tolden to hem, how he was maad hool of the legioun.

37 And al the multitude of the cun-tree of Gerasenus preieden him, that he schulde go fro hem, for thei weren holde with greet drede. Sothli he stizyng in to a boot turned azein.

38 And the man of whom the fendis wente out, preied him, that he schulde be with him. Sothli Jhesu lefte him, seyinge,

39 Go azeyn in to thin hous, and telle hou grete thingis God hath don to thee. And he wente thorw al the citee, preching, hou grete thingis Jhesu hadde don to him.

40 Forsothe it was don, whanne Jhesu hadde gon azeyn, the cumpanye of peple receyuede him; forsothe alle weren abidinge him.

41 And loo! a man, to whom the name was Jayrus, and he was a prince of a synagoge; and he fel down to the feet of Jhesu, preinyng him, that he schulde entre in to his hous,

42 For olypi douztir was to him almost of twelue zeer, and this deiede. And it bifel, the while he wente, he was througun of the cumpeny.

43 And sum womman was in flix of blood fro twelue zeer, which hadde spendid al hir catel in to lechis, nether myzte be curid of ony,

44 Cam ny3 bihynde, and touchide the hem of his clooth, and anon the flix of hir blood stood.

33 Then went the devyls out off the man, and entred into the swyne; and the heerd toke their course and ran heedlyng into the lake, and wer choked.

34 When the herdmen sawe what had chaunsed, they fled, and tolde it in the cite, and in the villages.

35 And they cam out to se what was done. And cam to Jesus, and founde the man, out of whom the devyls wer departed, sittynge att the fete of Jesus clothed, and in hys right mynde; and they wer afrayde.

36 They also which sawe it tolde them, by what meanes he that was possessed of the devyll was healed.

37 And all the whole multitude of the Gadarens besought hym, that he wolde departe from them, for they wer taken with greate feare. And he gate hym into the shyppe and returned backe agayne.

38 The man out off whom the devyls were departed, besought hym, that he myght be with hym. But Jesus sent hym awaye, sayinge,

39 Goo home agayne into thyne awne housse, and shewe what thynges God hath done to the. And he went his waye, and preached thorowe out all the cite, what thynges Jesus had done vnto hym.

40 Hit fortunede, that when Jesus was come agayne, the people receaved hym; for they all longed for hym.

41 And beholde! there cam a man, named Jayrus, and he was a ruler off the synagoge; and he fell doune at Jesus fete, and besought hym, that he wolde come into his housse,

42 Efor he had but a daughter only of twelve yere of age, and she laye a dyinge. As he went, the people througe hym.

43 And a woman havynge an issue of blood twelve yeres, whiche had spent all her substance amonge phisicians, nether coulde be holpen of eny,

44 Cam behinde hym, and touchide the hem of his garment, and immediatly her issue off blood stanchede.

45 Yah qap Æsus, Whas sa tekands mis? Laugnyandam þan allaim, qap Paitrus, yah þai miþ imma, Talzyand, manageins biwhairband þuk, yah þreih-and, yah qipis, Whas sa tekands mis?

46 Þaruh is qap, Taitok mis sums, ik auk ulkunþa maht usgaggandein af mis.

47 Gasaiwhandei þan so qino, þatei ni galaugnida, reirandei, yah adtriusandei du imma, in þizei attaitok imma gataih imma in andwairþya allaizos manageins, yah whaiwa gahainoda suns.

48 Æþ Æsus qap du izai, Þrafstei þuk, dauhtar, galaubeins þeima ganasida þuk; gagg in gawairþya.

49 Naulþan imma rodyandin, gaggip sums manne fram þis fauramþleis sw-agoceis, qipands du imma, þatei gadauþnoda dauhtar þeima, ni draibei þana laisari.

50 Æþ is gahausyands, andhof imma qipands, Ni faurhte, þatainei galaubei, yah ganasyada.

51 Qimands þan in garda, ni fralailot ainohun imngaggan, alya Paitru yah Æakobu yah Iohannen, yah þana attan þizos mauros yah aiþein.

52 Gaigrotun þan allai, yah faiflokun þo. Þaruh qap, Ni gretip, unte ni gaswalt, ak slepþ.

53 Yah bihlohun ina, gasaiwhandans þatei gaswalt.

54 Þaruh is usdreibands allans ut, yah fairgreipands handu izos wopida, qipands, Mawi, urreis.

55 Yah gawandida abman izos, yah ustop suns. Yah anabaud izai giban mat.

56 Yah usgeisnodedun fadrein izos; ip is faurbaud im, ei manni ni qipeina þata waurþano.

45 Ða cwæþ se Hælend, Hwæt is se ðe me æt-hrân? Ða hig calle æt-sócon, ða cwæþ Petrus, and ða ðe mid him wæron, Ealá hláford, ðas menigeo ðe þringap, and geswencap, and ðu segst, Hwá æt-hrân me?

46 Ða cwæþ he, Sum me æt-hrân, ic wiste ðæt mægen of me code.

47 Ða ðæt wif geseah, ðæt hit him næs dyrne, heo com forht, and ástrelhte hig to his fótum, and geswútelode befóran callum folce for hwylcum þinge heo hine æt-hrân, and hū heo wearþ sóna hál.

48 Ða cwæþ he to hyre, Dóhtor, . . . ðin geleafa ðe hále gedyde; gá nú on sylbe.

49 Him ðá gyt spreccendum, ðá com sum man to ðære gesamnungge caldre, and cwæþ to him, †[Ðýn dóhtor ys dead,] ne dréce ðú hyne.

50 Ðá se Hælend ðæt word gehýrde, he andswarode ðæs mædenes fæder, Ne ondráð ðú ðe, gelyf witodlice, and heo biþ hál.

51 And ðá ðá he to ðam húse com, ne lét he nánne mid him in-gám, búton Petrum and Iohannem and Iacobum, and ðæs mædenes fæder and hyre módor.

52 Ða weopon hig ealle, and heofodon hi. Ða cwæþ he, Ne wépe ge, sóþlice nis ðis mæden dead, ac heo slæpp.

53 Ðá tældon hig hyne, and wiston ðæt heo dead wæs.

54 . . . Ðá nam he hyre hand, and cwæþ, Mæden, ðe ic seege, áris.

55 Ðá gehwearf hyre gást ágén, and heo sóna árás. And he hét hyre syllan etan.

56 Ðá wundredon hyre magas; ðá bead he ðam, ðæt hi hit nánnum men ne sædon ðæt ðar gedón wæs.

45 And Jhesu seith, Who is it that touchide me? Sothli alle men denyng, Petre seide, and thei that weren with him, Comaundour, cumpanyes thringen, and turmentyn thee, and thou seist, Who touchide me?

46 And Jhesus seide, Sum man touchide me, forwhi and I haue knowe vertu to haue gon out of me.

47 Sothly the womman seyng, for it was not priuey, sche tremblinge cam, and felde doun before his feet, and for what cause sche hadde touchid him sche schewide byfore al the peple, and hou a non sche was heclid.

48 And he seide to hir, Douȝtir, . . . thi feith hath maad thee saaf; go thou in pees.

49 ȝit him spekinge, sum man cam to the prince of the synagoge, seyng to him, For thi douȝtir is deed, nyle thou trauaile the maystir

50 Sothli this word herd, Jhesu answeride to the fadir of the damysele, Nyle thou drede, but oonly bileue thou, and sche shal be saaf.

51 And whanne he had come to the hous, he suffride not ony man for to entre with him, no but Petre and John and James, and the fadir and the modir of the damysele.

52 Sothli alle wepten, and biwayleden hir. And he seide, Nyle ȝe wepe, sothli the damysele is not deed, but slepith.

53 And thei scorniden him, witinge for sche was deed.

54 . . . Forsothe he holdinge hir hond criede, seyng, Damysel, ryse vp.

55 And hir spirit turnyde aȝeyn, and sche roos anon. And he comaundide to ȝiue to hir for to ete.

56 And hir fadir and modir wondriden gretly; to whiche he comaundide, that thei schulden not seye to ony man the thing that was don.

45 And Jesus sayde, Who is it that touched me? When every man denyed, Peter and they that were with hym sayde, Master, the people thrust the, and vexed the, and thou sayest, Who touched me?

46 And Jesus sayd, Some boody touched me, for I perceave that vertue is gone out of me.

47 When the woman sawe, that she was not hid from hym, she cam tremblinge, and fell at his fete, and tolde hym before all the people for what cause she had touched hym, and howe she was healed immediatly.

48 And he sayde vnto her, Doughter, be of goode comforte, thy fayth hath made the safe; goo in peace.

49 Whyll he yett speake, there cam won from the rulers off the synagogis housse, which sayde to hym, Thy doughter is deed, disease not the master.

50 When Jesus herde that, he answered to the maydens father sayng, Feare nott, beleve only, and she shalbe made waole.

51 And when he cam to the housse, he suffrid no man to goo in with hym, save Peter James and Jhon, and the father and the mother of the mayden.

52 Every body wept, and sorowed for her. And he sayde, Wepe nott, for she is nott deed, butt slepeth.

53 And they lewgh hym to scorne, for they knew thatt she was deed.

54 And he thrust them all out att the dores, and caught her by the honde and cryed, sayng, Mayde, aryse.

55 And her sprete cam agayne, and she roose strayght waye. And he comaunded to geve her meate.

56 And the father and the mother of her were astonyed; but he warned, thatt they shulde tell noo man whatt was done.

waldufni ufar allaim unholþom, yah sauhþins gahailyan.

2 Yah insaudida ins meryan þiudan-gardya Guþs, yah gahailyan allans þans unhalans.

3 Yah qaþ du im, Ni waitht nimaip in wig, nih waluns, nih matibalg, nih hlaib, nih skattans, nih þan tweihnos paidos haban.

4 Yah in þanci gard gaggaiþ, þar saliþ, yah þaþroh usgaggaiþ.

5 Yah swa managai swe ni andnimaina izwis, usgaggandans us þizai baurg yainai yah mulda af fotum izwaraim afbrisyaiþ du weitwodipai ana ins.

6 Usgaggandans þan, þairhiddlyedun and haimos, wailameryandans yah leikinondans and all.

7 Gahausida þan Herodis, sa taitrarkes, þo waurþanona fram imma alla, yah palta, unte qeþun sumai, þatei Iohannes urrais us dauþaim ;

8 Sumai þan qeþun Helias ataugida sik ; sumaiuþ-þan, þatei praufetus sumis þize airizane usstoþ.

9 Yah qaþ Herodes, Iohannau ik haub-ip afnaimait ; ip whas ist sa, bi þanci ik hausya swaleik ? Yah sokida ina gaisaiwhan.

10 Yah gawandyandans sik apau-staulcis usspillodedun imma, swa filu swe gatawidedun. Yah andnimands ins, af-iddya sundro ana staþ auþyana baurgs, nannidaizos Baidasaiidan.

11 Ip þos manageins finþandeins, laist-idedun afar imma. Yah andnimands ins, rodida du im þo bi þiudangardya Guþs ; yah þans þarbans leikinassaus gahailida.

12 Þanuh dags yuþan dugann hneiwan, atgaggandans þan du imma þai twalif qeþun du imma, Fralet þo managein, ei galeiþandans in þos bisunyane haimos yah weihsa, saliaina, yah bugyaina sis matins, unte her in auþyamma stada sium.

13 Þanuh qaþ du im, Gibip im yus matyan. Ip eis qeþun du imma, Nist hindar uns maizo fimf hlaibam yah fiskos twai, niba þau þatei weis gagg-

him mihte and anweald ofer ealle deofol-seocnessa, and ðæt ædla hi gehældon.

2 And he sende hig to bodianne Godes rice, and untrume gehælan.

3 Ða ewaþ he to him, Ne nime ge nan þing on wege, ne gyrde, ne codd, ne hláf, ne feoh, ne ge nabbon twá tunecan.

4 And on swá hwyle lús swá ge in-gáþ, wuniaþ ðar, oð ge út-gán.

5 And swá hwylce swá eow ne onfóp, ðonne ge of ðære ceastre gáþ ásecacup cower fóta dust ofer hig on witnesse.

6 Ða férdon hig þurh ða burhga, bodiende and æghwar hælende.

7 Ða gehýrde Herodes, se feorþan dæles rice, calle ða þing ðe be him waeron ge-wordene, ðá tveonode him, forðam ðe sume sædon, ðæt Iohannes of deaþe árás ;

8 Sume sædon, ðæt Helias æt-ýwde ; sume, ðæt án cald witega árás.

9 Ða ewaþ Herodes, Iohannem ic beheafdode ; hwæt is ðes, he ðan ic ðile gehýre ? Ða smæde he ðæt he hine gesaie.

10 Ða eýddon him ða apostolas, swá hwæt swá hig dydon. Ða nam he hig, and férde on-sundron on wéste stówe, seo is Bethsaida.

11 Ða ða menego ðæt wiston, ðá fili-don hig him. Ða onféng he hig, and spræc to him be Godes rice ; and ða he gehæle ðe læcninga beþorfton.†

12 Ða gewát se dæg forþ, and hig twelfe him genecalæhton and sædon him, Læt ðas menego, ðæt hig faron on ðás castelu and on ðás tūnas, ðe hér ábútan synd, and him mete findon, forðam ðe we synd hér on wéstere stówe.

13 Ða ewaþ he to him, Sylle ge him etan. Ða ewaðon hig, We nabbaþ búton fif hláfas and twegen fixas, búton we gán, and us mete biegon and callum

vertu and power on alle deuelis, and that thei schulde heele sykenessis.

2 And he sente hem for to preche the kyngdom of God, and for to heele syke men.

3 And he seith to hem, Take 3e no thing in the weye, nethir 3erd, nethir scrippe, nethir breed, nethir money, and nethir haue 3e twey cootis.

4 And in to what euere hous 3e schulen entre, dwelle 3e there, and go 3e not out themnis.

5 And who euere schulen not receyue 3ow, 3e goynge out of that citee schake of also the pondir of 3oure fecte in to witnessinge on hem.

6 Sothli thei gon out, cumpassiden bi castels, euangelisinge and heelinge euere-where.

7 Forsoth Eroude, the fourthe prince, herde alle the thingis that weren don of him, and he doutide, for that it was seid of sum men, for Joon roos a3en fro deede men ;

8 Forsoth of sum men, for Elye aperide ; sothli of othere men, for oon of the olde prophetis roos.

9 And Eroude seith, I haue bihedid Joon ; sothli who is this, of whom I heere thes thingis ? And he souzte for to se him.

10 And apostlis turnynge a3eyn toolden to him, what euere thingis thei diden. And hem takun to, he wente on another half in to desert place, which is Bethsayda.

11 Which thing whanne the cumpanyes hadden knowen, thei folowiden him. And he receyuyde hem, and spak to hem of the kingdom of God ; and heelid hem that hadden nede of cure.

12 Sothli the day bigan for to were doun, and the twelue comynge ny3 seiden to him, Leeue the cumpanyes, that thei goynge turne in to castels and townes, that ben aboute, that thei fynde metis, for we ben here in a desert place.

13 Forsothe he seith to hem, 3yue 3e to hem to etc. And thei seiden, Ther ben not to vs more than fyue louys and tweye fischis, no but perauenture

auctorite over all devyls, and that they myght heale diseases.

2 And he sent them to preache the kyngdom of God, and to cure the sick.

3 And he sayd to them, Take noo thinge to sucke you by the waye, nether staffe, nor scribe, nether breed, nether money, nether haue two cootes.

4 And watsoever housse ye enter into, there abyde, and thence departe.

5 And whosoever will not receave you, when ye departe from that citee shake of the very dust from youre fete for a testimony agaynst them.

6 They went forthe, and went thorowe the townes, preachynge the gospell and healyng every where.

7 Herod, the tetrarch, herde off all thatt by hym was done, and doutid, because that it was sayd of some, that Jhon was rysen agayne from deeth ;

8 And off some, that Helias had apered ; and off other, that won off the olde prophettes was rysen agayne.

9 And Herod sayde, Jhon haue Y behedded ; who is this, of whom I here suche thynges ? And he desired to se hym.

10 And the apostles returned and tolde hym, all that they had done. And he toke them, and went a syde into a solitary place, neye to a citee called Bethsaida.

11 The people knewe off it, and folowed hym. And he receaved them, and spake vnto them of the kyngdom off God ; and healed them that had nede to be healed.

12 The daye began to weare awaye, then cam the twelve and sayde vnto hym, Sende the people awaye, that they maye goo in to the townes and villages roundabout, and lodge and get meate, for we are here in a place of wildernes.

13 Then sayde he vnto them, Geve ye them meate. And they sayde, We haue no moo but fyve loves and two fisches, except we shuld goo, and bye meate for

andans, bugyaima allai þizai manascidai matius.

14 Wesm auk swe fimf þusundyos waire. Qap þan du siponyam seinaim, Gawaurkeiþ im anakumbyan kubituns, ana wharyanoh fimftiguns.

15 Yah gatawidedun swa, yah gatawidedun anakumbyan allans.

16 Nimands þan þans fimf hlaibans yah twans fiskans, insaiwhands du himina, gapiupida ins, yah gabrak, yah gaf siponyam, du faurlagyan þizai managein.

17 Yah matidedun, yah sadai waurþun allai; yah ushafan warþ þatei affinoda im gabruko, tainyons twalif.

18 Yah warþ, miþþanei was is bidyands sundro, gamotidedun imma siponyos is, yah frah ins, qipands, Whana mik qipand wisan þos manageins?

19 Ip eis andhafyandans, qeþun, Iohannem þana Daupyang, anþarai þan Heleian, sumai þan, þatei praufetus sumþe airizane usstop.

20 Qap þan du im, Appan yus whana mik qipþ wisan? Andhafyands þan Paitrus qap, Du is Christus sunus Guþs.

21 Ip is þan gawhotyands im faurbaup ei mann ni qipeina þata,

22 Qipands, þatei skal sunus mans manag winnan, yah uskusans fram sinistam wairþan, yah gudyam, yah bokaryam, yah usqiman, yah þridyin daga urreisan.

23 Qap þan du allaim, Yabai whas wili afar mis gaggan, afaikai sik silban, yah nimai galgan seinana dag whanoh, yah laistyai mik.

24 Saei allis wili saiwala seinana nasyan, fraqisteiþ izai; appan saei fraqisteiþ saiwalai seinai im meina, ganasyiþ þo.

25 Who allis þaurfte gatauyiþ sis manna, gageigands þo manased alla, ip sis sillin fraqistyands, aipþau gasleiþyands?

26 Saei allis skamaiþ sik meina aipþau meinaize waurde, þizuh sunus mans skamaid sik, biþe qimip im wulþu sein-

ðissum werede.

14 Ðar wæron neah fif þusenda wera. Ða cwæþ he to his leorning-cnihtum, Ðoþ ðæt hig sitton þurh geboorsecyas, fiftigum.

15 And hig swá dydon, and hi calle sæton.

16 Ða nam he ða fif hláfas and ða twegen fixas, and on ðone heofon beseah, and bletsode hig, and bræc, and ðælde his leorning-cnihtum, ðæt hig ásetton hig beforan ðam menegum.

17 Ða æton hig calle, and wurdon gefyllede; and man nam ða gebrotu ðe ðar belifon, twelf cýpan fulle.

18 Ða wæs geworden, ðú se Hælend wæs ána hine gebiddende, hys leorning-cnihtas wæron mid him, ða álsode he hig, Hwæt scegþ ðis fole ðæt ic sý?

19 Ða andswarodon hig, and cwædon, Iohannem Baptistam, sume Heliam, sume, ðæt sum witega of ðam caldum áras.

20 Ða sæde he him, Hwæt scege ge ðæt ic sý? Ða andswarode Petrus, Ðu eart Crist Godes sunu.

21 Ða preade he hig and bead ðæt hig hit nánum men ne sædon,

22 . . Fordam ðe hit gebyreþ ðæt mannes sunu fela þinga þolige, and beo áworpen fram caldrum, and caldor-mannum, and fram bócerum, and beo ofslagen, and þriddan dæge árise.

23 Ða cwæþ he to callum, Gyf hwá wyle æfter me cuman, setsace hine sylfne, and nime his ewylminge, and me folgige.

24 Se ðe wyle hys sáwle hále gedón, se hig forspilþ; witodlice se ðe his sáwle for me forspilþ, he hī gehæleþ.

25 Hwæt fremþ ænegum men, ðeah he ealne middan-eard on æht begite, and hyne sylfne forspille, and hys forwyrd wyrece?

26 Se ðe me and mine spæca forsyhþ, ðone mannes sunu forsyhþ, ðonne he cymþ on his mægen-þrymme, and hys



and we go, and byen metis in to al the company.

14 Sothli the men weren almost fyue thousande. Forsothe he seith to his disciplis, Make hem to sitte to mete by feestis, fyftyes.

15 And thei diden so, and thei maden alle men sitte to the mete.

16 Forsothe fyue looues and tweye fysches takun, he byheld in to heuene, and blesside hem, and brak, and delide to his disciplis, that thei schulden putte before the companyes.

17 And alle men eeten, and weren fillid; and this that lefte to hem of broken metis was taken, twelue coffyns.

18 And it was don, whanne he was aloone preinyng, and his disciplis weren with him, and he axide hem, seinyng, Whom seyn the companyes me to be?

19 And thei answeriden, and seiden, John Baptist, forsothe othere *seyen* Elye, but othere *seyen*, for o prophete of the formere hath risun.

20 Sothli he seide to hem, But whom seye 3e me to be? Symound Petre answeringe seide, The Crist of God.

21 And he blamyng hem comaundide hem that thei schulden seie to no man,

22 And seith thes thingis, For it bihoueth mannis sone to suffre manye thingis, and to be repreued of the eldere men, and of princes of prestis, and of scribis, and for to be slayn, and in the thridde day to ryse a3en.

23 Forsothe he seide to alle men, If ony man wole come aftir me, denye he him silf, and take he his cross every day, and sue he me.

24 Sothli he that schal wilne to make his lyf saaf, schal leese it; forwhi he that schal leese his lyf for me, schal make it saaf.

25 Forsothe what profitith it to a man, if he wyne al the world, sothli leese him silf, and do peyringe of him silf?

26 Forwhi who that schal schame me and my wordis, and mannis sone schal schame him, whanne he schal come in

all this people.

14 And they wer about a fyve thousandde men. He sayde vnto his disciples, Cause them to sit doune by fyftie, in a company.

15 And they did soo, and made them all sit doune.

16 He toke the fyve loves and the two fisshes, and loked vp to heuen, and blessed them, and brake, and gawe to his disciples, to sett before the people.

17 And they all ate, and wer satisfied; and there was taken vp off thatt remayned to them, twelue baskettes full off broken meate.

18 Hit fortunede, as he was alone prayyng, hys disciples were with hym, and he axed them, sayyng, Who saye the people that I am?

19 They answered, and sayd, Jhon Baptist, some saye Helias, and some saye, won of the olde prophetes is risen agayne.

20 He sayde vnto them, Who saye ye that I am? Peter answered and sayde, Thou arte the Christ off God.

21 He warnede and comaunded them that they shulde tell no man that thinge,

22 Sayyng, That the sonne off man must suffre many thynges, and be reproved of the seniours, and of the hy prestes, and scribes, and be slayne, and the thirde daye rise agayne.

23 And he sayde to them all, Yf any man will come after me, let hym denye hym silfe, and take his crosse on hym dayly, and folowe me.

24 Whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, the same shall save it.

25 For what shall itt avauntage a man, to wyn the whole worlde, yff he loose hym silfe, or runne in damage off hym silfe?

26 For whosoever is ashamed of me and off my sayynges, off hym shall the sonne of man be ashamed, when he

amma, yah attins, yah þize weihaue aggele.

27 Qiþuh þan izwis, sunya sind sumai þize her standandane, þaici ni kausyand daunau, unte gasaiwhand þind-inassau Gups.

28 Waurþun þan afar þo waurda swe dagos altau, ganimands Paitru yah Iakobu yah Iohannen, usöldya in fair-guni bidyan.

29 Yah warþ miþþanei baþ is, sinns andwairþeis is anþara, yah gawascins is wheita skeinande.

30 Yah sai ! wairos twai miþrodidedun imma, þaici wesun Moses yah Helias,

31 Þai gasaiwhanans in wulþau ; qeþun urrun is, þoci skulda usfullyan in Iairusalem.

32 Iþ Paitrus, yah þai miþ imma, wesun kauridai slepa, gawaknandans þan gasewhuh wulþu is, yah þans twans wairans þans miþstandandans imma.

33 Yah warþ, miþþanei afskaskaidun sik af imma, qaþ Paitrus du Iesua, Talzyand, god ist unsis her wisan, yah gawaurkyaima hleiþros þrins, aina þus, yah aina Mose, yah aina Heliyin ; ni witands wha qiþiþ.

34 Þata þan imma qiþandin, warþ millhma, yah ufarskadwida ins ; faurhtidedun þan, in þammei yainai qemun in þamma millmin.

35 Yah stibna warþ us þamma milhmin, qiþande, Sa ist sunus meins sa liuba, þamma hausaiþ.

36 Yah warþ miþþanei so stibna, bigitans warþ Iesus ains. Yah eis þahaidedun, yah mann ni gataihun in yainain dagam ni waitht, þizei gasewhuh.

37 Warþ þan in þamma daga, dalaþ atgaggandam im af fairgunya, gamotida imma manageins filu.

38 Yah sai ! manna us þizai managein ufwoþida, qiþands, Laisari, bidya þuk, insaiwhan du sunu meinamma, unte ainaha mis ist ;

fæder, and hālegra engla.

27 Ie seege eow, sōþlice hēr synd sume standende, ða deade ne wurdap, ær hig Godes rice geseon.

28 Ða was geworden æfter ðam wordum nean calta dagas, ðæt he nam Petrum and Iohannen and Iacobum, and eode on ānne munt, ðæt he hyne gebæde.

29 Ða he hyne gebæd, ða was hys ansyn oðres hīwes, and his reaf hwit scēnede.

30 Ða spræcon twegen weras wið hyne, Moyses and Helias

31 Gesewene on mægen-þrymme ; and sædon his gewitendesse, ðe he to gefylleme was on Hierusalem.

32 Petrus, and ða ðe mid him wæron, wurdon mid skēpe gehefegode, and ða hi onwæcenedon hi gesawon his mægen-þrym, and twegen weras ðe mid him stōdon.

33 . . . And hi him fram eodon, Petrus ewaþ to him, Ealā bebedend, gōd is ðæt we hēr beon, and uton wyrcan þreo eardung-stōwa, āne ðe, and āne Moyse, and āne Helie ; and he nyste hwæt he ewaþ.

34 Ða he ðis spræc, ða wearþ genip, and ofer-secadede hig ; and hi ondrēdon, him gangende on ðæt genip.

35 Ða com stefen of ðam genipe, and ewaþ, Ðes ys min leofa sunu, gehyrap hyne.

36 Ða seo stefen was gehýred, ða was se Hælend gemét āna. And hi sūwodon, and ne sædon nānum men on ðam dagum nān þing, ðæs ðe hi gesawon.

37 Oðrum dæge, him of ðam munte farendum, him agēn arm mycel menego.

38 Ða elypode ān wer of ðære menego, and ewaþ, Lārcow, ic hālsige ðe, geseoh minne sunu, forðam he is min ālice sunu ;

his mageste, and of the fadir, and of the hooly aungels.

27 Forsoth I seye to ȝou, verily ther ben summe stondinge here, whiche schulen not taste deeth, til thei seen the rewme of God.

28 Sothli it was don affir thes wordis almost eȝte dayes, and he took Petre and James and John, and he stizede in to an hil, that he schulde preie.

29 And the while he preiede, the liknesse of his cheere was maad othir maner, and his clothing whit schynynge.

30 And loo! tweye men spaken with him, forsothe Moyses and Elye

31 Weren seyn in mageste; and thei seyden his goynge out, which he was to fillinge in Jerusalem.

32 Forsothe Petre, and thei that weren with him, weren greuyd with sleep, and thei wakinge syȝen his mageste, and tweye men that stooden with him.

33 And it was don, whanne thei departiden fro him, Petre seith to Jhesu, Com-andour, it is good to vs for to be here, and make we here thre tabernaclis, oon to thee, and oon to Moyses, and oon to Elye; not witinge what he schulde seye.

34 Sothli him spekinge thes thingis, a cloude was maad, and schadewide hem; and thei dredden, hem entringe in to the clowde.

35 And a voys was maad fro the clowde, seyinge, This is my dereworthe sone, here ȝe him.

36 And the while the voys was maad, Jhesu was founden aloone. And thei helden pees, and seide to no man in tho dayes ouȝt of tho thingis, whiche thei hadden herd.

37 Forsothe it was don in the day suyng, hem comynge doun of the hil, myche cumpanye of peple renneth to hem.

38 And loo! a man of the cumpanye criede, seyinge, Maistir, I biseche thee, byhold in to my sone, for he is oon aloone to me;

commeth in his awne maieste, and in the maieste of his father, and of the holy angels.

27 I tell you of a surety, some there are of them thatt here stonde, which shall not tast of deeth, till they se the kyngdom of God.

28 And it folowed about an viij. dayes after thoose sayinges, he toke Peter James and Jhon, and went vp into a mountayne to praye.

29 And as he prayed, the fassion of his countenance was changed, and his garment was whyte and shooue.

30 And beholde! two men talked with him, and they were Moses and Helias,

31 Which apered gloriously; and spake of his departinge, whych he schulde ende at Jerusalem.

32 Peter, and they that wer with hym, wer hevy a slepe, and when they woke they sawe his maieste, and two men stondinge with him.

33 And hit chaused, as they departed from hym, Peter sayde vnto Jesus, Master, it is goode beinge here for vs, let vs make thre tabernaclis, won for the, and won for Moses, and won for Helias; and wist nott what he sayde.

34 Whyll he thus spake, there cam a cloude, and shadowed them; and they feared, when they entred into the cloude.

35 And there cam a voyce out of the cloude, sayinge, This is my deare sone, here hym.

36 And as sone as the voice was past, Jesus was founde alone. And they kept it cloosse, and tolde noo man in those dayes eny of those thynges, which they had sene.

37 Hyt chaused on the nexte daye, as they cam doune from the hyl, moche people cam and met hym.

38 And beholde! a man off the company cryed out, sayinge, Master, I beseche the, beholde my sonne, for he is all that I have;

39 Yah sai ! ahma nimip ina unhrains, yah anaks hropeip, yah tahyip ina mip whapon, yah halisaiw affinnip af imma gabrikands ina.

40 Yah bap siponyans þeinans, ei usdribeina imma, yah ni mahtedun.

41 Andhafyands þan Iesus qap, O ! kuni ungalaubyando yah inwindo, und wha siau at izwis, yah þulau izwis ? attiuh þana sunu þeinana hidrei.

42 Þaruh nauþþan duatgaggandin imma, gabrak ina sa unbulþa, yah talida. Gawhotida þan Iesus ahmin þamma unhrainyin, yah gahailida þana magu, yah atgaf ina attin is.

43 Usfilmans þan waurþun allai ana þizai mikilein Guþs. At allaim þan sildaleikyandam bi alla þoci gatawida Iesus, qap Patrus, Frauya, duwhe weis ni mahtedum usdreiban þamma ? Ip Iesus qap, Þata kuni ni usgaggiþ, nibai in bidom yah in fastubnya. Qap þan du siponyam seinaim,

44 Lagyip yus in ausona izwara þo waurda, unte sunus mans skulds ist atgiban in handuns manne.

45 Ip eis ni froþun þamma waurda, yah was gahulip faura im, ei ni froþeina imma ; yah ohtedun fraihnan ina bi þata waurd.

46 Galaiþ þan mitons in ins, þata wharyis þau ize maists wesi.

47 Ip Iesus gasaiwhands þo miton haurtis ize, fairgreipands barn, gasatida faura sis ;

48 Yah qap du im, Sawhazuh saei andnimip þata barn ana namin meinnamma, mik andnimip ; yah sawhazuh saei mik andnimip, andnimip þana sandyandan mik ; unte sa minnista wisands in allaim izwis, sa wairþip mikils.

49 Andhafyands þan Iohannes qap, Talzyand, gasewlum sumana ana þeinamma namin usdreibandan unhulþons, yah waridedum imma, unte ni laisteip mip unsis.

50 Yah qap du im Iesus, Ni waryip,

39 And nu ! se unclēma gāst hine at-hrīp, and he fērlīce hrīmp, and forinip hyne, and fæmip, and hyne tyrþ and slit.

40 And ic bæd ðine leorning-enihtas, ðæt hig hine út-ádrifon, and hig ne mihton.

41 Ðá cwæþ se Hælend him to andsware, Ealá ! ungeleafulle and þwore encorese, swá lange swá ic beo mid cow, and cow polie ? læd hider ðinne sunu.

42 And ðá he hyne lædde him to, se deofol hine fornam, and forlyde. Ðá nýlde se Hælend ðone unclēnan gāst út, and gehælde ðæne cnapan, and ágcaf hine his fæder.

43 Ðá wundredon hig ealle be Godes mærcpe. And eallum wundriendum be ðam þingum ðe gewurdon,

he cwæþ to his leorning-enihtum,

44 Asettap ðás spræca on cowrum heortum, hit ys toward, ðæt mannes sunu si gescald on manna handa.

45 Ðá þolton hig ðis word, and hit was bewrigen befóran him, ðæt hí hit ne ongéton ; and hí ne dorston hine be ðam worde áhsian.

46 Sólīce ðæt gefanc eode on hig, hwyle hyra yldest wære.

47 Ðá se Hælend geséh hyra heortan gefancas, he gesette ðæne cnapan wið hine ;

48 And cwæþ to him, Se ðe ðysne cnapan on minum naman onfehþ, se me onfehþ ; and se ðe me onfehþ, he onfehþ ðæne ðe me sende ; witodlice se ðe is læst betweox cow ealle, se is mára.

49 Ðá andswarode Iohannes, Bebeodend, we gesáwon sumne on ðinum naman deofol-seocnessa út-ádrifende, and we hine forbudon, forðam he mid us ne fylygþ.

50 Ðá cwæþ he, Ne forbeode ge, se ðe

39 And lo! a spirit takith him, and sudenly he crieth, and hurtlith down, and to-drawith him with froth, and vnethe he goth away to-drawinge him.

40 And I preiede thi disciplis, that thei schulde caste him out, and thei myzten not.

41 Sothli Jhesu answeringe seide to hem, A! vnfeithful generacioun and weyward, hou longe schal I be anentis you, and schal suffre you? leed hidur thi sone.

42 And whanne he cam ny3, the fend hurlide him doun, and to-brayd. And Jhesu blamede the vnclene spirit, and heelide the child, and zeld him to his fadir.

43 Sothli alle men wondriden greetly in the greetnesse of God. And alle men wondringe in alle thingis whiche he dide,

he seide to his disciplis,

44 Putte ze thes wordis in zoure hertis, for it is to comynge, that mannis sone be bitrayed in to the hondis of men.

45 And thei knewen not this word, and it was hid bifore hem, that thei feeliden it not; and thei dreden to axe him of this word.

46 Forsothe a thouzt entride in to hem, who of hem schulde be more.

47 And Jhesu seyng the thouztis of the herte of hem, takynge a child settide him bisydis him self;

48 And seith to hem, Who euere schal receyue this child in my name, receyueth me; and who euere schal receyue me, receyueth hym that sente me; for whi he that is lesse among you alle, is the more.

49 Forsoth John answeringe seide, Comaundour, we syzen sum man casting out fendis in thi name, and we han forbodyn him, for he sueth not thee with vs.

50 And Jhesu seith to him, Nyle ze

39 And se! a sprete taketh hym, and sodenly he cryeth, and he teareth hym, that he fometh agayne, and vnethe departeth he from him when he hath rent him.

40 And I have besought thy disciples to cast hym out, and they coulede nott.

41 Jesus answered and sayde, O! generacion with oute fayth and croked, howe longe shall I be with you, and shall suffre you? brynge thy sonne hidder.

42 As he yett was a comynge, the fende rent hym, and tare hym. Jesus rebuked the vnclene sprete, and healed the chylde, and delivered hym to hys fater.

43 And they wer all amased att the myghty power of God. Whyll they wondred every one att all thynges whych he did,

he sayde vnto hys disciplis,

44 Lett these saynges synke doune into youre eares, the tyme wyll come, when the sonne off man shalbe delivered into the hondes off men.

45 Butt they wist nott what that worde meant, and yt was hyd from them, thatt they vnderstod hytt nott; and they feared to axe hym off that sayinge.

46 There arose a disputacion amonge them, who schulde be the greatest.

47 When Jesus perceaved the thoughtes off their hertes, he toke a chylde, and sett hym hard by hym;

48 And sayde vnto them, Whosoever receave thys chylde in my name, receaveth me; and whosoever receaveth me, receaveth hym that sente me; for he that amongst you ys the least, the same shalbe greate.

49 Jhon answered and sayde, Master, we sawe won castynge out devyls in thy name, and we forbade hym, be cause he foloweth not with vs.

50 And Jesus sayde vnto hym, Forbid

unte saei nist wipra izwis, faur izwis ist. †Ni ainshun auk ist manne, saei ni gawaurkyai maht in namin meinamma.

51 Warþ þan, in þammei usfulnodedum dagos andanumtais is, yah is andwairþi seinata gatulgida, du gaggan in Iairusalem ;

52 Yah insandida airuns faura sis. Yah gaggandans galipun in haim Samareite, swe manwyan imma.

53 Yah ni andnemun ina, unte andwairþi is was gaggando du Iairusalem.

54 Gasaiwhandans þan siponyos is, Iakobus yah Iohannes, qeþun, Frauya, wileizu ei qipaima, fon atgaggai us himina, yah fraqimai im, swe yah Helcias gatawida ?

55 Gawandyands þan gasok im, yah qaþ du im, Niu wituþ, whis alumane siyuþ ;

56 Unte sunus mans ni qam saiwalom qistyan, ak nasyan. Yah iddyedun in anþara haim.

57 Warþ þan, gaggandam im in wiga, qaþ sums du imma, Laistya þuk, þiswhaduh þadei gaggis, Frauya.

58 Yah qaþ du imma Iesus, Fauhous grobos aigum, yah fuglos himinis sitlans, ip sunus mans ni habaiþ whar haubiþ galagyai.

59 Qaþ þan du anþaramma, Laistei mik. Ip is qaþ, Frauya, uslaubei mis galeiþan faurþis, yah usfilhan attan meinana.

60 Qaþ þan du imma Iesus, Let þans dauþans usfilhan seinans nawins ; ip þu gagg, yah gaspillo þiudangardya Gups.

61 Qaþ þan yah anþar, Laistya þuk, Frauya, ip faurþis uslaubei mis andqiþan þaim þaiei sind in garda meinamma.

62 Qaþ þan du imma Iesus, Ni manna uslagyands handu seinana hohan, yah saiwhands aftra, gatils ist in þiudangardya Gups.

nis ongén cow, se is for cow. . . .

51 Sôþlice was geworden, ðá his andfenga dagas wæron gefyllede, he getrymede hys ansýne, ðæt he fêrde to Hierusalem ;

52 Ðá sende he bodan befóran his ansýne. Ðá eodon hig on ða ceastre Samaritanorum, ðæt hi him gegearwodon.

53 And hig ne onfengon hine, forðam ðe he wolde faran to Hierusalem.

54 Ðá his leorning-enihtas ðæt gesawon, Iacobus and Iohannes, ðá cwædon hig, Drihten, wylt ðú we seegaþ, ðæt fyr cume of heofone, and fornime hig ? . . .

55 And he hine bewende, and hig þreade.

56

And hig fêrdon on óðer castel.

57 Ðá hi fêrdon on wege, sum him to cwæþ, Ic fylige ðe, swá hwyder swá ðú færst.

58 Ðá cwæþ se Hælend, Foxas habbaþ holu, and heofones fugelas nest, sôþlice mannes sunu næþþ hwar he hys heafod áhylde.

59 Ðá cwæþ he to óðrum, Filig me. Ðá cwæþ he, Drihten, álýf me árest byrigan minne fæder.

60 Ðá cwæþ se Hælend, Læt ða deadan byrigan hyra deadan ; gá ðú, and boda Godes rice.

61 Ðá cwæþ óðer, Ic fylige ðe, Drihten, ac lét me árest hit cyðan ðam ðe æt hám synd.

62 Ðá cwæþ se Hælend him to, Nán man ðe hys hand áset on hys sulh, and on-bæc besylþ, nys andfenge Godes rice.

forbede, forsothe he that is not azens  
3ou, is for 3ou. . . .

51 Sothli it was don, whanne the dayes  
of his takyng v̄p weren fillid, and he  
settide faste his face, that he schulde go  
in to Jerusalem;

52 And he sente messengeris bifore his  
s̄i3t. And thei goyng entriden in to a  
cite of Samaritans, that thei schulden  
make redy to him.

53 And thei receyueden not him, for  
the face was of him goyng in to Jeru-  
salem.

54 Forsothe whanne James and John,  
his disciplis, hadden seyn, thei seiden,  
Lord, wolt thou we seye, that fier come  
doun fro heuene, and waaste hem, as  
Helye did?

55 And he turned blamyde hem, sey-  
iuge, 3e witen not, whos spiritis 3e ben;

56 Forsothe mannis sone cam not for  
to leese soulis, but for to saue. And  
thei wenten in to another castel.

57 Forsoth it was don, hem walkyng  
in the weye, sum man seide to him, I  
schal sue thee, whidur euere thou schalt  
go.

58 And Jhesu seide to him, Foxis han  
dennys, and briddis of the eyr *han* nestis,  
but mannis sone hath not where he schal  
reste his heed.

59 Forsothe he seide to another, Sue  
thou me. Sothli he seide, Lord, suffre  
me first to go, and to burie my fadir.

60 And Jhesu seide to him, Suffre that  
deede men burie her deede; but go  
thou, and telle the kyngdom of God.

61 And anothir seide, Lord, I schal  
sue thee, but first suffre me to telie a3en  
to hem that ben at home.

62 Forsothe Jhesu seith to him, No  
man sendyng his hond to the plouz,  
and biholdinge a3en, is able to the  
rewme of God.

ye hym not, for he that is nott agaynst  
you, is with you. . . .

51 And it folowed, when the time was  
com that he schulde be receaved v̄p, that  
he determined hym silfe, to goo to Jeru-  
salem;

52 And sent messengers before hym.  
And they went and entred into a cite  
of the Samaritans, to make redy for  
hym.

53 And they wolde nott receave hym,  
because his face was as though he wolde  
goo to Jerusalem.

54 When hys disciples, James and Jhon,  
sawe that, they sayde, Lorde, wilt thou  
that we commaunde, that fyre come  
doun from heven, and consume them,  
even as Helias did?

55 Jesus turned about and rebuked  
them, sayinge, Ye wote nott, what maner  
sprete ye are off;

56 The sonne of man ys not come to  
destroie mennes lives, but to save them.  
And they went to an other toune.

57 Hit chaused, as they went on their  
iorney, a certayne man sayd vnto hym,  
I wyll folowe the, whither soever thou  
goo.

58 Jesus sayd vnto him, Foxes have  
holes, and bryddes of the ayer have  
nestes, but the sonne of man hath nott  
where on to laye hys heed.

59 And he sayde vnto a nother, Folowe  
me. And the same sayde, Lorde, suffre  
me fyrst to goo, and bury my fader.

60 Jesus sayd vnto hym, Lett the deed  
bury the deed; but goo thou, and preache  
the kyngdome off God.

61 And another sayde, I wyll folowe  
the, Lorde; but lett me fyrst goo bid  
them fare wele which are at home at  
my housse.

62 Jesus sayd vnto him, No man that  
putteth hys honde to the plowe, and  
loketh backe, is apte to the kingdom  
of God.

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CHAP. X. 1 Forsothe aftir thes thingis  
the Lord Jhesu ordeynede and othere

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CHAP. X. 1 After that the Lorde  
apoynted other seventie also, and sent

yah insandida ins twans whanzuh faura andwairþya seinamma in all baurge yah stade, þadei muuaida is gaggan.

2 Qapuh þan du im, Asans managa, ip waurstwyans fawai; bidyip nu frauyan asanais, ei ussatyai waurstwyans in þo asan seinu.

3 Gaggip, sai! ik insandya izwis swe lamba in midumai wulfe.

4 Ni bairaiþ pugg, nih matibalg, nih gaskohi, ni mannanhun bi wig golyaiþ.

5 In þane gardei inngaggaiþ, frumist qipaiþ, Gawairþi þamma garda.

6 Yah yabai siyai yainar sunus gawairþyis, gawheilaiþ sik ana imma gawairþi izwar; ip yabai ni, du izwis gawandyai.

7 Inuh þan þamma garda wisaiþ, matyandans yah driggkandans þo at im; wairþs auk ist waurstwyu mizdons sein-aizos. Ni faraiþ us garda in gard.

8 Yah in þoei baurge gaggaiþ, yah anduimaina izwis, matyaiþ þata faurlagido izwis;

9 Yah lekinop þans in izai siukans. Yah qipip du im, Atnewhida ana izwis þudangardi Guþs.

10 Ip in þoei baurge inngaggaiþ, yah ni anduimaina izwis, usgaggandans ana fauradurya izos, qipaiþ,

11 Yah stubyu þana gahaftnandan unsis us þizai baurg izwarai ana fotuns unсарans afhrisyam izwis; sweþauh þata witeip, þatei atnewhida sik ana izwis þudangardi Guþs.

12 Qipa izwis, þatei Saudaumyam in yainamma daga sutizo wairþip þau þizai baurg yainai.

13 Wai þus, Kaurazein; wai þus, Baipþauðan; unte ip in Twrai yah Seidonai waurþeina mahteis, þoezi waurþun in izwis, airis þau in sakkun yah azgon sitandeins, gaidreigodedeina.

14 Sweþauh Twrai yah Seidonai sutizo wairþip in daga stauos þau izwis.

and sende hig twam beforan his ansyne on ælce ceastre and stowe, ðe he to cumenne wæs.

2 And cwæp to him, Hēr is mycel rīp, and feawa wyrhtena; biddaþ ðæs rīpes hláford, ðæt he sende wyrhtan to his rīpe.

3 Farap, nú! nú ic eow sende swá swá lamb betweox wulfas.

4 Ne bere ge sacc, ne codd, ne gescy, ne nánuc man be wege ne grétaþ.

5 On swá hwyle hūs swá ge in-gáþ, cweðaþ ærest. Sib si ðisse hīw-rædenne.

6 And gyf ðar beoþ sybbe bearn, reste ðar cower sib; gif hit elles sy, heo sy to eow gecyrrod.

7 Wunigaþ on ðam yleam hūse, and etap and drincaþ ða þing ðe hig habbaþ; soþlice se wyrhta is his mēde wyrðe. Ne fare ge fram hūse to hūse.

8 Ac on swá hwyle ceastre swá ge in-gáþ, and hig eow onfóp, etap ðæt eow toforan aset ys;

9 And gehælaþ ða untruman ðe on ðam hūse synd. And seegaþ him, Godes rice to eow genealæcþ.

10 On swá hwyle ceastre swá ge in-gáþ, and hig ne onfóp eow, gáþ on hyra stráta, and cweðaþ,

11 ðæt dust ðæt of cower ceastre on úrum fótum elifode we drigeaþ on eow; witaþ ðeah, ðæt Godes rice genealæcþ.

12 Ic eow seege, ðæt Sodom-warum on ðam dæge biþ forgifenliere ðonne ðære ceastre.

13 Wá ðe, Corozaim; wá ðe, Bethsaida; forðam gif on Tyro and on Sydone gewordene wæron ða megenu, ðe on eow gedone synd, gefyrn hig on hæran and on axan, hreowsunge ldydon.

14 ðeah hwæðere Tiro and Sydone on ðam dæge byþ forgyfenliere ðonne eow.



seuenty and tweyne, and sente hem by tweyne and tweyne bifore his face in to euery citee and place, whidir he was to comynge.

2 And he seide to hem, Sothli myche ripe corn *is*, but fewe workmen; therefore preie 3e the lord of the ripe corn, that he sende workmen in to his rype corn.

3 Go 3e, lo! I sende 3ou as lambren a mong wolues.

4 Nyle 3e bere a sachel, nether scrip, nether schoon, and greeete 3e no man by the weye.

5 And in to what euere hous 3e schulen entre, first seye 3e, Pees to this hous.

6 And if a sone of pees schal be there, 3oure pees schal reste on him; if non, it schal turne a3en to 3ou.

7 Forsothe dwelle 3e in the same hous, etynge and drynkinge tho thingis that ben at hem; forsothe a workman is worthi his hyre. Nyle 3e passe fro hous in to hous.

8 And in to what euere citee 3e schulen entre, and thei schulen receyue 3ou, etc 3e tho thingis that ben put to 3ou;

9 And heele 3e the syke men that ben ther ynne. And seye 3e to hem, The kyngdom of God schal neize in to 3ou.

10 In to what euer citee 3e schulen entre, and thei schulen not receyue 3ou, 3e goynge out in to the streetis thereof, seie,

11 Also we wypen of in to 3ou the poudere that cleuyde to vs of 3oure citee; netheles wite 3e this thing, for the rewme of God schal come ny3.

12 Forsoth I seie to 3ou, for to Sodom it schal be esyere<sup>t</sup> than to that citee in thilke day.

13 Woo to thee, Corosaym; woo to thee, Bethsayda; for if in Tyre and Sydon the vertues hadden ben don, whiche ben don in thee, sum tyme thei sittinge in heer and aische, schulden haue don penaunce.

14 Nethcles to Tyre and Sydon it schal be esyer in the dom than to 3ou.

them two and two before his face into every citee and place, whither he him silfe wolde come.

2 And sayde vnto them, The harvest is greate, but the laborers are feawe; praye therefore the lorde of the harvest, to send forth hys laborers into hys heruest.

3 Goo youre wayes, beholde! I sende you forthe as lambes amonge wolves.

4 Beare noo wallet, nether scripype, nor shues, and salute noo man by the waye.

5 In whatsoever housse ye enter in, fyrst saye, Peace be to this housse.

6 And yf the sonne of peace be theare, youre peace shall rest upon hym; yf nott, yt shall returne to you agayne.

7 And in the same housse tary still, eatynge and drynkinge suche as they have; for the laborer is worthy off hys rewarde. Go not from housse to housse.

8 And in to whatsoever citee ye enter, yf they receave you, eate whatsoever is set before you;

9 And heale the sicke that are theare. And saye vnto them, The kyngdom of God is come neye upon you.

10 But into whatsoever citee ye shall enter, yf they receave you not, goo youre wayes out into the stretes of the same, and saye,

11 Even the very dust which cleaveth on vs of youre citee we wype of agaynst you; nott with stondynge marke this, that the kyngdom of God was come neye upon you.

12 Ye and I saye vnto you, that it shalbe easier in that daye for Sodom then for that citee.

13 Wo be to the, Chorozin; wo be to the, Bethsaida; for if the miracles had bene done in Tyre and Sidon, which have bene done in you, they had a greate whyle agone repented, sittinge in heere and asshes.

14 Neverthelesse it shalbe easier for Tyre and Sidon at the iudgment then for you.

15 Yah þu, Kafarnaum, þu und himin ushauhido, und halya gadrausyaza.

16 Saci hauseip izwis, mis hauseip; yah saci ufbrikiþ izwis, mis ufbrikiþ; ip saci ufbrikiþ mis, ufbrikiþ þamma sandyandin mik.

17 Gawandidedun þan sik þai sibuntehund miþ fahedai, qiþandans, Frauya, yah umhulþons ufhausyand unsis in namin þeinamma.

18 Qaþ þan du im, Gasawh Satanan, swe lauhmunya, driusandan us himina.

19 Sai! atgaf izwis waldufni trudan ufaro waurme, yah skaurpyono, yah ana allai mahtai fiyandis, yah waihte ainohun izwis ni gaskapþip.

20 Sweþaul þamma ni faginop, ei þai almans izwis ufhausyand; ip faginod, in þammei namma izwara gamelida sind in himinam.

21 Inuh þizai wheilai swegnida ahmin Iesus, yah qaþ, Andhaita þus, atta, Frauya himinis yah airþos, unte affalht þo faura snutraim yah frodaim, yah andhulides þo niuklahaim. Yai, atta, unte swa warþ galeikniþ in andwairþya þeinamma. Yah gawandiþs du siponyam seinaim qaþ,

22 All mis atgiban ist fram attin meinamma, yah ni washun kann, whas ist sunus, alya atta; yah whas ist atta, alya sunus, yah þammei wili sunus andhulyan.

23 Yah gawandiþs du siponyam seinaim, sundro qaþ, Audaga augona, þoci saiwhand þoci yus saiwhiþ.

24 Qiþa auk izwis, þatei managai praufeteis yah þiudanos wilcedun saiwhan, þatei yus saiwhiþ, yah ni gasewhun; yah hausyan, þatei yus gahauseip, yah ni hausidedun.

25 Yah sai! witodafasteis sums ustop, fraisands ina, yah qiþands, Laisari, wha tauyands libainais aiweinons arþya wairþa?

26 Þaruh qaþ du imma, In witoda wha gameliþ ist? whaiwa ussiggwis?

27 Ip is andhafyands qaþ, Friyos Frauyan Guþ þeinana us allamma hair-

15 And ðú, Cafarnaum, oð heofon up-ahafen, ðú byst oð helle besenced.

16 Me gehýrþ, se ðe eow gehýrþ; and me oferhogað, se ðe eow oferhogað; se ðe me oferhogað, he oferhogað ðone ðe me sende.

17 Ðá gecyrdon ða twá and hund-seofentig mid gefean, and ewædon, Drihten, deofol-seocnessa us synd on ðinum naman under-þeodde.

18 Ðá séde he him, Ic geseah Satanan, swá swá lig-ræse, of heofone feallende.

19 And nú! ic sealde eow anweald to tredenne ofer næddran, and snacan, and ofer æle feondes mægen, and nán þing eow ne derap.

20 Ðeah hwæðere ne blissige ge, on ðam ðe eow synd gústas under-þeodde; geblissiaþ, ðæt eower naman synd on heofonum áwritene.

21 On ðære tide he on Hálgum Gáste geblissode, and ewaþ, Ic andette ðe, fæder, Drihten heofones and eorþan, forðam ðe ðú ðás þing wisum and gleawum behýðdest, and lyttingum áwruge. . . . forðam hit befóran ðe swá gefeode. . . .

22 Ealle þing me synd fram minum fæder gesealde, and nán man nát, hwyle is se sunu, búton se fæder; ne hwyle is se fæder, búton se sunu, and se ðe se sunu hit áwreou wyle.†

23 Ðá ewaþ he, to his leorning-cnihtum bewend, Eadige synd ða eag-an, ðe geseoþ ða þing ðe ge geseoþ.

24 Sôþlice ic eow seege, ðæt manega witegan and cyningas woldon geseon ðæt ge geseoþ, and hig hit ne gesáwon; and woldon gehýran ðæt ge gehýraþ, and hig hit ne gehýrdon.

25 Ðá árás sum æ-gleaw man, and fandode his, and ewaþ, Láreow, hwæt dó ic ðæt ic éce lif hæbbe?

26 Ðá ewaþ he to him, Hwæt is ge-writen on ðære æ? hú ræstst ðú?

27 Ðá andswarode he, Lufa Drihten ðinne God of calre ðinre heortan, and

15 And thou, Cafarnaum, ert enhaunsid til to heuene; thou schalt be drenchid til in to helle.

16 He that heerith 3ou, heerith me; and he that dispisith 3ou, dispisith me; forsothe he that dispisith me, dispisith him that sente me.

17 Forsoth two and seenty *disciplis* turnedyn a3ein with ioye, seyinge, Lord, also fendis ben sujet to vs in thi name.

18 And he seith to hem, I sy3 Sathanas fallinge doun fro heuene, as leit.

19 And loo! I haue 3ounn to 3ou power of defoulinge<sup>†</sup> on serpents, and scorpions, and on al the vertu of the enemy, and no thing schal anoye 3ou.

20 Netheles nyle 3e haue ioye in this thing, for fendis ben sujet to 3ou; but ioye 3ee, that 3oure names ben writun in heuenes.

21 In thilke our he gladide in the Hooly Goost, and seide, I knowleche to thee, fadir, Lord of heuene and erthe, which hast hid thes thingis fro wyse men and prudent, and hast schewid hem to litle. 3he, fadir, for so it pleside bifore thee . . . . .

22 Alle thingis ben 3ounn to me of my fadir, and no man woot, who is the sone, no but the fadir; and who is the fadir, no but the sone, and to whom the sone wolde schewe.

23 And he turned to his disciplis, seide, Blessid *ben* the y3en, whiche seen tho thingis that 3e seen.

24 Sothli I seie to 3ou, for many prophetis and kyngis wolden se tho thingis, whiche 3e seen, and thei sy3en not; and heere tho thingis, that 3e heere, and thei herden not.

25 And lo! a wyse man of the lawe roos, temptinge him, and seyinge, Maistir, what thing doynge schal I welde euerlastinge lyf?

26 And he seide to him, What is writun in the lawe? hou redist thou?

27 He answeringe seide, Thou schalt loue the Lord thi God of al thyn herte,

15 And thou, Capernaum, which art exalted to heven, shalt be thrust doune to hell.

16 Whosoever heareth you, heareth me; and whosoever despiseth you, despiseth me; and he that despeseth me, despiseth hym that sent me.

17 The seventic returned agayne with ioye, sayinge, Lorde, even the very devyls are subdued to vs thorowe thy name.

18 And he sayde vnto them, I sawe Sathan, as it had bene lightenyng, faule doune from heven.

19 Beholde! I geve vnto you power to treade on serpentes, and scorpions, and apon all maner power of the enemy, and-nothyng shall hurte you.

20 Neverthesse in thys reioyse nott, that the spretes are vnder youre power; butt reioyse, be cause youre names are written in heven.

21 That same time reioysed Jesus in the Sprete, and sayde, I prayse the, father, Lorde of heven and erth, be cause thou hast hyd these thynges from the wyse and prudent, and hast opened them to the folisshe. Even soo, father, for soo pleased it the . . . . .

22 All thynges are geven me off my father, and noo man knoweth, who the sonne is, butt the father; nether who the father is, save the sonne, and he to whom the sonne wyll shewe hym.

23 And he turned to his disciples, and sayde secretly, Happy are the eyes, which se that ye se.

24 For I tell you, that many prophetes and kynges have desired to se those thynges, which ye se, and have nott sene them; and to heare those thynges, whych ye heare, and have nott hearde them.

25 And marke! a certayne lawere stode vp, and tempted hym, sayinge, Master, what shall I do to inheret eternall lyfe?

26 He sayd vnto him, What ys written in the lawe? howe redest thou?

27 And he answered and sayde, Thou shalt love thy Lorde God wyth all thy

tin þeinamma, yah us allai saiwalai þeinai, yah us allai mahtai þeinai, yah us allai gabugdai þeinai; yah newhund-yan þeinana swe þuk silban.

28 Þanuh qap du ñmma, Raihtaba and-hoft; þata tawei, yah libais.

29 Iþ is wilyands uswaurhtana sik domyan, qap du Iesua, An whas ist mis newhundya?

30 Andhafyands þan Iesus, qap, Manna galaip af Iairusalem in Iaireikon, yah in waidedyans frarann, þaici yah biraub-odedun ina, yah banyos analag . . .

. . . . .

of calre ðinne sawle, and of callum ðinum militum, and of callum ðinum mægene; and ðinne nehstan swā ðe sylfne.

28 Ðā cwæþ he, Rilhte ðū andswarod-est; dō ðæt, ðonne lyfast ðū.

29 Ðā cwæþ he to ðam Hælande, and wolde hine sylfne gerihtwisian, And hwyle is min nehsta?

30 Ðā cwæþ se Hælend hine, up-beseonde, Sum man fērde fram Hieru-salem to Hiericho, and becom on ða sceapan, ða hine bereafodon, and tint-regodou hine, and forlæton hine sām-eucene.

31 Ðā gebyrode hit, ðæt sum sacerd fērde on ðam ylcen wege, and, ðā he ðæt geseah, he hine forbeah.

32 And eall-swā diācon, ðā he wæs wið ða stōwe, and ðæt geseah, he hync eac forbeah.

33 Ðā fērde sum Samaritanise man wið hine; ðā he hine geseah, ðā wearþ he mid mild-heortnesse ofer hine a-styred.

34 Ðā genealæhte he, and wráp his wunda, and on-ágeat ele and win. And hine on hys nýten sette, and geládde on hys læce-hús, and hine læcnode.

35 And brohte óðrum dæge twegen penegas, and scalde ðam læce, and ðus cwæþ, Begým hys; and swā hwæt swā ðū máre to-gedést, ðonne ic enne, ic hit forgyldede.

36 Hwyle ðara þreora þyneþ ðe ðæt sý ðæs mæg, ðe on ða sceapan befeoll?

37 Ðā cwæþ he, Se ðe him mild-heortnesse on dyde. Ðā cwæþ se Hælend, Gá, and dō eall-swā.†

38 Sóplice hit wæs geworden, ðā hig fērdon, se Hælend eode on sum castel; and sum wif, on naman Martha, onfeng hyne on hyre hús.

39 And ðære swuster wæs, Maria, seo eac sæt wið ðæs Hælandes fēt, and his word gehýrde.

40 Sóplice Martha geornlice him þen-

and of al thi soule,<sup>†</sup> and of alle thi myȝtis, and of al thi mynde; and thi neȝbore as thi silf.

28 And Jhesu seide to him, Thou hast answerid riȝtly; do thou this thing, and thou schalt lyue.

29 Forsothe he willinge to iustifye him silf, seide to Jhesu, And who is my neȝbore?

30 Sothli Jhesu biholdinge, seide, Sum man cam doun fro Jerusalem in to Jerico, and felde among theuues, whiche also robbiden him, and, woundis putt in, wenten away, the man lefte half quyk.

31 Forsothe it byfel, that sum prest cam doun in the same weye, and, him seyn, passide forth.

32 Also forsoth and a dekene, whanne he was bisydis the place, and syȝ him, passide forth.

33 Forsoth sum man Samaritan, makinge iourney, cam bisydis the weye; and he seyng him, was stirid by mercy.

34 And he comyng nyȝ, bond to gidere his woundis, heeldyng yu oyle and wyn. And he puttinge on his hors, ledde in to a stable, and dide the cure of him.

35 And another day he brouȝte forth twey pens, and ȝaf to the kepere of the stable, and seide, Haue thou the cure of him; and what enere thing thou schalt ȝyue ouer, I schal ȝelde to thee, whanne I schal come aȝen.

36 Who of thes thre semeth to thee to haue be neȝbore to him, that felde a mong the theues?

37 And he seide, He that dide mercy on him. And Jhesu seith to him, Go thou, and do thou in lyk manere.

38 Forsoth it was don, while thei wenten, and he entride in to sum castel; and sum womman, Martha bi name, receyuede him in to hir hous.

39 And to this *Martha* was a sister, Marie bi name, which also sittinge by sydis the feet of the Lord, herde the word of him.

40 Forsothe Martha bisyde aboute

hert, and wyth all thy soule, and with all thy strengthe, and with all thy mynde; and thy neȝbour as thy sylfe.

28 And he sayde vnto hym, Thou hast answered riȝt; this do, and thou shalt live.

29 He willyng to iustifie hym silfe, sayde vnto Jesus, Who ys then my neȝbour?

30 Jesus answered, and sayde, A certayne man descended from Jerusalem into Jericho, and fell into the hondes off theves, whych robbed hym off his rayment, and wounded hym, and departed, levyng hym halfe deed.

31 And yt chaused, that there cam a certayne preste that same weye, and sawe hym, and passed by.

32 And lyke wyse a levite, when he was come neye to the place, went and loked on hym, and passed by.

33 Then a certayne Samaritane, as he iorneyed, cam neye vnto hym; and behelde hym, and had compassion on hym.

34 And cam to hym, and bounde vppe hys wondes, and poured in wyne and oyle. And layed him on his beaste, and brought hym to a commen hostry, and drest hym.

35 And on the morowe when he departed he toke out two pence, and gave them to the host, and said vnto him, Take cure of him; and whatsoever thou spendest above this, when I come agayne, I will recompence the.

36 Which nowe off these thre thynkest thou was neȝbour vnto him, that fell into the theves hondes?

37 And he answered, He that shewed mercy on hym. Then sayd Jesus vnto hym, Goo, and do thou lyke wyse.

38 Hyt fortunyd, as he went, that he entred into a certayne toune; and a certayne woman, named Martha, receaved hym into her housse.

39 And this woman had a sister, called Mari, which sate at Jesus fete, and herde Jesus preachyng.

40 Martha was combred about moche

ode. Ðá stóð heo, and ewaþ, Drihten, nis ðe nán caru, ðæt mīn swuster lét me ænlypige þeūian? sege hyre, ðæt heo fylste me.

41 Ðá ewaþ se Hælend, Martha, Martha, geornfull ðū cart, and embe fela þinga gedrēfed;

42 Gewislice ān þing is nead-behēfe. Maria geceas ðone sēlestan dæl, se hyre ne byþ āfyrred.

СІАРА. ХІ. 1 Sōþlice wæs geworden, ðā he wæs on sumere stōwe hine gebiddende, ðā ðā he geswāc, him to ewaþ ān his leorning-enihta, Drihten, hær us us gebiddan, swā Iohannes his leorning-enihtas lærde.

2 Ðá ewaþ he to him, Cweðað ðus, ðonne ge eow gebiddað, Úre fæder, ðū ðe on heofone cart, si ðin nama gehālgod. To-cume ðin rice. Geweorðe ðin willa on heofone, and on eorþan.

3 Syle us to-dæg úrne dæghwamlican hláf.

4 And forgyf us úre gyltas, swā we forgyfaþ ælcum ðara ðe wið us āgylt. And ne hēd ðū us on costnunge, ac ālys us fram yfele.

5 Ðá ewaþ he to him, <sup>†</sup>Hwyle eower hæfþ sumne freond, and gæþ to midre nihte to him, and ewyþ to him, Lā freond, kén me þry hlāfas;

6 Forðan mīn freond com of wege to me, and ic næbbe hwæt ic him tofóran legge.

7 And he ðonne him ðus andswarige, Ne beo ðū me gram; nú mīn duru is belocen, and mīne enihtas synd on reste mid me; ne mæg ic árisan nú, and syllan ðe.

8 Gyf he ðonne þurhwunaþ enuciende, ic eow seege, gyf he [ne] árist and him sylþ ðonne, forðan ðe he his freond ys, ðeah hwæðere for hys onhrope he árist, and sylþ him his neode.

9 And ic eow seege, biddað, and eow byþ geseald; sécaþ, and ge findað; enuciaþ, and eow byþ untýned.

moche seruyce. Which stood, and seide, Lord, is it not of charge to thee, that my sistir lefte me aloone, for to mynystre? therfore seye to hir, that she helpe me.

41 And the Lord answeringe seide to hir, Martha, Martha, thou ert bysi, and art troublid aentis ful manye thingis;

42 Forsoth o thing is necessarie. Marie hath chose the beste part, which schal not be take a wey fro hir.

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CHAP. XI. 1 And it was don, whanne he was preynge in sum place, as he ceesside, oon of his disciplis seide to him, Lord, teche vs to preye, as and John tau3te his disciplis.

2 And he seide to hem, Whanne 3e preyen, seye 3e, Fadir, . . . halewid be thi name. Thi kyngdom come to . . .

3 3yue to vs to day oure eche dayes breed.

4 And for3yue to vs oure synnes, as and we for3yuen to ech owynge to vs. And leed not vs in to temptacioun. . . .

5 And he seith to hem, Who of 3ou schal haue a frend, and schal go to him at mydny3t, and schal seie to him, Frend, leene to me thre loouys;

6 For my frend cometh to me of the weye, and I haue not what I schal sette bifore him.

7 And he withynne forth answeringe seye, Nyle thou be noyful to me; the dore is now schit, and my children beth with me in the cowche; I may no3t ryse, and 3yue to thee.

8 And if he schal contynue knockynge, I seye to 3ou, thou3 he schal not 3yue to hym, for he is a frend, netheles for his vurestefulnesse he schal rise, and 3yue to hym, how manye he hath nedeful.

9 And I seie to 3ou, axe 3e, and it schal be 3ouun to 3ou; seke 3e, and 3e schulen fynde; knocke 3e, and it schal be openyd to 3ou.

servyng. And stode, and sayde, Master, doest thou not care, that my sister bath leeft me to minister alone? bid her therfore, that she helpe me.

41 And Jesus answered and sayde vnto her, Martha, Martha, thou arte busied, and troublest thy silfe about many thynges;

42 Verely one ys nedfull. Mary hath chosen her a good parte, which shall not be taken away from her.

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CHAP. XI. 1 And it fortunod, as he was prayinge in a certayne place, when he ceased, won of his disciples sayd vnto him; Master, teache vs to praye, as Jhon taught his disciples.

2 And he sayd vnto them, When ye praye, saye, Oure father which arte in heven, halowed be thy name. Lett thy kyngdom come. Thy will be fulfillet, even in erth as it is in heven.

3 Oure dayly breed geve vs this daye.

4 And forgeve vs oure synnes, for even we forgeve every man that traspaseth vs. And ledde vs not into temptacion, butt deliver vs from evyll. Amen.

5 And he sayde vnto them, Which of you shall have a frende, and shall goo to hym att mydnyght, and saye vnto hym, Frende, lende me foure loves;

6 For a frende of myne is come out off the waye to me, and I have nothyng to sett before him.

7 And he with in shall andswer and saye, Trouble me nott; nowe is the dore shett, and my servaunttes are with me in the chamber; I cannot ryse, and geve them to the.

8 I saye vnto you, though he woll not aryse and geve hym, be cause he is his frende, yet because of hys importunite he woll ryse, and geve him, as many as he nedeth.

9 And I saye vnto you, axe, and yt shalbe geven you; seke, and ye shall fynde; knocke, and it shalbe opened vnto you.

10 Ælc ðara ðe bitt, onfehþ; and se ðe sœþ, he fiut; and enuciendum byþ utýned.

11 Hwyle cower bitt his fæder hlāfes, segst ðú sylþ he him stán? oððe gif he byt fisces, sylþ he him næddran for fisce?

12 Oððe gif he bit æg, segst ðú ræcþ he him scorpionem? ðæt is án wýrm-cynn.

13 Witodlice gif ge, ðonne ðe synd yfele, cunnon syllan góde sylene eowrum bearnum, swá mycele má eower fæder of heofone sylþ góðue gást ðam ðe hýne biddaþ.<sup>†</sup>

14 Ðá wæs se Hælend út-ádrífende sune deofol-seocnesse, and seo wæs dumb. And ðá he út-ádráf ða deofel-seocnesse, ðá spræc se dumba; and ða mænigeo wundredon.

15 Sume cwædon, On Belzebub, deofla caldre, he út-ádrífþ ða deofol-seocnessa.

16 And sume his fandodon and gyrndon of heofone tæcnes of him.

17 Ðá he geseah hyra geþancas, he cwæþ, Ælc rice on hyt sylf todæled, byþ toworpen, and ðæt hús ofer ðæt hús fealþ.

18 Gyf Satanas is todæled on hine sylfne, hú stent his rice? Forðam ðe ge seegaþ, ðæt ic on Belzebub deofol-seocnessa út-ádrife.

19 Gif ic on Belzebub deofla út-ádrife, on hwam út-ádrifaþ cower bearn? Forðam hig beoþ cowerre déman.

20 Gewislice gif ic on Godes fingre deofla út-ádrife, callunga Godes rice on eow becymp.

21 Ðonne se stranga gewæpnod his cafertún gehealt, ðonne beoþ on sibbe ða þing ðe he áh.

22 Gyf ðonne strengra ofer hine cymþ and hine ofer-wiþ, calle his wæpnu, ðe he on-trúwode, he him áfyrþ, and todælp his here-reat.

23 Se ðe nis mid me, se is ongean me; and se ðe ne gaderað mid me, se hit tostret.

24 Ðonne se unclæna gást gæþ of ðam men, he gæþ þurh unwæterige stōwa,



10 Forsoth ech man that axith, takith ; and he that sekith, fyndith ; and to a man knockynge, it schal be openyd.

11 Therefore who of 3ou axith the fadir breed, wher he schal 3yue to him a stoon ? ether if he axith fysch, wher he schal 3yue to him a serpent for the fysch ?

12 Ethir if he schal axe an ey, whethir he schal dresse to him a scoriou ?

13 Therefore if 3e, whanne 3e ben yuele, kunne 3yue to 3oure children goode thingis 3ouun, hou moche more 3oure fadir of heuene schal 3yue a good spirit to men axynge him.

14 And Jhesu was castinge out a fend, and he was doumbe. And whanne he hadde cast out the fend, the dumb man spak ; and the cumpanyes wondriden.

15 Forsoth summe of hem seiden, In Belsebub, prince of deuelis, he castith out deuelis.

16 And othere temptinge axiden of him a tokene fro heuene.

17 Forsoth he, as he sy3 the thou3tis of hem, seide to hem, Euery rewme de-partide a3ens it silf, schal be desolat, and an hous schal falle on an hous.

18 Forsoth and if Sathanas is departid a3ens him silf, how schal his rewme stonde ? For 3e seyn, that I caste out fendis in Belsebub.

19 Forsoth if I in Belsebub caste out fendis, in whom 3oure sones casten out ? Therefore thei schulen be 3oure domes-men.

20 Forsoth if I caste out fendis in the fyngir<sup>+</sup> of God, sothli the rewme of God is comen in to 3ou.

21 Whanne a strong armed man kepith his hows, alle thingis that he weldith ben in pees.

22 Sothli if a strongere comynge aboue ouercome him, he schal take a wey alle his armeris, in whiche he tristide, and schal dele abroad his spuylis.

23 He that is not with me, is a3ens me ; and he that gedrith not to gidere with me, scaterith a brood.

24 Whanne an vnclene spirit hath gon out of a man, he wandrith by drye placis,

10 For every one that axeth, receaveth ; and he that seketh, fyndeth ; and to him that knocketh, shall it be opened.

11 Yf the sonne axe breed off eny off you which ys hys father, wyll he proffer hym a stone ? or yff he axe fisse, wyll he geve hym a serpent ?

12 Or yf he axe an egge, wyll he proffer him a scorpion ?

13 Yf ye then, which are evyll, know howe to geve good giftes vnto youre chyldren, howe moche more shall youre father celestiall geve a goode sprete to them that desire it of hym.

14 And he was a castynge out a devyll, whyche was dom. And it folowed when the devyll was gone out, the dom spake ; and the people wendred.

15 Some off them sayde, He casteth out devyls by the power of Belzebub, the chefe of the devyls.

16 And other tempted hym sekyng of hym a signe from heven.

17 He knewe their thoughtes, and sayde vnto them, Every kyngdom at debate with in it silfe, shall be desolate, and won housse shall fall upon another.

18 Soo if Satan be at variaunce with in hym silve, howe shall his kyngdom endure ? Be cause ye saye, that I cast out devyls by the power off Belzebub.

19 Yf I by the power of Belzebub caste oute devyles, by whose power do youre chyldren cast them out ? Therefore shall they be youre iudges.

20 Butt if I with the finger off God cast out devyls, noo doute the kyngdom of God is come upon you.

21 When a stronge man armed watcheth his housse, that he possesseth is in peace.

22 But when a stronger then he cometh upon hym and overcommeth hym, he taketh from him his harnes, wherin he trusted, and devideth his gooddes.

23 He that is not with me, is agaynst me ; and he that gadereth nott with me, scatterch.

24 When the vnclene sprete is gone out of a man, he walketh through water-

reste sēcende; and nāne ne gemēt, ðonne cwyp he, Ic gewende eft to minum hūse, ðe ic of-eode.

25 And ðænne he cymþ, he hit gemēt æmtig mid besmum áfeormod. . . .

26 ðonne gæþ he, and nimþ seofen óðre gāstas wyrсан ðonne he, and in-gāþ, and ðar eardiaþ. ðonne synd ðæs mannes endas wyrсан ðam ærrum.

27 Sōþlice wæs geworden, ðá he ð's sǣde, sum wif . . . . him to cwæþ, Eadig is se innop ðe ðe bæst, and ða breost ðe ðú suce.

28 Ðá cwæþ he, Eadige synd ða, ðe Godes word gehýraþ, and ðæt gehealdaþ.

29 Ðá hyra manega togædere comon, he cwæþ to him, Deos eneorys is mánfull eneorys; heo sēþ tácen, and hyre ne biþ nán gescald, búton Ionan tácen.

30 Swá swá Iona wæs tácen Niniuctum, swá biþ mannes sunu tácen ðisse encorisse.

31 Sūþ-dǣles cwén árist on dōme mid ðisse eneorysse mannum, and genyðeraþ hig; forðam ðe heo com of eorþan endum, to gehýranne Salomones wisdom, and efne! ðes is mára ðonne Salomon.

32 Niniuctisce men árisaþ on dōme mid ðisse eneorysse, and genyðeraþ hig; forðam ðe hig dǣd-bóte dydon æt Ionam bodunge, and ðes is mára ðonne Iona.

33 Ne on-ælp nán man his leoht-fæt, and sett on ðiglum, ne under bydene, ac ofer candel-stæf, ðæt ða ðe in-gāþ, leoht geseon.

34 Ðin eage is ðines lichaman leoht-fæt; gif ðin eage biþ hluttur, ðonne biþ eall ðin lichama beorht; gif hit byþ deore, eall ðin lichama byþ þýstre.

35 Warn, ðæt ðæt leoht ðe ðe on is, ne sýn þýstru.

36 Gyf ðin lichama eall biþ beorht, and næfþ nánne dǣl þýstra, ðonne byþ

sekinge reste ; and he fyndyng not, seith, I schal turne aȝen in to myn hous, wher of I cam out.

25 And whanne he schal come, he fyndith it clenid with beesmes, and ourned.

26 Thanne he goth, and takith with him seune othere spiritis werse than him silf, and thei gon yn, dwellen there. And the laste thingis of that man ben maad worse than the formere.

27 Forsoth it was don, whanne he seide thes thingis, sum womman of the company reysinge hir vois, seide, Blessid be the wombe that bar thee, and *blessid be* the teetis whiche thou hast sokun.

28 And he seide, Rathere blessid *ben* thei, that heeren Goddis word, and kepen it.

29 Forsothe the companye comyng to gidere, he bigan to seye, This generacioun is a weyward generacioun ; it sekith a tokene, and a tokene schal not be ȝounn to it, no but the tokene of Joonas, the prophete.

30 For whi as Joonas was a tokene to men of Nynyue, so mannis sone schal be to this generacioun.

31 The queene of the south schal ryse in dom with men of this generacioun, and schal condempne hem ; for sche cam fro the endis of the erthe, to heere the wysdom of Salomon, and lo ! here is more than Salomon.

32 Men of Nynyue schulen ryse in dom with this generacioun, and schulen condempne it ; for thei diden penaunce at the preching of Joonas, and lo ! here is more than Joonas.

33 No man listueth a lanterne, and puttith in hidlis, other vnder a boyschel, but on a candel sticke, that thei that gon yn, se list.

34 The lanterne of thi body is thin yȝe ; if thin yȝe schal be symple, al thi body schal be listful ; forsoth if it schal be weyward, also thi body schal be derkful.

35 Therefore se thou, lest the list which is in thee, be derknessis.

36 Therefore if al thi body schal be listful, not hauynge ony part of derknessis,

lesse places, sekyng reest ; and when he fyndeth none, he sayeth, I will returne agayne vnto my housse, whence I cam out.

25 And when he commeth, he fyndeth it swept, and garnished.

26 Then goeth he, and taketh seven other spretes with hym worsse then hym silfe, and they enter in, and dwell there. And the ende off that man is worsse then the begynnynge.

27 Hit fortuneth, as he thus spake, a certayne woman of the company lyfte vp her voyce, and sade vnto hym, Happy is the wombe that bare the, and the pappes which gave the sucke.

28 Butt he sayde, Happy are they, that heere the worde off God, and kepe it.

29 When the people wer gadered thicke to geder, he began to saye, This is an evyll nacion ; they seke a signe, and there shall noo signe be geuen them, but the signe off Jonas, the prophet.

30 For as Jonas was a signe to the Ninivites, so shall the sonne off man be to this nacion.

31 The queene off the southe shall ryse at the iudgement with the men of this generacion, and condempne them ; for she cam from the ende of the worlde, to heere the wisdom of Solomon, and beholde ! a greater then Solomon is here.

32 The men off Ninivite shall ryse at the iudgement with this generacion, and shall condempne them ; for they repented at the prechyng of Jonas, and beholde ! a greater then Jonas is here.

33 Noo man lighteth a candell, and putteth it in a preve place, nether vnder a busshel, butt on a candelsticke, that they that come in, maye se light.

34 The light off thy body is thyne eye ; therefore when thyne eye is single, then is all thy body full off light ; butt if thyne eye be evyll, then shall all thy body be full off darknes.

35 Take hede therefore, thatt the light whiche is in the, be nott darknes.

36 For if all thy body shalbe light, hauynge noo parte darke, then shall all

he call beorht, and ðe on lyht swá ðæt leolt-fæt ðæs lig-ræsces.†

37 . . . Ðá bæd hine sum Fariseisc man, ðæt he áte mid him. And he in-code, and sæt.

38 Ðá ongan se Fariseisca on him smeagan, and cweðan, hwi he geþwogen nære ær his gereorde.

39 Ðá cwæþ Drihten to him, Nú ge Farisei ðæt úte is calices and disces geclænsiaþ; ðæt eow innan is, ðæt is full reafáces and unrihtwisnesse.

40 Lá dysegan, hú ne worhte ðæt ðæt inne is, se ðe worhte ðæt úte is?

41 Ðeah hwæðere ðæt to láfe is, syllap ælmessan, ðonne beoþ eow ealle þing clæne.

42 Ac wá eow, Fariseum, ge ðe teodiap mintan, and rúdan, and ælee wyrte, and ge forbúgaþ dóm and Godes lufe. Ðás þing eow gebyrede to dónne, and ða þing ne forlætán.

43 Wá eow, Fariseum, ge ðe lufiaþ ða forman heah-setl on gesammungum, and grétinga on strætum.

44 Wá eow, . . . . . forðam ðe ge synd swylce ða byrgena, ðe man innan ne secawaþ, and ða men nyton ðe him on-ufan gaþ.

45 Ðá andswarode him sum æ-gleaw, Lárcow, teonan dú wyrest us, mid ðisse sage.

46 Ðá cwæþ he, Wá eow æ-gleawum, forðam ðe ge sýmaþ men mid ðam byrðenum ðe hig áberan ne mágon, and ge ne áhrinaþ ða seamas mid eowrum ánum fingre.

47 Wá eow, ge ðe timbriaþ witegena byrgena; eower fæderas hig ofslógon.

48 Eallunga ge cýðaþ, and ge þafiaþ eower fædera weorcum; forðam hig ofslógon hig, and ge timbriaþ hira byrgena.

49 Forðam cwæþ Godes wisdóm, Ic sende to him witegan, and apostolas, and hig ofsleaþ hig and chtaþ,

it schal be al liztful, and as a lanterne of bryghtnesse it schal 3yue lizt to thee.

37 And whanne he spak, sum Pharisee praiede, that he schulde ete at hym. And he gon yn, saat to the mete.

38 Sothli the Pharisee bigan to seie, gessynge with ynne him silf, whi he was not waischun byfore the mete.

39 And the Lord seith to him, Now 3e Farisees clenzen that thing that is with outenforth of the kuppe and plater; but that thing of 3ou that is with ynne, is ful of raueyn and wickidnesse.

40 Foolis, wher he that made that thing that is with oute forth, made not also that thing that is with ynne?

41 Netheles that thing that is ouer,<sup>t</sup> 3yue 3e almes, and lo! alle thingis ben clene to 3ou.

42 But woo to 3ou, Pharisees, that tythen mynte, and ruwe, and al wort,<sup>t</sup> and passen dom and the charite of God. Forsoth it bihofte to do thes thingis, and not for to lecue hem.

43 Woo to 3ou, Pharisees, that louen the firste chaieris in synagogis, and saluaciouns in cheping.

44 Woo to 3ou, . . . . . that ben as sepuleris, whiche apperyn not, and men walkynge aboue witen not.

45 Forsoth oon of the wyse men of lawe answeringe, seide to him, Maistir, thou seyenge thes thingis, doist dispit also to vs.

46 He seide, And woo to 3ou, wyse men of lawe, for 3e chargen men with birthins whiche thei moun not bere, and 3e 3ou silf with 3oure o fynger touchen not the heuynessis.

47 Woo to 3ou, that bidden birieliis of prophetis; forsoth 3oure fadris slowen hem.

48 Treuly 3e witnessen, that 3e consenten to the werkis of 3oure fadris; for sothli thei slowen hem, but 3e bidden her sepulcris.

49 Therefore and the wysdom of God seide, I schal sende to hem prophetis, and apostlis, and of hem thei schulen slee and pursue,

be full off light, even as when a candell doeth light the with his bryghtnes.

37 And as he spake, a certayne Pharise besought hym to dyne with hym. And Jesus went in, and sate doune to meate.

38 When the Pharise sawe that, he marveylled, that he had nott wessched before dynner.

39 And the Lorde sayde to hym, Nowe do ye O Pharises make clene the outsyde of the cuppe and of the platter; but youre inwarde parties are full of raveninge and wickednes.

40 Ye foles, did not he that made that which is with out, make that which is within also?

41 Neverthesse ye geve of that that ye have, and beholde! all is clene to you.

42 But wo be to you, Pharises, for ye tythe the mynt, and rewe, and all manner erbes, and passe over iudgment and the love of God. These ought ye to have done, and nott to have left the other ondone.

43 Wo be to you, Pharises, for ye love the vppormost seates in the synagoges, and gretynge in the markettes.

44 Wo be to you, scribes and Pharises, ypocrites, for ye are as graves, which apere not, and men that walke over them are nott ware of them.

45 Then answered one of the lawears, and sayd vnto hym, Master, thus sayinge, thou putttest vs to rebuke also.

46 Then he sayde, Wo be to you also, ye laweras, for ye lade men with burthens grevéous to be borne, and ye youre selves touche nott the packes with one of youre fingers.

47 Wo be to you, that bilde the sepulcres off the prophetes; for youre fathers killed them.

48 Treuly ye beare witnes, that ye allowe the dedes of youre fathers; for they killed them, and ye bilde their sepulcres.

49 Therefore sayde the wisdom off God, I will send them prophetes, and apostles, and off them they shall slee and persecute,

50 Ðæt ealra witegena blóð sý gesóht, ðe was ágoten of middan-geardes fruman, fram ðisse encorysse ;

51 Fram Abeles blóde oð Zacharian blóð, se forwearþ betweox ðam altære and ðam temple. Ic eow secge swá, biþ gesóht fram ðisse encorysse.

52 Wá eow, æ-gleawum, forðam ðe ge ætbrudon ðæs in-gehýdes cæge ; ge in ne eodon, and ge forbudon ða ðe in-eodon.

53 Ðá he him ðis to cwæþ, ðá on-gunnon ða Farisei and ða æ-gleawan hefilice him ágén standan, and his múþ dyttan,

54 And embe hine syrwan, sécende sum þing of his múþe, ðæt hig hine wrégdon.

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CHAP. XII. I Mycelum weredum him embe standendum, ðæt hig hine trædon, ðá cwæþ he to his leorning-cnihtum, Warniaþ wið Farisea láre, ðæt is licetung.

2 Sóplice nis nán þing ofer-heled, ðe ne beo un-heled ; ne behýdd, ðæt ne sý witen.

3 Forðam ðe ðæt ge secgaþ on þýstrum, beoþ on leohte sæde ; and ðæt ge on earum spræcum on bedd-cofum, biþ on hrófum bodod.

4 Ic seege eow, mínum freondum, ne beo ge brégede fram ðam ðe ðone lichaman ofsleaþ, and nabbap syððan hwæt hig má dón.

5 Ic eow ætýwe, hwæne ge ondrædon ; ádrædaþ ðone, ðe anweald hæfþ, syððan he ofslyhþ, on helle ásendan. Ðus ic eow seege, ádrædaþ ðoi e.

6 Ne becýpaþ hig fif spearwan to helflinge ; and án nis of ðam ofergyten befóran Gode ?

7 Ac ealle eowres heafdes loccas synd getealde. Ne ádræde ge eow ; ge synd

50 That the blood of alle prophetis, that was sched out fro the making of the world, be souȝt of this generacioun ;

51 Fro the blood of Abel til to the blood of Zacharie, which perischide bytwix the auter and the hous. So I seie to ȝou, it schal be souȝt of this generacioun.

52 Woo to ȝou, wyse men of lawe, for ȝe han take away the keye of kunnyng ; ȝe ȝou silf entriden not, and ȝe han forboden hem that entriden.

53 Sothli whanne he spak thes thingis to hem, Pharisees and wyse men of lawe bigunnen greuously to aȝenstonden, and oppresse his mouth of many thingis,

54 Aspiynge him, and sekinge to take sum thing of his mouth, that thei schulden accuse him.

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CHAP. XII. 1 Sotheli manye cumpanyes stondinge aboute, so that thei troden ech othir, he bigan to seie to his disciplis, Be ȝe war of the sourdowȝ of Pharisees, which is ypocrisy.

2 Forsoth no thing is hid, which schal not be schewid ; nether hid, that schal not be wist.

3 Forwhi tho thingis that ȝe han seyde in derknessis, schulen be seid in lȝit ; and this that ȝe han spoken in eere in the cowchis, schal be prechid in rouoes.

4 Forsothe I seie to ȝou, my frendis, be ȝe not a feerd of hem that slen the body, and aftir thes thingis han no more what thei schulen don.

5 Sothli I schal schewe to ȝou, whom ȝe schulen drede ; drede ȝe him, which aftir that he hath slayn, hath power to sende in to helle. So I seie to ȝou, drede ȝe hym.

6 Wher fīue sparrowis ben not seeld for tweyne halpens ; and oon of hem is not in forȝeting bifore God ?

7 But and alle the heeris of ȝoure heed ben noumbrid. Therefore nyle ȝe drede ;

50 That the bloud off all the prophettes, which was sheed from the begynnyng of the worlde, maye be requyred off this generacion ;

51 From the bloud of Abel vnto the bloud off Zacary, whiche perished bitwene the aulter and the temple. Verely I saye vnto you, it shalbe requyred of this nacioun.

52 Wo be to you, lawears, for ye have taken away the kaye of knowledge ; ye entred not in youreselves, and them that came in ye forbade.

53 When he thus spake vnto them, the lawears and the Pharises began to waxe busy about hym, and to stoop his moughth with many questions,

54 Layinge wayte for hym, and sechynge to catche some thyng of his moughth, wherby they myght accuse hym.

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CHAP. XII. 1 As there gadered togedther an innumerable multitude off people, in so moche that they trood won another, he began to saye vnto his disciplis, Fyrst of all beware of the leuen off the Pharises, which is ypocrisy.

2 For there is nothyng covered, that shall not be vncovered ; nether hid, that shall not be knowen.

3 Wherefore whatsoever ye have spoken in darknes, that same shalbe hearde in light ; and that which ye have spoken in the eare even in secret places, shalbe preached even on the toppe of the housses.

4 I saye vnto you, my frendes, feare ye not them that kyll the body, and after that have nothyng that he can moare do.

5 I will shewe you, whom ye shall feare ; feare hym, which after he hath kylled, hath power to cast in to hell. Ye I saye vnto you, hym feare.

6 Are nott five sparowes bought for two farthynges ; and none off them is forgotten of God ?

7 Ye the very heers of youre heed are nombred. Feare nott therefore ; ye are

beteran manegum spearwum.

8 Sôþlice ic eow seege, swá hwyle swá me andet befóran mannum, ðone mannes sunu andet befóran Godes englum.

9 Se ðe me wið-sæcþ befóran mannum, se byþ wið-sacen befóran Godes englum.

10 And ælc ðe se gþ ænig word ágén mannes sunu, ðam biþ forgyfen; ðam ðe wiðer-sacaþ ongean Háligne Gást, ne biþ ðam forgyfen.†

11 Donne hig lædaþ eow on gesamnunga, and to dugode-ealdrum, and to anwealdum, ne beo ge embe-þencende, hú odde hwæt ge sprecon, odde andswarion.

12 Hálige Gást eow lærþ on ðære tide, ða þing ðe cow sprecaþ gebyraþ.

13 Ðá cwæþ sum of ðam menegum, Láreow, sege minum bróðer, ðæt he ðæle uncer æhta wið me.

14 Ðá cwæþ he, Lá! man, hwá sette me déman, odde ðælend, ofer inc?

15 Ðá cwæþ he, Gýmaþ, and warniaþ wið ælce gýtsunge; forðam ðe nys nânes mannes lif on gýtsunge of ðam ðe he áh.

16 Ðá sæde he him sum bigspel, Sumes weliges mannes æcer brohte forþ góde wæstmas.

17 Ðá þohte he on him sylfum, and cwæþ, Hwæt dó ic, forðam ic næbbe hwyder ic mine wæstmas gadrige?

18 Ðá cwæþ he, Dus ic dó; ic toweorpe mine bernu, and ic wyree máran, and ic gaderige ðyder eall ðæt me gewexen ys, and mine gód.

19 And ic seege minre sáwle, Ealá sáwel, dú hæfst mycele gód ásette to manegum gearum; gerest ðé, et, and drinc, and gewista.

20 Ðá cwæþ God to him, Lá dysega, on ðisse nihte hig feccaþ ðine sáwle



3e ben of more priys than many sparowis.

8 Treuli I seie to 3ou, ech man which euer schal knowleche me byfore men, and mannis sone schal knowleche him bifore the aungelis of God.

9 Forsoth he that schal denye me bifor men, schal be denyed bifore the aungelis of God.

10 And ech man that seith a word azens the sone of man, it schal be for3ouun to him; sothli it schal not be for3ouun to him, that blasfemeth azens the Hooly Gost.

11 Forsoth whanne thei schulen leede 3ou in to synagogis, and to magestatis, and to potestatis, nyle 3e be bisy, how ether what 3e schulen answeere, ether what 3e schulen seye.

12 Forsoth the Hooly Gost schal teche 3ou in that our, what it bihoueth 3ou to seye.

13 Forsoth sum man of the cumpany seith to him, Maistir, seie to my brother, that he departe with me the eritage.

14 And he seyde to him, A! man, who ordeyne me domesman, ether departer, on 3ou?

15 And he seyde to hem, Se 3e, and be 3e war of al auarice; for the lyf of a man is not in the haboundanse of the thingis whiche he weldith.

16 Sothli he seide to hem a liknesse, seiynge, The feeld of sum riche man prou3te forth plenteuous fruytis.

17 And he thou3te with ynne him silf, seiynge, What schal I do, for I haue not whidir I schal gedere my fruytis?

18 And he seith, I schal do this thing; I schal distrye my bernis, and I schal make grettere, and thidir I schal gedere alle thingis that growen to me, and alle my goodis.

19 And I schal seye to my soule, Soule, thou hast many goodis kept in to ful manye 3eeris; reste thou, ete, drynke, and ete thou plenteuously.

20 Sothli God seide to him, Fool, in this ny3t thei schulen axe of thee thi

moare off value then many sparowes.

8 I saye vnto you, whosoever confesseth me before men, even hym shall the sonne off man confesse also before the angels of God.

9 And he that denyeth me before men, shalbe denyed before the angels off God.

10 And whosoever speaketh a worde agaynste the sonne of man, itt shalbe forgeuen hym; butt vnto hym thatt blasphemeth the Holy Goost, it shall not be forgeuen.

11 When they brynge you into their sinagoges, and vnto their rulers, and officers, take noo thought, how or what thyng ye shall answeere, or what ye shall speake.

12 For the Holy Goost shall teache you in the same houre, what ye ought to saye.

13 Won off the company sayde vnto hym, Master, bid my brother deuide the enherytaunce with me.

14 And he sayde vnto hym, Man! who made me a iudge, or a devider, over you?

15 And he sayde vnto them, Take hede, and beware off coveteousnes; for no mannes life stondeth in the haboundaunce of the thynges which he possesseth.

16 And he put forth a similitude vnto them, sayinge, The londes of a certayne man brought forth frutes plenteously.

17 And he thought in hym silfe, sayinge, Whatt shall I do, because I haue noo roume where to bestowe my frutes?

18 And he sayde, This will I do; I will destroye my barnes, and bilde greater, and ther in will I gadder all my fruetes, and all my goodes.

19 And I will saye to my soule, Soule, thou haste moch goodes layde vp in stoore for many yeares; take thyne ease, eate, drynke, and be mery.

20 But God sayde vnto hym, Thou fole, this nyght will they fetche awaye

fram ðe. Hwæs beoþ ða þing, ðe ðú gegearwodeþ?

21 Swá is se ðe him sylfum strýnþ, and nis welig mid Gode.

22 Ðá cwæþ he to his leorning-cnihtum, Forðam ic cow seege, ne beo ge ymbe-hýdige cowre sawle, hwæt ge eton, ne cowrum lichaman, hwæt ge scrýdon.

23 Seo sawel ys má ðonne se lichama and se lichama má ðonne ðæt reaf.

24 Besceawiþ ða hrefnas, ðæt hig ne sawaþ, ne ne ripaþ, nabbap hig héddern, ne bern, ac God hig fétt. Ðæs ðe má ge synd hyra sélan?

25 Hwyle cower mæg þencende ícan áne elne to his anlicnesse?

26 Gyf ge ðæt læsse ne mágon, hwí synd ge be óðrum þingum ymbe-hýdige?

27 Sceawiþ ða lilian, hú hí wexaþ; hi ne swineaþ, ne ne spinnap. Sôþlice ic cow seege, ðæt Salomon on callum his wuldre næs gescrýdd swá ðissa án.

28 Gyf God scrýtt ðæt hig, ðe is to-dæg on æcere, and to-morgen forscrineþ; swá mycele má God scrýt cow gehwædes geleafan?

29 And nelle ge sêcean, hwæt ge eton, oððe drincon; and ne beo ge up-áhafenc.

30 Ealle ðás þing þeoda sêceaþ; cower fæder wát, ðæt ge ðises beþurfon.

31 Ðeah hwæðere sêceaþ Godes rice, and calle ðás þing cow beoþ ge-ílte.

32 Ne ondræd ðú ðe, lá lytle heord, forðam cowrum fæder gelicode cow rice syllan.

33 Syllaþ ðæt ge ágon, and syllaþ ælmessan. Wyrceaþ scodas ða ðe ne forealdigeaþ, ungeteorodne gold-hord on heofenum, ðyder þeof ne genealæcþ, ne moþþe ne gewemþ.

34 Ðar cower gold-hord is, ðar byþ cower heorte.†

soule. Forsothe whos schulen tho thingis be, whiche thou hast maad redy?

21 So is he that tresourith to him silf, and is not ryeche in God.

22 And he seide to his disciplis, Therefore I seie to 3ou, nyle 3e be bisy to 3oure lyf, what 3e schulen etc, nethir to 3oure body, with what 3e schulen be clothid.

23 The lyf is more than mete, and the body more than clothing.

24 Biholde 3e crowis, for thei sowen not, nether repen, to whiche is no celer, nether beerne, and God fedith hem. How myche more 3e ben of more prys than thei.

25 Forsothe who of 3ou bythenkyngne may adde o cubite to his stature?

26 Therefore if 3e mown not this that is the leeste, what ben 3e bisy of othere thingis?

27 Biholde 3e lilies of the feeld, how thei wexen; thei trauelen not, neither spynnen. Sothly I seye to 3ou, for nether Salomon in al his glorie was clothid as oon of these.

28 Forsothe if God clothith thus the hey, which to day is in the feeld, and to morwe is sent in to a furneys; how moche more 3ou of litel feith?

29 And nyle 3e seke, what 3e schulen etc, ethir what 3e schulen drynke; and nyle 3e be reysid in to an hi3.

30 Forsothe folkis of the world seken alle thes thingis; sothli 3oure fadir woot, for 3e neden thes thingis.

31 Netheloes seke 3e first the kyngdom of God, and alle thes thingis schulen be cast to 3ou.

32 Nyle 3e, litil floc, drede, for it pleside to 3oure fadir to 3yue to 3ou a kyngdom.

33 Sille 3e tho thingis that 3e welden, and 3yue 3e almes. Make 3e to 3ou sachels that wexen not olde, tresour not failinge in heuenes, whidur a theef ney3-eth not, neyther mow3te distryeth.

34 Forsothe where thi tresour is, there also thin herte schal be.

thy soule agayne from the. Then whose shall thoose thynges be, which thou hast provided?

21 So is itt with hym thatt gaddreth ryches, and is not ryeche in God.

22 And he spake vnto his disciples, Therefore I saye vnto you, take no tought for youre lyfe, what ye shall eate, nether for youre body, what ye shall putt on.

23 The lyfe is moore then meate, and the body is moore then rayment.

24 Marke wele the ravens, for they nether sowe, nor repe, which nether have stoure housse, ner barne, and yet God fedeth them. Howe moche are ye better then the foules?

25 Which of you with takynge tought can adde to his stature won cubytt?

26 Yf ye then be nott able to do that thyng which is least, why take ye thought for the remnaunt?

27 Consydere the lylies, howe they growe; they laboure nott, they spyn not. And I saye vnto you, Solomon in all his royalte was nott clothed lyke vnto one of these.

28 Yf God then soo cloth the grasse, which is to daye in the feldes, and to morowe shalbe cast into the fornace; howe moche moore wyll he clothe you, o ye endued with litell faith?

29 And axe nott, what ye shall eate, or what ye shall drynke; nether clyme ye vp an hye.

30 For all suche thynges the hethen people of the worlde seke for; youre father knoweth, that ye have nede off suche thynges.

31 Wherefore seke ye after the kyngdome off heven, and all these thynges shalbe ministred vnto you.

32 Feare not, litell floocke, for it is youre fathers pleasure to geve you a kyngdom.

33 Sell that ye have, and geve almes. And make you bagges which wexe nott olde, and treasure that fayleth nott in heven, where noo thefe commeth, nether moth corrupteth.

34 For where youre treasure ys, there will youre hertes be also.

35 Sin eower lendenu begyrde, and leobt-fatu byrnende ;

36 And beo gelice ðam mannum ðe hyra hláfordes ábidaþ, hwænne he sý fram gyftum gecyrred, ðæt hig him sóna ontýnon, ðonne he cymþ, and enneaþ.

37 Eadige synd ða þeowas, ðe se hláford wæccende gemét, ðonne he cymþ. Sóplice ic eow seege, ðæt he begyrt hine, and ðeþ ðæt hig sittað, and gangende him þeuaþ.

38 And gif he cymþ on ðære æfteran wæccan, oððe on ðære þridan, and ðus gemét, eadige synd ða þeowas.

39 Witað, ðæt gif se hiredes ealdor wiste, hwænne se þeof euman wolde, witodlice he wacode, and ne gefafode ðæt man his hús under-dulfe.

40 And beo ge wære, forðam ðe mannes sunu cymþ, ðære tide ðe ge ne wénaþ.

41 Ðá cwæþ Petrus, Drihten, segst ðú ðis bigspell to us, hwaeder ðe to ealrum ?

42 Ðá cwæþ Drihten, Hwá, wénst ðú, ðæt ys getrýwe and gleaw dihtnere, ðæne se hláford geset ofer his hired, ðæt he him hwaetes gemet on tíman sylle ?

43 Eadig is se þeow, ðe his hláford gemét ðus dóndne, ðonne he cymþ.

44 Sóplice ic seege eow, ðæt he gesett hine ofer call ðæt he áh.

45 Gyf ðonne se þeow cwþ on hys heortan, Míu hláford uferaþ hys eyme ; and ágynþ beatan ða enihtas, and ða þinena, and etan, and drinean, and beon ofer-druncen,

46 Ðonne cymþ ðæs þeowan hláford, on ðam dæge ðe he ne wénþ, and ðære tide ðe he nát ; and todaelþ hine, and sett his dæl mid ðam ungetreowum.

47 Sóplice ðone þeow ðe his hláfordes willan wiste, and ne dyde æfter his

35 Be þoure leendes gird by fore, and lanternes brennyng in þoure hondis ;

36 And *be* ȝe lyk to men abydinge her lord, whanne he schal turne aȝen fro weddingis, that whanne he schal come, and knoeke, anon thei opene to him.

37 Blessid *ben* tho seruauntis, whiche whanne the Lord schal come, he schal fynde wakyng. Treuli I seie to ȝou, that he schal bifore girde him, and he schal make hem to sitte at the mete, and he passinge schal mynystre to hem.

38 And if he schal come in the secunde wakyng, and yf he schal come in the thridde wakyng, and schal fynde so, tho seruauntis ben blessid.

39 Forsoth wite ȝe this thing, for if an hosebonde man wiste, in what our the theef wolde come, sothli he schulde wake, and not suffre his hous to be mynyd.

40 And *be* ȝe redy, for in what our ȝe gessen not, mannis sone schal come.

41 Forsothe Petre seith to him, Lord, seist thou this parable to vs, ether to alle ?

42 Sothli the Lord seide, Who, gessist thou, is a feithful spender, and prudent, whom the lord ordeynede on his meyne, that he ȝyue to hem in tyme a mesure of whete ?

43 Blessid *is* that seruaunt, whom whanne the lord schal come, he schal fynde doynge so.

44 Verili I seie to ȝou, for on alle thingis which he weldith, he schal ordeyne him.

45 That if thilke seruaunt schal seye in his herte, My lord makith tariyng to come ; and bigynne to smyte children, and handmaydens, and ete, and drynke, and be fillid ouer mesure,

46 The lord of that seruaunt schal come, in the day that he hopith not, and our that he wot not ; and schal departe him, and schal putte his part with vnfeithful men.

47 Forsothe thilke seruaunt that knew the wille of his lord, and made not him

35 Lett youre loynes be gerdde about, and youre lightes brennyng ;

36 And ye youre selves lyke vnto men that watche for their master, when he woll returne from a weddyng, that as sone as he commeth, and knocketh, they maye open vnto hym.

37 Happy are those seruautes, which their Lorde when he commeth, shall fynde wakyng. Verely I saye vnto you, he will gerdde hym silfe about, and make them sitt doune to meate, and walke by them and minister vnto them.

38 And yf he come in the secunde watche, ye yf he come in the thyrd watche, and shall fynde them soo, happy are those seruautes.

39 This shall ye vnderstonde, that yff the good man of the housse had knowen, what houre the thefe wolde have comen, he wolde suerly have watched, and not have suffered his housse to have bene broken vppe.

40 Be ye prepared therefore, for the sonne of man will come att an houre, when ye thynke not.

41 Then Peter sayd vnto him, Master, tellest thou this similitude vnto vs, or to all men ?

42 And the Lorde said, Who is a faithfull stewarde, and a discrete, whom his lorde shall make ruler over his housholde, to geve them their dueti of meate at due season ?

43 Happy is that seruaunt, whom his master, when he cometh, shall finde soo doynge.

44 Of a trueth I saye vnto you, that he will make him rueler over all that he hathe.

45 But and if the evyll seruaunt shall saye in his hert, My master wyll differre his commyng ; and shall begyn to smyte the seruautes, and maydens, and to eate, and drynke, and to be drunken,

46 The lorde off that seruaunt wyll come, in a daye when he thynketh nott, and att an houre when he is not ware ; and wyll devyde hym, and will geve him his rewarde with the onbelevers.

47 The seruaunt that knowe his masters wyll, and prepared nott him silfe, nether

hláfordes willan, he biþ wítnod man-  
egum wítum.

48 Ðone þeow ðe his willan nyste, and  
ðeah dyde, . . . . he biþ wítnod  
feawum wítum. Ælcum ðe mycel ge-  
seald is, him man mycel to secp; and  
æt ðam ðe hig micel befaeston, hig  
mycel biddaþ.

49 Fýr ic sende on corþan, and hwæt  
wylle ic, búton ðæt hit bærne?

50 Ic hæbbe on fulluhte beon gefullod,  
and hú beo ic gepread, oð hyt sý ge-  
fyllod?

51 Wéne ge, forðam ðe ic com sybbe  
on corþan sendan? Ne, secge ic eow,  
ac toðál.

52 Heonon-forþ beoþ fife on ánum  
húse toðálede; þrý on twegen, and  
twegen on þrý beoþ toðálede;

53 Fæder on sunu, and sunu on his  
fæder; móder on dóhter, and dóhter on  
hyre móder; swegr on hyre suóre, and  
suóru on hyre swegre.

54 And he cwæp to ðam folce, Ðonne  
ge geseoþ ða lyfte cumende on west-  
dæle, sóna ge cwedaþ, Storm cymþ;  
and hit swá byþ.

55 And ðonne ge geseoþ súðan bláwan,  
ge secgaþ, Ðæt . . . is toward; and  
hit byþ.

56 Lá licteras, eunne ge áfandian  
heofones ansýne and corþan, húmeta ná  
áfandige ge ðas tide?

57 Hwí ne déme ge of eow-sylfum  
ðæt riht is?

58 Ðonne ðú gæst on wege mid ðinum  
wider-winnan to hwylcum caldre, dó  
ðæt ðú beo fram him álýsed; ðe-les  
he ðe sylle ðam déman, and se déma  
ðam bydele, and se bydel ðe sende on  
evertarn.

59 Ic secge ðe, Ne gæst ðú ðanone,

redy, and dide not vp his wille, schal be betun with many *woundis*.

48 Sothli he that knew not, and dide worthi thingis of woundis, schal be beten with fewe. Forsoth to ech man to whom moche is 3ouuu, moche schal be axid of hym; and thei schulen axe more of him, to whom thei bitoken moche.

49 I cam to sende fier in to erthe, and what wole I, no but that it be kyndelid?

50 Sothli I haue to be baptisid with baptyu, and hou am I constreyned, til it be perfythli don?

51 Gessen 3e, for I cam to 3yue pees in to erthe? Nay, I seye to 3ou, but departynge.

52 Forsoth fro this tyme ther schulen be fyue departid in oon hous; thre schulen be departid a3ens tweyne, and tweyne schulen be departid a3ens thre;

53 The fadir a3ens the sone, and the sone a3ens his fadir; the modir a3ens the dou3tir, and the dou3tir a3ens the modir; the hosebondis modir a3ens the sones wyf, and the sones wyf a3ens hir hosebondis modir.

54 Forsoth he seid and to the cumpanyes, Whanne 3e schulen se a cloude rysinge fro the sunne goynge down, anon 3e seyn, Reyn cometh; and so it is don.

55 And whanne 3e *seen* the south blowynge, 3e seyen, For heete schal be; and so it is don.

56 Ypocritis, 3e han knowe to proue the face of heuene and of erthe, but hou prouen 3e not this tyme?

57 Forsothe whi and of 3ou silf deme 3e not this thing that is iust?

58 Forsothe whanne thou goist with thin aduersarie to the prince in the weye, 3yue thou bisynesse to be delyuered fro him; lest peraventure he drawe thee to the domesman, and the domesman bitake thee to the wrongful axere, and the wrongful axere sende thee in to prisoun.

59 I seie to thee, Thou schalt not go

did accordynge to his will, shalbe beten with many strypes.

48 Butt he that knewe nott, and hath committed thynges worthy of strypes, shalbe beaten with feawe strypes. For vnto whom moche ys geuen, off hym shalbe moche requyred; and to whom men moche commytt, the moare of hym will they axe.

49 I cam to sende fyre on erth, and what ys my desyre, but that yt were all redy kyndled?

50 Nott with stondinge I muste be baptised with a baptyu, and how am I payned, till it be ended?

51 Suppose ye, that I am come to sende peace on erth? I tell you, naye, but rather debate.

52 For hence forthe there shalbe fyve in won housse devided; thre agaynst two, and two agaynst thre;

53 The father shalbe devided agaynst the sonne, and the sonne agaynst the father; the mother agaynst the daughter, and the daughter agaynst the mother; the motherelawe agaynst the doughterelawe, and the doughterelawe against the motherelawe.

54 Then sayde he to the people, When ye se a cloude ryse out off the west, strayght waye ye saye, We shall have a shewer; and soo it is.

55 And when ye se the south wynde blow, ye saye, We shall have heet; and it commeth to passe.

56 Ypocrytes, ye can skyll of the fassion of the erth and of the skye, but what is the cause that ye cannot skyll of this tyme?

57 Ye and why iudge ye nott off youre selves that which is rightewes?

58 Whill thou goest with thyne aduersary to the rueler as thou arte in the weye, geve diligence that thou mayst be delivered from hym; lest he brynge the to the iudge, and the iudge deliver the to the ioylar, and the ioylar cast the in to preson.

59 I tell the, Thou departest not

ær dū ágyldede ðone ýtemestan feorþ-  
ling.

CHAP. XIII. 1 Ðar wæron sume on  
ðære tide, of Galileum him cýðende,  
ðæra blóð Pilatus mengde mid heora  
offrungum.

2 Ðá ewæþ he him andswarigende,  
Wéne ge, wæron ða Galileiscan synfulle  
to-fóran callum Galileiscum, forðam ðe  
hig swyle þoledon ?

3 Ne, secge ic, ná ; ac calle ge gelice  
forweorðað, búton ge dæd-bóte dón.

4 Swá ða chtatýne, ofer ða feoll se  
stýpel on Syloá, and hig ofslóh, wéne  
ge, ðæt hig wæron seýldige ofer calle  
menn ðe on Hierusalem wunedon ?

5 Ne, secge ic ; ac swá ge forweorðað,  
búton ge dæd-bóte dón.<sup>†</sup>

6 Ðá sæde he him ðis bigspel. Sum  
man hæfde án fie-treow geplanted on  
his win-gearde, ðá com he and sóhte  
his wæstmas on him, ðá ne fúnde he  
nánne.

7 Ðá ewæþ he to ðam hyrde, Nú synd  
þreo gear, syððan ic com wæstm sécende  
on ðissum fie-treowe, and ic ne fúnde ;  
forceorf hine, hwi ofþrieþ he ðæt land ?

8 Ðá ewæþ he, Hláford, læt hine gyt  
ðis gear, oð ic hine bedelfe, and ic hine  
beweorpe mid meoxe ;

9 And wítodlice he wæstmas bringþ,  
gif hit elles hwæt byþ ceorf hine syð-  
ðan.

10 Ðá wæs he reste-dagum on heora  
gesamnunge lárende.

11 Ðá wæs ðar sum wif seo hæfde  
untrunnesse gást chtatýne gear, and  
heo wæs ábogen, ne heo callunga ne  
mihte up-beseon.

12 Ðá se Hælend hig geseah, he  
clypode hig to him, and sæde hyre,  
Wif, dū cart forlæten of ðinre un-  
trunnesse.



thennis, til thou 3elde also the last fer-  
thing.

CHAP. XIII. 1 Forsothe sum men  
neizeden in that tyme, tellinge to him  
of Galilees, whos blood Pilat myngede  
with the sacrificis of hem.

2 And he answeringe seide to hem,  
Wenen 3e, that thes men of Galilee  
weren synneris byfore alle Galileis, for  
thei suffriden suche thingis?

3 Nay, I seye to 3ou; but alle 3e  
schulen perische in lyk manere, no but  
3e schulen haue penaunce.

4 And as tho ten and eizte, on which  
the tour of Siloa felde down, and slou3  
hem, gessen 3e, for and thei weren det-  
tours more than alle men dwellinge in  
Jerusalem?

5 Nay, I sei to 3ou; but also 3e alle  
schulen perische, if 3e schulen not do  
penaunce.

6 Forsothe he seide this lyknesse. Sum  
man hadde a fyge tree plauntid in his  
vyner, and he cam sekyng fruyt in it,  
and fond not.

7 Sothli he seide to the tilier of the  
vyner, Loo! thre 3eeris ben, sithen I  
come sekinge fruyt in this fyge tree,  
and I fond not; therefore kitt it down,  
wherto occupieth it, 3he, the erthe?

8 And he answeringe seide to him,  
Lord, suffre also this 3eer, til the while  
I delue aboute it, and sende toordis;

9 And if it schal make fruyt, ellis in  
tyme to comynge thou schalt kitte it  
doun.

10 Forsothe he was techinge in the  
synagoge of hem in sabotis.

11 And loo! a womman that hadde a  
spirit of sykenesse ten and eizte 3eeris,  
and was bowid doun, nether in ony ma-  
nere my3te looke vpward.

12 Whom whanne Jhesu hadde seyn,  
he clepide to hym, and seide to hir,  
Womman, thou ert left of thi sykenesse.

thence, tyll thou have made goode the  
vtmose farthyng.

CHAP. XIII. 1 There were present  
at the same season, that shewed hym of  
the Galileans, whose bloude Pilate meng-  
led with their awne sacrifice.

2 And Jesus answered and sayde vnto  
them, Suppose ye, that these Galileans  
were greater synners then all other  
Galileans, be cause they suffred suche  
punysshment?

3 I tell you, naye; but except ye re-  
pent, ye shall all in lyke wyse perysse.

4 Or thynke ye, that those xvij. apon  
whom the toure in Siloe fell, and slewe  
them, were synners above all men that  
dwell in Jherusalem?

5 I tell you, naye; butt excepte ye  
repent, ye all shall lyke wyse perisse.

6 He put forthe this similitude. A  
certayne man had a fygge tree in his  
vyneyarde, and he cam and sought frute  
theron, and founde none.

7 Then sayde he to the dresser of his  
vyneyarde, Beholde! this thre yeare,  
have I come and sought frute in this  
fygge tree, and fynde none; cut it  
doun, why combreth hit the gronde?

8 And he answered and sayde vnto  
him, Lorde, lett it alone this yeare also,  
till I digge rounde aboute it, and donge  
it;

9 To se whether it will beare frute, yt  
not then after that cut hym doun.

10 He taught in won of their sina-  
gogges on the saboth dayes.

11 And beholde! there was a woman  
which had a sprete off infirmitie .xvij.  
yeares, and was bowed to gether, and  
coude nott well lifte vp her silfe.

12 When Jesus sawe her, he called her  
to hym, and sayde to her, Woman, thou  
arte delivered from thy disease.

13 And his hand hyre on sette, *ḗ* was heo *sóna* up-*á*ræred, and heo God wuldrode.

14 *Ḍá* gebealh se *ḡ*ngude-caldor hine, for $\bar{d}$ am  $\bar{d}$ e se Hælend on reste-dæge hælede, and sæde  $\bar{d}$ am menegum, *Syx* dagas synd, on  $\bar{d}$ am gebyraþ  $\bar{d}$ æt man wyree ; eumaþ on  $\bar{d}$ am, and beoþ ge-hælede, and nā on reste-dæge.

15 *Ḍá* andswarode se Hælend and ewæþ, *Lá* liceteras, ne untigþ cower æle on reste-dæge his oxan, oð $\bar{d}$ e assan, fram  $\bar{d}$ ære binne, and læt to wætere ?

16 *Ḍás* Abrahames *dó*htor,  $\bar{d}$ e *Satanas* geband, nū ! elitatyne gear, ne gebyrede hyre beon unbunden of  $\bar{d}$ issum bende on reste-dæge ?

17 *Ḍá* he  $\bar{d}$ is sæde, *ḗ* sceamod ealle his wiðer-winnan. And call fole geblissode on callum,  $\bar{d}$ am  $\bar{d}$ e wuldorfullice fram him gewurdon.

18 *Só*plice he ewæþ, *Hwam* is Godes rice gelic ? and hwam wéne ic  $\bar{d}$ æt hit beo gelic ?

19 *Hit* ys gelic senepes corne,  $\bar{d}$ æt se man onfēng, and seow on his wyrt-tún ; and hit weox, and wearþ myeel treow, and heofenes fugelas reston on his bogum.

20 And eft he ewæþ, *Hwam* wéne ic  $\bar{d}$ æt Godes rice si gelic ?

21 *Hit* is gelic  $\bar{d}$ am beorman,  $\bar{d}$ e  $\bar{d}$ æt wif onfēng, and behýdde on  $\bar{d}$ am melewe þreo gemetu, oð hit wearþ call áhafen.

22 *Ḍá* férde he þurh ceastra and castelu, to Hierusalem and  $\bar{d}$ ar lærde.

23 *Ḍá* ewæþ sum man to him, *Drihten*, feawa synd,  $\bar{d}$ e synd gehælede ? *Ḍá* ewæþ he to him,

24 *Efstap*  $\bar{d}$ æt ge gangon þurh  $\bar{d}$ æt nearwe gæt ; for $\bar{d}$ am ic seege eow, manega sécaþ  $\bar{d}$ æt hig in-gán, and hi ne mágon.

25 *Ḍonne* se hiredes caldor in-gæþ, and his duru beclýst, ge standað  $\bar{d}$ ær úte, and  $\bar{d}$ a duru cnuciaþ, and cwedaþ, *Drihten*, átýn us. *Ḍonne* cwyþ he to

13 And he puttide to hir the hoodis, and a non she was reysid, and glorifiede God.

14 Sothli the prince of synagoge answeringe, hauynge dedeyn for Jhesu hadde heelid in the saboth, seide to the company, Sixe dayes ben, in whiche it bihoueth to wirche; therefore come in this, and be 3e heelid, and not in the dayes of saboth.

15 Forsothe the Lord answeringe to him seide, Ypocrite, wher ech of 3ou vntyeth not in the saboth his ox, ethir asse, fro the stable, and ledith for to watre?

16 Bihoft it not this doultre of Abraham, whom Sathanas hath bounden, loo! ten and eiste 3eeris, to be vnbounden of this bond in the day of saboth?

17 And whanne he seide thes thingis, alle his aduersaries weren aschamyd. And al the peple ioyede in al thingis, that weren don gloriously of him.

18 Therefore he seide, To what thing is the rewme of God lyk? and to what thing schal I gesse it to be lyk?

19 It is lyk to a corn of seneuey, which takun, a man sente in to his 3erd; and it wax, and was maad in to a greet tree, and fowelis of the eyr residin in the braunchis therof.

20 And eftson he sayd, To what thing schal I gesse the kyngdom of God lyk?

21 It is lyk to sourdow, which takun, a womman hidith in thre mesuris of mele, til al were sourdowid.

22 And he wente by citees and castels, techinge and makeinge iurney in to Jerusalem.

23 Sothli sum man seide to him, Lord, if there ben fewe, that ben sauyd? Sothli he seide to hem,

24 Stryue 3e for to entre by the streit 3ate; for I seye to 3ou, many men seken for to entre, and thei schulen not mowe.

25 Forsothe whanne the hosebonde man hath entrid, and closid the dore, 3e schulen bigynne to stonde with oute forth, and knocke the dore, seyinge,

13 And he layde his hondes on her, and immediatly she was made strayght, and glorified God.

14 The ruler off the sinagoge answered, with indignacion be cause that Jesus had healed on the saboth daye, and sayde vnto the people, There are sixe dayes in the weke, in which men ought to worke; in them come, and be healed, and nott on the saboth daye.

15 Then answered hym the Lorde and sayd, Ypocryte, doth not eache one of you on the saboth daye loose his ox, or his asse, from the stall, and leade hym to the water?

16 And shulde not this doughter of Abraham be loosed from this bonde on the saboth daye, whom Sathan hath bounde, loo! xvij. yeares?

17 And when he thus sayde, all his aduersaris were ashamed. And all the peple reioysed on all the excellent dedes, that were done by hym.

18 Then sayde he, What is the kyngdom of God lyke? or where to shall I compare it?

19 It is lyke a grayne of mustard seede, which a man toke, and sowed in his garden; and it grewe, and waxed a greate tree, and the foules off the ayer bilt in the braunches of it.

20 And agayne he sayde, Where vnto shall I lyken the kyngdom of God?

21 It is lyke leuen, which a woman toke, and hidde in thre busschels of floure, till all was thorow lewend.

22 And he went thorowe cities and tounes, teachynge and toke his iorney towards Jerusalem.

23 Then sayde won vnto hym, Lorde, are there feawe, that shalbe saved? And he sayde vnto them,

24 Stryve with youreselves to enter in at the straye gate; for many, I seye vnto you, will seke to enter in, and shall nott be able.

25 When the good man of the housse is risen vp, and hathe shett fast the dore, and ye begyn to stonde with out, and to knocke at the dore, saynge, Lorde,

cow, Ne can ic cow, nāt ic hwanon ge synd.

26 Donne ongygne ge eweðan, We æton and druncon beforan ðe, and on ūrum strætum ðū lærdest.

27 Donne seḡþ he cow, Ne canm ic hwanon ge synd; gewitaþ fram me, ealle unriht-wyrhtan.

28 Ðar biþ wóp and tóþa grystlung, ðonne ge gescop Abraham, and Isaac, and Iacob, and ealle witegan on Godes rice; and ge beoþ út-ádrifene.

29 And hig cumað fram east-dæle and west-dæle, and norþ-dæle . . . and sittað on Godes rice.

30 And efne! synd ýtemeste, ða ðe beoþ fyrmeste; and synd fyrmeste, ða ðe beoþ ýtemeste.

31 On ðam dæge him genealáhton sume Farisci, and him sædon, Far, and gā heonon, forðam ðe Herodes ðe wyle ofslean.

32 And ðā ewæþ he to him, Gáp, and seccgaþ ðam foxe, Deofol-seocnessa ic út-ádrife, and ic hæla gefrenme, to-dæg and to-morgen, and þridan dæge ic beo fornumen.

33 Ðeah hwæðere me gebyreþ to-dæg, and to-morgen, and ðý æfteran dæge, gán; forðam ðe ne gebyreþ ðæt se witega forweorde bútan Hierusalem.

34 Ealá Hierusalem, Hierusalem, ðū ðe ða witegan ofslyht, and hænst ða ðe to ðe ásende synd, hū oft ic wolde ðine bearn gegaderian, swā se fugel ðeþ his nest under his fiderum, and ðū noldest.

35 Nū! biþ cower hūs cow forlæten. Sçþlice ic cow secege, ðæt ge me ne gescop, ærdam ðe emme se, ðonne ge eweðað, Gebletsod sý, se ðe com on Drihtnes naman.

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CHAP. XIV. †1 Ðā wæs geworden, ðā he code on sumes Farisea caldres hūs, on reste-dæge, ðæt he hláf æte, and hig begýmdon hine.

Lord, opyne to vs. And he answeringe schal seye to 3ou, I knowe not 3ou, of whennis 3e ben.

26 Thanne 3e schulen bigynne to seye, We han ete and drunke before thee, and in oure streetis thou hast tau3t.

27 And he schal seye to 3ou, I knowe not 3ou, of whennis 3e ben; go 3e away fro me, alle worcheris of wickidnesse.

28 Ther schal he wepinge and betinge to gidere of teeth, whanne 3e schulen se Abraham, and Ysaac, and Jacob, and alle prophetis in the kyngdom of God; sothli 3ou to be put out.

29 And thei schulen come from the east and west, and fro the north and south, and sitte at the mete in the rewme of God.

30 And loo! thei that weren firste, ben the laste; and thei that weren the last, ben the firste.

31 In that day summe of Pharisees camen ny3, seyinge to him, Go out, and go hennis, for Eroude wole slee thee.

32 And he seith to hem, Go 3e, and seye 3e to that fox, Loo! I caste out fendis, and I make perfitylly heelthis, to day and to morwe, and the thridde day I am endid.

33 Netheles it bihoueth me to day, and to morwe, and the day suyng, to walke; for it fallith not a prophete to perische out of Jerusalem.

34 Jerusalem, Jerusalem, that sleest prophetis, and stonest hem that ben sent to thee, hou ofte wolde I gedere to gidere thi sones, as a brid his nest vnder pennes, and thou noldist.

35 Loo! 3oure hous schal be left to 3ou desert. Sothli I seie to 3ou, for 3e schulen not se me, til it come, whanne 3e schulen seye, Blessid is he, that cometh in the name of the Lord.

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CHAP. XIV. 1 And it was don, whanne he had entrid in to the hous of sum prince of Pharisees, in the saboth, to ete breed, and thei اسپiden him.

lorde, open vnto vs. And he shall answer and saye vnto you, I knowe nott whence ye are.

26 Then shall ye begyn to saye, We have eaten and dronken in thy presence, and thou hast naught in oure stretes.

27 And he shall saye, I tell you I wott nott whence ye are; departe from me, all ye workers off iniquytie.

28 There shalbe wepyng and gnasshynge of teth, when ye shall se Abraham, and Ysaac, and Jacob, and all the prophetes in the kyngdom of God; and youre selves thrust oute a dores.

29 And they shall come from the east and from the weest, and from the northe and from the southe, and shall reest in the kyngdom of God.

30 And beholde! there are last, which shalbe fyrst; and there are fyrst, which shalbe last.

31 The same daye there cam certaine of the Pharises, and sayd vnto him, Gett the out of the waye, and departe hence, for Herode will kylle the.

32 And he sayd vnto them, Goo ye, and tell that foxe, Beholde! I cast oute devils, and heale the people, to daye and to morowe, and the thyrd daye I make an ende.

33 Neverthelesse I must walke, to daye, and to morowe, and the daye folowinge; for it cannott be that a prophet perisshe eny other where save att Jerusalem.

34 O Jerusalem, Jerusalem, which kill-est prophetes, and stonest them that are sent to the, howe often wolde I have gadered thy children to gedder, as the hen her nest vnder her wynges, and thou woldest nott.

35 Beholde! youre habitacion shalbe left vnto you desolate. For I tell you, ye shall not se me, vntill the time come, that ye shall saye, Blessed ys he, that commeth in the name off the Lorde.

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CHAP. XIV. 1 And it chaused, that he went into the housse of won off the chefc Pharises to eate breed, on a saboth daye, and they watched hym.

2 Ðá wæs ðar sum wæter-seoc man befóran him.

3 Ðá cwæþ se Hælend to ðam æ-gleawum and Farseum, Is hit ályfed ðæt man on reste-dagum hæle ?

4 Ðá súwodon hig. Ðá nam he hine and gehælde, and forlét hyne.

5 Ðá cwæþ he to him, andswariende, Hwylces cowres assa oððe oxa befealþ on áinne pytt, and ne tilþ he hyne hrædlice up on reste-dage ?

6 Ðá ne mihton hig ágén ðis him geandwyrðan.

7 Ðá sæde he sum bigspel be ðam in-gelapodon, gýmende hú hig ða fyrmestan setl geeuron, and ðus cwæþ,

8 Donne ðú byst to gyftum gelapod, ne site ðú on ðam fyrmestan setle ; ðe-læs wénunga sum weorþfulra síg in-gelapod fram him,

9 And ðonne cume se ðe ðe in-gelapode, and sege ðe, Rým ðysum men setl, and ðú ðonne mid secame nyme ðæt ýtemeste setl.

10 Ac ðonne ðú geclypod byst, gá, and site on ðam ýtemestan setle, ðæt se ðe ðe in-gelapode, ðonne he cymþ, eweðe to ðe, Lá freóud, site ufer. Donne byþ ðe weorþmynt befóran mid-sittendum.

11 Forðam æle ðe hine up-áheþþ, biþ genyðerod ; and se ðe hine nyðeraþ, se biþ up-áhafen.

12 Ðá cwæþ he to ðam, ðe hine in-gelapode, Donne ðú ðést wiste, oððe feorme, ne eþpa ðú ðine frýnd, ne ðine ge-bróðru, ne ðine cúðan, ne ðine welegan nehheburas ; ðe-læs hi ðe ágén lapion, and ðú hæbbe edlean.

13 Ac ðonne ðú gebeorsecýpe dó, eþpa pearfan, and wanhále, and healte, and blinde,

14 Donne bist ðú eadig ; forðam ðe hi nabbaþ, hwanon hig hit ðe forgyldon, sóþlice hit byþ ðe forgolden on rihtwisra æriste.

9

. . . . . na aftumistau haban stap.

10 Ak þan haitaizau, atgaggands, anakumbei ana þamma aftumistin stada, ei biþe qimai, saci haihait þuk, qipai du þus, Friyond, usgagg hauhis. Ðanuh íst þus hauhiþa faura þaim miþanakumb-yandam þus.

11 Unte whazuh saci hauheip sik silba, gahnaiwyada ; yah saci hnaiweip sik silban, ushauhyada.

12 Qapup-þan yah þamma haitandin sik, þan waurkyais undaurnimat, aipþau nahtamat, ni haitais friyonds þeinans, nih broþrums þeinans, nih niþyans þeinans, nih garaznans gabeigans ; ibai aufto yah eis aftra haitaima þuk, yah wairþip þus usguldau.

13 Ak þan waurkyais dauht, hait unledans, gamaidans, haltans, blindans,

14 Yah audags wairþis ; unte eis ni haband usgildan þus, usgildada auk þus in ustassai þize uswaurhtane.

2 And loo! sum man syk in ydropesie was bifore him.

3 And Jhesu answeringe seide to the wyse men of lawe, and to Pharysees, seiyinge, Where it is leeful for to heele in the sabotis?

4 And thei heelden pees. Forsothe Jhesu heclide him takun to, and lefte.

5 And he answeringe to hem, seyde, Whos asse ether oxe of 3oure schal falle in to a pitt, and not a non he schal drawe out him on the day of sabot?

6 And thei myzten not answer to him to thes thingis.

7 Forsothe he seyde also a parable to men bodun to a feeste, biholdinge how thei chesiden the firste sectis, seiyinge to hem,

8 Whanne thou schalt be bedun to weddingis, sitte thou not at the mete in the firste place; lest perauenture a worschippfullere than thou be bedun of him,

9 And he comyng that clepide thee and him, seye to thee, 3yue place to this, and thanne thou schalt bigynne with schame to holde the laste place.

10 But whanne thou schalt be bedun to feeste, go, and sitte down in the laste place, that whanne he schal come, that bad thee to feeste, he seye to thee, Friend, stize hizere. Thanne glorie schal be to thee bifore men syttinge to gidere at the mete.

11 For ech that enhaunsith him silf, schal be maad low; and he that mekith him silf, schal be hized.

12 Forsoth he seide also to him, that hadde bedun him to the feeste, Whanne thou makist a mete, ether souper, nyle thou clepe thi frendis, nether thi britheren, nethir cosyns, nethir neyboris, nether riche men; lest perauenture and thei bidde thee azen to feeste, and zeldinge azen be maad to thee.

13 But whanne thou makist a feeste, clepe pore men, feble men, crokid, and blynde,

14 And thou schalt be blessid; for thei han not, wher of to zelde to thee, forsoth it schal be zoldun to thee in the risyng azen of iuste men.

2 And beholde! there was a man before hym which had the dropsy.

3 And Jesus answered and spake vnto the lawears, and Pharises, sayinge, Is hit laufful to heale on the saboth daye?

4 And they helde their peace. He toke the man and healed him, and lett hym goo.

5 And answered them sayinge, Whiche of you shall have an asse or an oxe fallen into a pitt, and will nott straight waye pull him out on the saboth daye?

6 And they coulde not answer hym agayne to that.

7 He putt forth the a similitude to the gestes, when he marked howe they preased to the hyst roumes, and sayd vnto them,

8 When thou arte bidden to a weddyng of eny man, sitt nott doune in the hyst roume; lest a more honorable man than thou be bidden of hym,

9 And he that badde bothe hym and the come, and saye to the, Geve this man roume, and thou then begyu with shame to take the lowest roume.

10 But rather when thou arte bidden, goo, and sit in the lowest roume, that when he that bade the commeth, he maye saye vnto the, Frende, sitt vp hyer. Then shalt thou have preyase in the presence of them that sitt at meate with the.

11 For whosoever exalteth hym silfe, shalbe brought lowe; and he that humbleth him silfe, shalbe exalted.

12 Then sayde he also to him, that bade him to diner, When thou makest a diner, or a supper, call not thy frendes, nor thy brethren, nether thy kinsmen, nor yet riche neighbours; lest they bidde the agayne, and make the recompence.

13 Butt when thou makest a feast, call the povre, the maymed, the lame, and the blinde,

14 And thou shalt be happy; for they cannot recompence the, butt thou shalt be recompensed at the resurreccion of the iuste men.

15 Gahausyands þan sums þizei an-akumbyandane þata, qap du ïmma, Aud-ags, saci matyþ hlaif in þjudangardyai Gups.

16 Þaruh qap ïmma Frauya, Mamma sums gawaurhta nahtamat mikilana, yah haihait managans.

17 Yah ïnsandida skalk seinana wheilai nahtamatis, qipan þaim haitanam, gagg-ij, nute yu manwu ïst allata.

18 Yah dugunnun sums faurqipan allai. Sa frumista qap, Land bauhta, yah þarf galeipan, yah saiwhan þata; bidya þuk, habai mik faurqipanana.

19 Yah anþar qap, Yuka auhsne us-bauhta fimf, yah gagga kausyan þans; bidya þuk, habai mik faurqipanana.

20 Yah sums qap, Qen liugaida; yah duþe ni mag qiman.

21 Yah qimands sa skalks, gataih frau-yin seinamma þata. Þaruh þwairhs sa gardawaldands, qap du skalka seinamma, Usgagg sprauto in gatwons yah staigos baurgs, yah unledans, yah gamaidans, yah blindans, yah haltans attiuh hidre.

22 Yah qap sa skalks, Frauya, warþ, swe anabaust, yah nauh stads ist.

23 Yah qap sa frauya du þamma skalka, Usgagg and wigans yah faþos, yah nauþei ïnnatgaggan, ei usfulnai gards meins.

24 Qipa allis ïzwis, þatei ni ainshun manne yainaiþe þize faura haitanane, kauseiþ þis nahtamatis meinis.

25 Miþiddyedun þan ïmma hiuhmans managai; yah gawandyands sik, qap du ïm,

26 Yabai whas gaggiþ du mis, yah ni fityaiþ attan seinana, yah aiþcin, yah qen, yah barna, yah broþrun, yah swistrun, nahluþ-þan seinu silbins saiwala, ni mag meins siponeis wisan.

27 Yah saci ni bairiþ galgan seinana, yah gaggai afar mis, ni mag wisan meins siponeis.

28 ïzwara whas railtis wilyands kelikn

15 Ðá ðis gehýrde sum of ðam sittend-um, ðá ewaþ he, Eadig is se, ðe hláif yt on Godes rice.†

16 Ðá sáede he him, Sum man worhte mycele feorme, and manega gelapode.

17 Ðá sende he his þeowan to ðære feorme tīman, ðæt he sáede ðam gelap-edum, ðæt hig comon, forðam ðe calle þing gearwe wáeron.

18 Ðá ongunnon hig ealle hig beláðian. Se forma him sáede, Ic bohte ænne tūn, ic hæbbe neode ðæt ic fare, and hine geseo; ic bidde ðe, ðæt ðú me beláðige.

19 Ðá ewaþ se óðer, Ic bohte án ge-týme oxena, nú wille ic faran and fand-ian hyra; nú bidde ic ðe, beláða me.

20 Ðá ewaþ sum, Ic lædde wif hám; forðam ic ne mæg cuman.

21 Ðá cyrde se þeowa, and eýdde his hláforde ðæt. Ðá ewaþ se hláford mid yrru to ðam þeowan, Gá hraðe on ða stréta and on wic ðisse ceastre, and þearfan, and wanhále, and blinde, and healte læd hider in.

22 Ðá ewaþ se þeowa, Hláford, lit ys gedón, swá ðú bude, and nú gyt hér is æmtig stów.

23 Ðá ewaþ se hláford ðá gyt to ðam þeowan, Gá geond ðás wegás and hegas, and nýd hig ðæt hig gán in, ðæt min hús si gefylled.

24 Sólþice ic eow scege, ðæt nán ðæra manna ðe geelypode synd, ne onbyrigeaþ mīre feorme.†

25 Sólþice mid him férde myeel mæn-ego; ðá ewaþ he, to him bewend,

26 Gyf hwá to me cymþ, and ne hataþ his fæder, and móder, and wif, and bearn, and broðru, and swustra, and ðonne gyt his sáwle, ne mæg he beon min leorning-eniht.

27 And se ðe ne byrþ hys ewylminge, and cymþ æfter me, ne mæg he beon min leorning-eniht.

28 Hwyle cower wyle timbrian ánne



15 Whanne sum man of sittinge at the mete had herd thes thingis, he seide to hym, Blessid is he, that schal ete breed in the rewme of God.

16 And he seide to him, Sum man maade a greet souper, and clepide manye.

17 And he sente his seruaunt in the our of souper, to seye to men bedun to feeste, that thei schulden come, for now alle thingis ben redy.

18 And alle bigunnen to gidere to excuse. The firste seide, I haue bouzt a toun, and I haue nede to go out, and to se it; I preie thee, haue me excusid.

19 And the tothir seide, I haue bouzt fyue 3okis of oxen, and I go to proue hem; I preie thee, haue me excusid.

20 And an othir seide, I haue weddid a wyf; and therefore I may not come.

21 And the seruaunt turnyd agen, toolde thes thingis to the lord. Thanne the hosebonde man wroth, seide to his seruaunt, Go out soone in to grete stretis and smale streetis of the citee, and brynge in hidur pore men, and feble, and blinde, and croid.

22 And the seruaunt seith, Lord, it is don, as thou hast comaundid, and 3it place is.

23 And the lord seith to the seruaunt, Go thou into weyes and heggis, and constreyne for to entre, that myn hous be fillid.

24 Forsothe I seie to 3ou, for noone of the men that ben clepid, schal taaste my souper.

25 Sothli many cumpanyes wenten with him; and he turned, seide to hem,

26 If ony cometh to me, and hatith not his fadir, and modir, and wyf, sones, and brithren, and dou3tris, 3it forsoth and his lyf, he may not be my disciple.

27 And he that berith not his cross, and cometh afir me, may not be my disciple.

28 Forsoth who of 3ou willinge to

15 When won of them that sate at meate also herde that, he sayde vnto hym, Happy is he, that catcheth breed in the kyngdome of God.

16 Then sayd he to hym, A certayne man ordened a greate supper, and bade many.

17 And sent his seruaunt att supper time, to saye to them that wer bidden, come, for all thynges are redy.

18 And they all atonce began to make excuse. The fyrst sayd vnto him, I haue bought a ferme, and I must nedes goo, and se it; I praye the, haue me excused.

19 And another sayd, I haue bought fyve yooke of oxen, and I must goo to prove them; I praye the, haue me excused.

20 The thyrde sayd, I haue maried a wyfe; and therefore I cannot come.

21 And the seruaunt went agayne, and brought his master worde there of. Then was the good man of the housse displeasid, and sayd to his seruaunt, Goo out quickly into the stretes and quarters of the citee, and brynge in hidder the povre, and the maymed, and the halt, and the blinde.

22 And the seruaunt sayd, Lorde, it is done, as thou commaundest, and yet there is roume.

23 And the lorde sayd to the seruaunt, Go out into the hie weyes and hedges, and compell them to come in, that my housse maye be filled.

24 For I saye vnto you, that none of those men which were bidden, shall tast of my supper.

25 There went a greate company with him; and he turned, and saide vnto them,

26 Yf a man come to me, and hate not his father, and mother, and wyfe, and children, and brethren, and sisters, more over and his awne life, he cannot be my disciple.

27 And whosoever beare nott hys crosse, and come after me, cannot be my disciple.

28 Which of you is he that is desposed

timbryan, niu frumist gasitands rahneip manwiþo, habaiu du ustiuhan ?

29 İbai aufto biþe gasatidedi grundu-waddyu, yah ni mahtedi ustiuhan, allai þai gasaiwbandans, duginnaina bilaikan ina,

30 Qipandans, Þatei sa manna dustod-ida timbryan, yah ni mahta ustiuhan.

31 Aipþau whas þiudans gaggands stigq-an wiþra anþarana þiudan du †wiganna, niu gasitands faurþis þankeiþ, siaiu maht-eigs miþ taihun þusundyom gamotyan þamma miþ twaim tigum þusundyo gagg-andin ana sik ?

32 Eipau yabai mist mahteigs, nauþ-pauh faırra imma wisandin, insandyands airu, bidiþiþ gawairþyis.

33 Swah nu wharyizuh izwara, saei ni afqiþiþ allamma aigina seinamma, ni mag wisan meins siponeis.

34 God salt ; iþ yabai salt baud wairþiþ, whe gasupoda ?

35 Nih du airþai, ni du maihstau fagr ist, ut uswairpand imma. Saei habai ausera gahausyandona, gahausyai.



CHAP. XV. 1 Wesunup-þan imma newhyandans sik allai motaryos yah fra-waurhtai hauseran imma.

2 Yah birodidedun Fareisaieis yah bok-aryos, qiþandans, Þatei sa frawaurhtans andnimip, yah miþmatyiþ im.

3 Qaþ þan du im þo gayukon, qiþands,

4 Whas manna izwara aigands taihun-tehund lambe, yah fraliuserands ainamma þize, niu bileiþiþ þo niuntehund yah niun ana auþidai, yah gaggip afar þamma fralusarin, unte bigitiþ þata ?

5 Yah bigitands, uslagyiþ ana amsans seinans faginonds ;

6 Yah qimands im garda galapof fri-yonds yah garaznans, qiþands du im, Faginof miþ mis, þammei bigat lamb mein, þata fralusano.

7 Qiþa izwis, þatei swa faheds wairþiþ

stýpel, hú ne sytt he ærest and teleþ ða andfengas ðe him behéfe synd, hwæder he hæbbe hine to full-fremmenne ?

29 Ðe-les syttan he ðæne grund-weall legþ, and ne mæg hine full-fremman, calle ðe hit geseoþ, ágynnnon hine tælan,

30 And cweðan, Hwæt ðes man ágan timbrian, and ne mihte hit ge-endian.

31 Oððe gyf hwyle cyning wyle faran and feohtan ágen óðerne cyning, hú ne sit he ær and þeneþ, hwæder he mæge mid tyn þusendum euman ágen ðone ðe him ágen cymþ mid twentigum þusendum ?

32 And gif he ðonne wið hine gefeoht-an ne mæg, . . . he sent æryndraean, and hitt sibbe.

33 Witodlice swá is ælc of cow, ðe ne wið-seeþ eallum þingum ðe he áh, ne mæg he beon min leorning-eniht.

34 Góð ys sealt ; gif hit áwyrþ, on ðam ðe hit gesytt biþ ?

35 Nis hit nyt ne on eorþan, ne on myxene, ac hyt biþ út-áworpen. Gehýre, se ðe earan hæbbe to gehýrenne.



CHAP. XV. †1 Sóllice him genea-læhton mánfulle and synfulle, ðæt hig his word gehýrdon.

2 Ðá muredon ða Farisei and ða bōceras, and cwædon, Ðes onfehþ synfulle, and mid him ytt.

3 Ðá cwæþ he ðis bigspel to ðam,

4 Hwyle man is of cow ðe hæfþ hund sceapa, and gif he forlyst an of ðam, hú ne forlæt he ðonne nigon and hund nigontig on ðam wéstene, and gæþ to ðam ðe forwearþ, oð he hit fint ?

5 And ðonne he hit fínt, he hit set on his exla geblissiende ;

6 And ðonne he hám cymþ, he to-somme clypaþ hys frýnd and his nehhe-buras, and ewyþ, Blissiaþ mid me, forðam ic fúnde min sceap, ðe forwearþ.

7 Ic seege cow, ðæt swá biþ on heofone

bylde a tour, wher he sittenge countith not first the spensis that ben nedful, if he haue to performe?

29 Lest affir he hath sett the foundement, and myzte not performe, alle that seen, bigynne to scorne him,

30 Seyinge, For this man bigan to bilde, and myzte not ende.

31 Ether what kyng to goynge to make batel azens another kyng, wher he sittenge bythenkith not first, if he may with ten thousynd go azens him that cometh to him with twenty thousynd?

32 Ellis him zit doynge a fer, he sendynge a messenger, preieth tho thingis that ben of pees.

33 So therefore ech of zou, that renouncith not alle thingis whiche he weeldith, may not be my disciple.

34 Salt is good thing; forsoth if salt schal vanysehe, in what thing schal it be sauerid?

35 Nether in erthe, nether in the dunghil it is profitable, but it schal be sent out. He that hath eeris of heeringe, heere.

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CHAP. XV. 1 Forsothe puppicans and synful men weren neynging to him, that thei schulden heere him.

2 And Farisees and scribis grucchiden, seyinge, For this man receyueth synful men, and etith with hem.

3 And he seith to hem this parable, seyynge,

4 What man of zou that hath an hundred scheep, and if he hath lost oon of hem, wher he leeuith not nynty and nyne in desert, and goth to it that perischide, til he fynde it?

5 And whanne he hath founden it, he ioynge puttith on his shuldris;

6 And he comynge hoom clepith to gidere his frendis and neyzebors, seyinge to hem, Thanke ze me, for I haue founden my scheep, which hadde perischid.

7 Sothly I seye to zou, so ioye schal

to bilde a toure, and sitteth not doune before and counteth the cost, whether he haue sufficient to performe it?

29 Lest after he hathe layde the foundacion, and is nott able to performe it, all that beholde it, begyn to moocke hym,

30 Sayinge, This man began to bilde, and was not able to make an ende.

31 What kyng goeth to make batayle agaynst another kyng, and sitteth not doune fyrst and casteth in his mynde, wether he be able with ten thousande to mete him that cometh agaynst hym with twenty thousand?

32 Or els whill the other is yett a greate waye off, he will sende embassadeours, and desyre peace.

33 Soo lyke wyse none of you, that forsaketh nott all that he hathe, can be my disciple.

34 Salt is good; but if salt be corupte, what shall be seasoned there with?

35 It is nether good for the londe, nor yet for the donge hill, men cast it out at the dores. He that hath cares to heere, let him heere.

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CHAP. XV. 1 Then resorted vnto him all the publicans and synners, for to heere him.

2 And the Pharisees and scribes grudged, sainge, He receaveth to his company synners, and eateth with them.

3 Then put he forthe this similitude to them, sayynge,

4 What man of you havynge an hundred shepe, if he loose one of them, doth not leve nynty and nyne in the wilderness, and goo after hym which is loost, vntill he fynde hym?

5 And when he hath founde hym, he putteth hym on his shulders with ioye;

6 And as sone as he commeth home he calleth to gedder his lovers and neighbours, sayynge vnto them, Reioyse with me, for I haue founde my shepe, which was loost.

7 I say vnto you, that lyke wyse ioye

in himina in ainis frawaurhtis idreigond-  
ins, þau in niuntehundis yah niune ga-  
raihitaize, þaiei ni þaurbun idreigos.

8 Aipþau suma qino drakmans haband-  
ei tailun, yabai fraliusiþ drakmin ain-  
amma, niu tandeip lukaru, yah usbaug-  
eip razn, yah sokeip glaggwaba, unte  
bigitiþ?

9 Yah bigitandei, gahaitiþ friyondyos  
yah garaznons, qiþandei, Faginof miþ  
mis, unte bigat drakmeim, þammei fra-  
laus.

10 Swa qiþa izwis, faheds wairþiþ in  
andwairþya aggele Guþs in ainis idreig-  
ondins frawaurhtis.

11 Qapuf-þan, Manne sumis aihta twans  
sununs;

12 Yah qaf sa yuhiza iþe du attin,  
Atta, gif mis, sei undrinnaï mik, dai  
aiginis. Yah disdailida im swes sein.

13 Yah afar ni managans dagans, brahta  
samana allata sa yuhiza sunus, yah aflaiþ  
in land fairra wisando; yah yainar  
distahida þata swes seinata libands us-  
stiuriba.

14 Biþe þan frawas allamma, warþ  
huhrus abrs and gawi yainata, yah is  
dugann alaparba wairþan.

15 Yah gaggands, gabaftida sik sum-  
amma baurgyanc yainis gauyis. Yah  
insandida ina haiþyos seinazos, haldan  
sweina.

16 Yah gairnida sad itan haurne þoei  
matidedum sweina, yah manna imma ni  
gaf.

17 Qimands þan in sis, qaf, Whan filu  
asnye attins meinis, ufarassau haband  
hlaibe; iþ ik huhrau fraqistna.

18 Usstandands, gagga du attin mein-  
amma, yah qiþa du imma, Atta, fra-  
waurhta mis in himin, yah in andwairþya  
þeinamma;

19 Yu þanasciþs ni im wairþs ei hait-  
aidau sunus þeins, gatawei mik swe  
ainana asnye þeinaize.

20 Yah usstandands qam at attin sein-

blis be anum synfullum ðe dæd-bôte  
dêþ, mâ ðonne ofer nigon and nigontig-  
um rihtwisra, ðe dæd-bôte ne beþurfon.

8 Odde hwile wif hæfþ tyn scyllingas,  
gif heo forlyst ænne scylling, hū ne on-  
ælp heo hyre leoht-fæt, and awent hyre  
hūs, and scep geornlice, oð heo hine  
fint?

9 And ðonne heo hinefint, heo elyppþ  
hyre frýnd and nehhebyryna, and ewyþ,  
Blyssiap mid me, forðam ic fúnde minne  
scylling, ðe ic forleas.

10 Ic secge cow, swá biþ blis befóran  
Godes englum be anum synfullum ðe  
dæd-bôte dêþ.†

11 He cwæþ, Sôþlice sum man hæfle  
twegen suna;

12 Ðá cwæþ se gingra to his fæder,  
Fæder, syle me minne dæl minre æhte,  
ðe me to gebyreþ. Ðá dælde he him  
his æhte.

13 Ðá æfter feawa dagum, calle his  
þing gegaderode se gingra sum, and  
færde wræelice on feorlen rice; and for-  
spilde ðar his æhta lybbende on his  
gælsan.

14 Ðá he hig hæfle calle ámyrrede,  
ðá wearþ mycel hunger on ðam rice,  
and he wearþ wædla.

15 Ðá færde he, and folgode anum  
burh-sittendum men ðæs rices. Ðá  
sende he hine to his túne, ðæt he heolde  
his swýn.

16 Ðá gewilnode he his wambe gefyl-  
lan of ðam bean-coddum ðe ða swýn  
æton, and him man ne sealde.

17 Ðá bepohte he hine, and cwæþ,  
Ealá hū fela hýrling on mines fæder  
húse, hláf genôhne habbaþ; and ic hér  
on hungre forworde.

18 Ic árise, and ic fare to minum fæder,  
and ic secge him, Ealá fæder, ic syngode  
on heofenas, and befóran ðe;

19 Nú ic ne com wyrðe ðæt ic beo ðin  
sumu genemned, dó me swá ánne of ðin-  
um hýrlingum.

20 And he árás ðá and com to his

be in heuene on o synful man doynge penaunce, than of nynti and nyne iuste, that hau no nede of penaunce.

8 Ether what womman hauynge ten dragmes,<sup>†</sup> and if sche hath lost o dragme, wher sche lizeth not a lanterne, and turneth vpsodoun the hous, and sekith diligently, til sche fynde ?

9 And whanne sche hath founden, sche clepith to gidere frendis and neizeboris, seynge, Thanke 3e me, for I haue founden the dragme, which I hadde lost.

10 So I seie to 3ou, ioye schal be to the aungels of God on o synful man doynge penaunce.

11 Forsothe he seith, Sum man hadde tweye sones ;

12 And the 3ongere seide to the fadir, Fadir, 3yue to me the porcioun of substaunce,<sup>†</sup> that byfallith to me. And the fadir departide to him the substaunce.

13 And not aftir manye dayes, alle thingis gederid to gidre, the 3ongere sone wente in pilgrymage in to a fer cuntree ; and there he wastide his substaunce in lyuynge lecherously.

14 And aftir that he hadde endid alle thingis, a strong hungir was maad in that cuntree, and he began to haue nede.

15 And he wente, and cleuyde to oon of the citeseyns of that cuntree. And he sente him in to his toun, that he schulde feede hoggis.

16 And he coueide to fille his wombe of the coddis whiche the hoggis eeten, and no man 3af to him.

17 Sothli he turned a3en in to him silf, seyde, Hou many hirid men in my fadir hous, han plente of looues ; forsothe I perische here thur3 hungir.

18 I schal ryse, and I schal go to my fadir, and I schal seie to him, Fadir, I haue synned agens heuene, and bifore thee ;

19 Now I am not worthi to be clepid thi sone, make me as oon of thi hyrid men.

20 And he rysinge cam to his fadir.

shalbe in heven over one synner that repenteth, moore then over nynety and nyne iuste persons, whiche nede noo repentaunce.

8 Other what woman havyng .x. grotes, if she loose won, doth not light a candell, and swepe the housse, and seke diligently, till she finde it ?

9 And when she hath founde it, she calleth her lovers and her neighbours, saynge, Reioyce with me, for I haue founde the groate, which I had loost.

10 Lykwyse I saye vnto you, ioye shalbe in the presence off the angels off God over one synner that repenteth.

11 And he sayde, A certayne man had twó sonnes ;

12 And the yonger of them sayde to his father, Father, geve me my parte off the goodes, that to me belongeth. And he devided vnto them his substaunce.

13 And not longe after, the yonger sone gaddered all that he had to gedder, and toke his iorney into a farre cuntree ; and there he wasted his goodes with royetous livinge.

14 And when he had spent all that he had, there rose a greate derth thorow out all that same londe, and he began to lacke.

15 And he went, and clave to a citesyn of that same cuntree. Which sent hym to the felde, to kepe his swyne.

16 And he wold fayne have filled his bely with the coddes that the swyne ate, and noo man gave hym.

17 Then he remembered hym silfe, and sayde, Howe many hyred servautes at my fathers, have breed ynough ; and I dye for hunger.

18 I will a ryse, and goo to my father, and will saye vnto hym, Father, I haue synned agaynst heven, and before the ;

19 Nowe am I not worthy to be called thy sone, make me as one of thy heyred servautes.

20 And he arose and cam to his father.

amma. Nauhþanuh þan fairra wisandan, gasawh ina atta is, yah infeinoda. Yah þragyands, draus ana hals is, yah kukida imma.

21 Yah qap imma sa sunus, Atta, fra-wamrhta in himin, yah in andwairþya þeinamma; yu þanascips ni im wairþs ei haitaidau sunus þeins.

22 Qap þan sa atta du skalkam sein-aim, Sprauto †bringiþ wastya þo frum-iston, yah gawasyiþ ina, yah gibip figg-ragulþ in handu is, yah gaskohi ana fotuns is;

23 Yah †bringandans stiur þana alidan, ufsneiþiþ, yah matyandans, wisam waila.

24 Unte sa sunus meins dauþs was, yah gaciunoda; yah fralusans was, yah bigitans warþ. Yah dugunnun wisan.

25 Wasuþ-þan sunus is sa alpiza ana akra; yah qimands, atiddya newh razn, yah gahausida saggwins yah laikins.

26 Yah athaitands sumana magiwe, frahuh, wha wesi þata.

27 Þaruh is qap du imma, Þatei broþar þeins qam, yah afsnaiþ atta þeins stiur þana alidan, unte hailana ina andnam.

28 Þanuh modags warþ, yah ni wilda inngaggan. Iþ atta is usgaggands ut, bad ina.

29 Þaruh is andhafyands, qap du attin, Sai! swa filu yere skalkinoda þus, yah ni whanhun anabusu þeina ufariddya; yah mis ni aiw atgaft gaitcin, ei miþ friyondam meinain biwesyau.

30 Iþ þan sa sunus þeins, saci fret þein swes miþ kalkyom, qam, ufsnaist imma stiur þana alidan.

31 Þaruh qap du imma, Barnilo, þu sinteino miþ mis wast yah is, yah all þata mein þein ist.

32 Waila wisan, yah faginon skuld was; unte broþar þeins dauþs was, yah gaciunoda; yah fralusans, yah bigitans warþ.

fæder. And ðá gyt ðá he was feor, his fæder he hyne geseah, and wearþ mid mild-heortnesse ástyrod. And ágen hine arn, and hine beelypte, and cyste hine.

21 Ðá cwæþ his sunu, Fæder, ic syn-gode on heofon, and beforan ðé; nú ic ne eom wyrde ðæt ic ðin sunu beo genemned.

22 Ðá cwæþ se fæder to his þeowum, Bringaþ raðe ðæne sêlestan gegyrelan, and serýðaþ hyne, and syllað him hring on his hand, and geseý to his fótum;

23 And bringaþ án fætt styric, and ofslæþ, and uton etan, and gewistful-lian.

24 Fordam ðes mīn sunu was dead, and he ge-edecode; he forwearþ, and he is gemét. Ðá ongunnon hig ge-wistlécæan.

25 Sôþlice hys yldra sunu was on æcere; and he com, and ðí he ðam huse genealéchte, he gehýrde ðæne swég and ðæt wered.

26 Ðá clypode he áne þeow, and áes-ode hine, hwæt ðæt wære.

27 Ðá cwæþ he, Ðin bróðor com, and ðin fæder ofslóh án fætt cealf, fordam ðe he hyne hálcne onféng.

28 Ðá gebealh he hine, and nolde in-gán. Ðá code his fæder út, and ongan hine biddan.

29 Ðá cwæþ he his fæder andswar-igende, Efe! swá fela geara ic ðé þeow-ode, and ic næfre ðin bebod ne for-gýmde; and ne sealdest ðú me næfre án ticeen, ðæt ic mid mīnum freondum gewistfullode.

30 Ac syððan ðes ðin sunu com, ðe hys spéde mid myltystrum ámyrde, ðú ofslóge him fætt cealf.

31 Ðá cwæþ he, Sunu, ðú cart symle mid me, and calle mine þing synd ðine.

32 Ðé gebyrede gewistfullian, and ge-blissian; fordam ðes ðin bróðor was dead, and he ge-edecode; he forwearþ and he is gemét.

Sothli whanne he was 3it fer, his fadir sy3 him, and he was stirid by mercy. And he rennyng to, felde on his necke, and kiste him.

21 And the sone seyde to him, Fadir, I haue synned azens heuene, and bifore thee; and now I am not worthi to be clepid thi sone.

22 Forsoth the fadir seyde to his seruauntis, Soone bringe 3e forth the firste stoole, and clothe 3e him, and 3yue 3e a ring in his hond, and schoon in to the feet;

23 And brynge 3e a calf maad fat, and sle 3e, and ete we, and plenteuously ete we.

24 For this my sone was deed, and hath lyued a3en; he perischide, and is founden. And alle bigunnen to eat plenteuously.

25 Forsoth his eldere sone was in the feeld; and whanne he cam, and neizede to the hous, he herde a symphonye and a crowde.

26 And he clepide oon of the seruauntis, and axide, what thingis thes werent.

27 And he seide to him, Thi brodir is comen, and thi fadir hath slayn a fat calf, for he receyuede him saf.

28 Forsoth he was wroth, and wolde not entre. Therefore his fadir gon out, bigan to preie him.

29 And he answeringe to his fadir, seide, Lo! so manye 3eris I serue to thee, and I brak neuere thi comaundment; thou hast neuere 3ounn a kyde to me, that I schulde ete largely with my frendis.

30 But aftir that this thi sone, which deuouride his substaunce with hooris, cam, thou hast slayn to him a fat calf.

31 And he seide to him, Sone, thou ert euere with me, and alle myne thingis ben thyne.

32 Forsothe it bihofte to ete plenteuously, and for to ioie; for this thi brother was deed, and lyuede a3eyn; he peryschide, and he is founden.

When he was yett a greate waye of, his father sawe hym, and had compassion on hym. And ran vnto him, and fell on his necke, and kyssed hym.

21 And the sonne sayd vnto hym, Father, I have synned agaynst heven, and in thy sight; nether am I worthy hence forthe to be called thy sonne.

22 Then sayde the father to his seruautes, Bring forth that best garment, and put it on hym, and put a ryng on his honde, and shewes on his fete;

23 And brynge hidder that fatted caulfe, and kyll hym, and lett vs eate, and be mery.

24 For this my sonne was deed, and is alive agayne; he was loste, and ys now founde. And they began to make goode cheare.

25 The elder brother was in the felde; and when he cam, and drewe nye to the housse, he herde minstreley and daunsynge.

26 And called one of his seruautes, and axed, what those thynges meante.

27 He said vnto him, Thy brother is come, and thy father hath killed the fatted caulfe, be cause he hath receaved him safe and sounde.

28 And he was angry, and wolde not goo in. Then cam his father out, and entreated him.

29 He answered, and sayde to hys father, Loo! these many yeares have I done the service, nether brake at eny time thy commaundment; and yet gavest thou me never soo moche as a kyde, to make mery with my lovers.

30 But as sone as this thy sonne was come, which hath deuoured thy goodes wyth harloottes, thou haste for his pleasure killed the fatted caulfe.

31 And he sayd vnto him, Sonne, thou wast ever with me, and all that I have is thine.

32 It was mete that we shulde make mery, and be glad; for this thy brother was deed, and is a live agayne; and was loste, and is founde.

CHAP. XVI. 1 Qapþ-þan du sipon-  
yam seinain, Manne sumis was gabeigs,  
saci aihtra fauragaggyan; yah sa fra-  
wroþis warþ du imma, ei distahidedi  
aigin is.

2 Yah atwopyands ina, qap du imma,  
Duwhe þata hausya fram. þus? usgif  
raþyon fauragaggyis þeinis, ni magt auk  
yu þanamais fauragaggya wisan.

3 Qap þan in sis sa fauragaggya, Wha  
tauyau, þandei frauya meins afimniþ faur-  
agaggi af mis? graban ni mag, bidyan  
skama mik.

4 Andþahta mik wha tauyau, ei þan  
biþe afsatyaidau us fauragaggya, and-  
nimaina mik in gardins seinans.

5 Yah athaitands ainwharyanol faihus-  
kulane frauyins seinis, qap þamma fram-  
istin, Whan filu skalt frauyin meinam-  
ma?

6 Þaruh qap, Taihuntaihund kase al-  
ewis. Yah qap du imma, Nim þus bokos,  
yah gasitands sprauto, gamelei fimf  
tiguns.

7 Þaproh þan du anþaramma qap,  
Aþþan þu whan filu skalt? Iþ is qap,  
Taihuntaihund mitade kaurnis. Yah  
qap du imma, Nim þus bokos, yah  
melei ahtautehund.

8 Yah hazida sa frauya þana fauragaggy-  
an inwindiþos, unte frodaba gatawida;  
unte þai sunyos þis aiwis frodozans  
sunum liuhadis in kunya seinamma  
sind.

9 Yah ik izwis qiþa, tauyaip izwis  
fryonds us failuþraihna inwindiþos, ei  
þan ufligaiþ, andnimaina izwis in aiw-  
einos hleiþros.

10 Saci triggws ist in leitilamma, yah  
in managamma triggws ist; yah sa in  
leitilamma untriggwa, yah in managam-  
ma untriggws ist.

11 Yabai nu in inwindamma failuþ-  
raihna triggwai ni waurþuþ, þata sun-  
yeino whas izwis galaubeiþ?

12 Yah yabai in þamma framþyin  
triggwai ni waurþuþ, þata izwar whas  
izwis gibip?

13 Ni ainshun þiwe mag twaim frau-

CHAP. XVI. †1 Ðá cwæþ he to his  
leorning-cnihtum, Sum welig man was,  
se hæfde sumne geréfan; se wearþ wið  
hine forwreged, swylce he his gód for-  
spilde.

2 Ðá elyode he hine, and sæde him,  
Hwi gehýre ic ðis be ðe? ágyf ðine  
scíre, ne miht ðú leng tún-scíre bewitan.

3 Ðá cwæþ se geréfa on his geþance,  
Hwæt dó ic, forðam ðe min hláford  
mine geréf-scíre fram me nimþ? ne mæg  
ic delfan, me secamaþ ðæt ic wædlige.

4 Ic wát hwæt ic dó, ðæt hig me on  
hyra hús onfón, ðonne ic bescired beo  
fram tún-scíre.

5 Ðá ða gafol-gyldan gegaderode wær-  
on, ða sæde he ðam forman, Hú mycel  
secaht ðú minum hláforde?

6 Ðá sæde he, Hund sestra eles. Ðá  
sæde he him, Nim ðine feðere, and site  
hæde, and writ fiftig.

7 Ðá sæde he óðrum, Hú mycel secaht  
ðú? Ðá cwæþ he, Hund mittena hwæt-  
es. Ðá cwæþ he, Njm ðine stafas, and  
writ hund-cahtatig.

8 Ðá herede se hláford ðære unriht-  
wisnesse tún-geréfan, forðam ðe he  
gleawlice dyde; forðam ðe ðisse worulde  
bearn synd gleawran ðisses leohtes  
bearnum on ðisse cneoresse.

9 And ic seege eow, wyrcæþ eow frýnd  
of ðisse worulde-welau unrihtwisnesse,  
ðæt hig onfón eow on éec cardung-  
stówa, ðonne ge geteoriap.†

10 Se ðe ys on lytlum getrýwe, se ys on  
máran getrýwe; and se ðe ys on lytlum  
unrihtwis, se ys eac on máran un-  
rihtwis.

11 Gif ge on unrihtwisum weoruld-  
welan næron getrýwe, hwá betæcþ eow  
ðæt eower ys?

12 And gyf ge on fremedum næron  
getrýwe, hwá sylþ eow ðæt eower ys?

13 Ne mæg nán þeow twám hláfordum



CHAP. XVI. 1 Forsothe he seide also to his disciplis, Ther was sum riche man, that hadde a fermour;† and this was defamyd anentis him, as he hadde wastid his goodis.

2 And he clepide him, and seide to him, What heere I this thing of thee? 3eld resoun of thi ferme, for now thou schalt not mowe holde thi ferme.

3 Forsoth the fermour seide with ynne him silf, What schal I do, for my lord takith away fro me the ferme? I may not delue, I am aschamyd to begge.

4 I woot what I schal do, that whanne I schal be remouyd fro the ferme, thei receyue me in to her housis.

5 And alle the dettours of the lord clepid to gidere, he seide to the firste, Hou moche owist thou to my lord?

6 And he seide to him, An hundrid barelis of oyle. And he seide to him, Taak thin obligacioun, and sitte soon, and wryt fyfti.

7 Aftirward he seyde to another, Sothli hou moche owist thou? Which seide, An hundrid mesuris of whete. And he seide to him, Tak thi lettris, and wryt foure score.

8 And the lord preiside the fermour of wickidnesse, for he hadde don prudently; for the sones of this world ben more prudent in her generacioun than the sones of list.

9 And I seie to 3ou, make to 3ou frendes of the richesse of wickidnesse, that whan 3e shulen fayle, thei receyue 3ou in to euerlastynge tabernaclis.

10 He that is feithful in the leeste thing, is feithful also in more; and he that is wickid in a litil thing, is wickid also in the more.

11 Therefore if 3e weren not trewe in wicked riches, who schal bitake to 3ou this that is verri?

12 And if 3e weren not trewe in alien thing, who schal 3yue to 3ou this that is 3oure?

13 No man seruaunt may serue twey

CHAP. XVI. 1 He sayd also vnto his disciples, There was a certayne rich man, which had a stewarde, that was acused vnto him, that he had wasted his goodes.

2 And he called him, and said vnto him, Howe is it that I heare this of the? geve a comptes off thy steward shippe, for thou mayste be no longer my stewarde.

3 The stewarde said with in him silfe, What shall I do, for my master will take a waye from me my steward shippe? I cannot digge, and to begge I am a shamed.

4 I woote what to do, that when I am put out of my stewardshippe, they maye receave me in to there houses.

5 Then called he all his masters detters, and sayd vnto the fyrst, Howe moche owest thou vnto my master?

6 And he sayd, An hondred tonnes of oyle. And he sayd to him, Take thy bill, and sitt doune quickly, and write fiftie.

7 Then said he to another, What owest thou? And he sayde, An hondred quarters of wheate. He sayd to him, Take thy bill, and writte foure scoore.

8 And the lorde commended the vniust stewarde, because he had done wysly; for the chyldren of this worlde are in their kynde wyser then the chyldren off light.

9 And I saye also vnto you, make you frendes of the wicked mammon, that when ye shall have nede, they may receave you into everlastinge habitacions.

10 He that is feithful in that wiche is leste, the same is feithful in moche . . .

11 So then if ye have not byn faithfull in the wicked mammon, who will beleve you in that which is true?

12 And if ye have not bene faithfull in another mannes busines, whoo shall geve you youre awne?

13 No servaunt can serve two masters;

yam skalkinon; andizuh ainana fyiap, yah anparana friyop; aippau ainamma andtilop, ip anparamuna frakann. Ni magup Guþa skalkinon yah failuhpraihana.

14 Gabausidedun þan þo alla yah þai Fareisaieis, failuhfrikai wisandans, yah bimampidedun ina.

15 Yah qap du im, Yus siyup, yuzci garailtans domeip izwis silbans in andwairþya manne; ip Guþ kann hairtona izwara, unte þata hauho in mannam, andaset in andwairþya Guþs.

16 Witop yah þraufeteis und Iohannen; þaproh þindangardi Guþs wailameryada, yah whazuh in izai nauþyada.

17 Ip azetizo ist himin yah airþa hindarleiþan, þau witodis ainana writ gadriusan.

18 Whazuh sa afletands qen seina, yah liugands anpara, horinop; yah whazuh saei afleitana liugaiþ, horinop.

19 Aþþan manne sums was gabigs, yah gawasids was þanþaurai, yah bwssaun, yah waila wisands daga whammeh bairhtaba.

20 Ip unleds sums was, namin haitans Lazarus, sah atwaurþans was du daura is banyo fulls,

21 Yah gairnida saþ itan drauhsno, þizo driusandeino af biuda þis gabeigins, . . . .; akei yah hundos atriunandans, bilaigodedun banyos is.

22 Warþ þan, gaswiltan þamma unledin, yah briggan fram aggilum in barma Abrahamis. Gaswalt þan yah sa gabeiga, yah gafulhans warþ.

23 Yah in halþai ushafyands augona seina, wisands in balweinim, gasawh þan Abraham fairrapro, yah Lazzaru in barmim is.

24 Yah is ufþropyands, . . . .

þeowian; oððe he anne hataþ, and oðerne lufap; oððe he anum folgap, and oðerne forhogap. And ge ne magou Gode þeowian and weoruld-welan.

14 Ðas þing calle ða Farisei gehýrdon, ða ðe gifre wæron, and hig hine tældon.

15 Ða ewæþ he to him, Ge synd, ðe eow-sylfe befóran mannum geriltwisiap; sóþlice God ean eowre heortan, forðam ðe befóran Gode ys áseuniendlic, ðæt mannum heal ys.

16 Seo æ and witegan oð Iohannem; and of him is bodod Godes rice, and calle on ðæt strangnesse wyrcap.

17 Eadre is ðæt heofen and eorþe gewiton, ðonne an stæf of ðære æ fealle.

18 Æt le man ðe his wif forlæt, and oðer nimþ, se unriht-hæmþ; and se ðe ðæt ðæt forlætene wif nimþ, se unriht-hæmþ.<sup>†</sup>

19 Sum welig man wæs, and he wæs geserýd mid purpuran, and mid twine, and daghwamlice riclice gewistfullode.

20 And sum wædla wæs, on naman Lazarus, se læg on his dura swýðe forwundod,

21 And wilnode ðæt he hine of his crumum gefylde, ðe of his beode feollon, and him nán man ne sealde; ac húnd-as comon, and his wunda lieccdon.

22 Ða wæs geworden, ðæt se wædla forþ-ferde, and hine englas bæron on Abrahames greadan. Ða wearþ se wel-ega dead, and wæs on helle gebyrged.

23 Ða áhóf he his eagan upp, ðá he on ðam tintregum wæs, and gescah feorran Abraham, and Lazarum on his greadan.

24 Ða hrýmde he and ewæþ, Ealá fæder Abraham, gemiltsa me, and send Lazarum, ðæt he dyppe his fingers lip on wætere, and mine tungan gecæle; forðam ðe ic eom on ðis lige ewylmed.

lordis ; forsothe ether he schal hate oon, and loue the tothir ; ether he schal cleue to oon, and dispise the othir. 3e moun not serue to God and to riches.

14 Forsoth Farisees, that weren coueyt-ouere, herden alle thes thingis, and thei scorniden him.

15 And he seide to hem, 3e it ben, that iustifyen 3ou bifore men ; sothli God knowith 3oure hertis, for that thing that is li3 to men, is abominacioun anemptis God.

16 The lawe and prophetis til to John ; fro that tyme the rewme of God is prechid, and ech man makith violence in to it.

17 Forsothe it is li3ter heuene and erthe to passe ouer, than o titil falle fro the lawe.

18 Ech man that forsakith his wyf, and weddith another, doith auoutrie ; and he that weddith the wyf forsakun of the hosebonde, doith auoutrie.

19 Sum man was rich, and was clothid in purpur, and biys,<sup>†</sup> and he eet ech day schynynngli.

20 And ther was sum beggere, Lazarus by name, that lay ful of bylis at his 3ate,

21 Coueytinge to be fillid of the crummes, that felden doune fro the riche mannis boord, and no man 3af to him ; but and houndis camen, and lickiden his bylis.

22 Forsothe it was don, that the beggere deiede, and was borun of aungels in to Abrahams bosum. Forsothe and the riche man is deed ; and is biried in helle.

23 Forsothe he reysinge his y3en, whanne he was in turmentis, sy3 Abraham a fer, and Lazarus in his bosum.

24 And he crynge seyde, Fadir Abraham, haue mercy on me, and sende Lazarus, that he dippe the laste part of his fyngur in watir, and kele my tunge ; for I am turmentid in this flawme.

for other he shall hate the one, and love the other ; or els he shall lene to the one, and despise the other. Ye cannot serve God and mammon.

14 All these thinges herde the Pharises also, which were covetuous, and they mocked him.

15 And he sayd vnto them, Ye are they, which iustifie youre selves before men ; but God knoweth youre hertes, for that which men magnifie, is abhominable in the sight of God.

16 The lawe and the prophettes raygned vntyll the tyme of Jhon ; sence that tyme the kyngdom of God is preached, and every man stryvelh to goo in.

17 Soner shall heven and erth perisshe, then won title of the lawe shall perisshe.

18 Whosoever forsaketh his wyfe, and marieth another, breaketh matrimony ; and every man which marieth her that is divorced from her husbunde, committeth advoutry also.

19 There was a certayne riche man, which was clothed in purple, and fyne raynes, and fared deliciously every daye.

20 And there was a certayne begger, name Lazarus, whiche laye at hys gate full off soores,

21 Desyrynge to be refreshed with the cromes, whiche fell from the ryche mannes borde, . . . . ; neverthelesse the dogges cam, and licked his soores.

22 And yt fortunyd, that the begger dyed, and was carryd by the angelles into Abrahams bosome. The riche man also died, and was buried in hell.

23 When he lifte vppe his eyes, as he was in tourmentes, he sawe Abraham a farre off, and Lazarus in his bosome.

24 And cryed and sayd, Father Abraham, have mercy on me, and sende Lazarus, that he maye depe the tippe off his fyngur in water, and cole my tonge ; for I am tourmented in this flame.

25 Ðá cwæp Abraham, Ealá sunu, gehene, ðæt dú góð onfenge on ðinum life, and gelice Lazarus onfeng yfel ; nú ys ðes gefrédod, and dú eart ewylmed.

26 And on eallum ðissum betweox us and eow is mycel dwolma getrymed ; ða ðe willaþ heonon to eow faran, ne mágon, ne ðanon faran hidere.

27 Ðá cwæp he, Fæder, ic bidde ðé, ðæt dú sende hine to mines fæder húse.

28 Ic hæbbe fif gebróðru, ðæt he cýðe him, ðæt hig ne eumon on ðissa tintrega stówe.

29 Ðá sáde Abraham hym, Hig habbaþ Moysen and witegan ; hig hlýston him.

30 Ðá cwæp he, Nese, fæder Abraham, ac hig dóp dæd-bóte, gif hwylc of deape to him færþ.

31 Ðá cwæp he, Gif hig ne gehýraþ Moysen and ða witegan, ne hig ne gelýfaþ, ðeah hwylc of deape árise.

3 . . . . . yabai frawaurkyai broþar þeins, gasak imma ; yah þan yabai idreigo sik, fraletais imma.

4 Yah yabai sibun sinþam ana dag frawaurkyai du þus, yah sibun sinþam ana dag gawandyai sik, qiþands, İdreigo mik, fraletais imma.

5 Yah qeþun apaustauleis du Frauyin, Biank uns galaubein.

6 Qaþ þan Frauya, Yabai habaidedeiþ galaubein swe kaurno sinapis, aipþau yus yabai qiþeiþ du bairabagma þamma,

СНАР. XVII. †1 Ðá cwæp he to his leorning-cnihtum, Unmihtlic is ðæt gedrédnyssa ne eumon ; wá ðam, ðe hig þurh eumaþ.

2 Nyttre him wære, ðæt án eweorstan sý geenyt ábútan his sweoran, and sí on sæ beworpen, ðonne he gedréfde áne of ðyssum lytlingum.

3 Warniaþ eow ; gyf ðin bróðor syngaþ, ead hym ; . . . . .

4 And gif he on dæg seofen síðum syngaþ, and seofen síðum to ðé on dæg gecyrrad byþ, and ewyþ, Hit me ofþineþ, forgyf hit him.

5 Ðá cwædon his apostolas, Drihten, geýce úrne geleafan.

6 Ðá cwæp Drihten, Gif ge hæfdon geleafan swá senepes corn, ge sædon ðissum treowe, Sý dú áwyrtwalod, and

25 And Abraham seide to him, Sone, haue mynde, for thou hast receyued good thingis in thi lyf, and Lazarus also yuele thingis; sothli he is now comfortid, but thou art turmentid.

26 And in alle thes thingis a greet derk place<sup>†</sup> is stablischid by twixe vs and 3ou; that thei that wolen fro hennis passe to 3ou, mown not, nether fro thennis passe ouer hidur.

27 And he seide, Therefore I preye thee, fadir Abraham, that thou sende him in to the hous of my fadir.

28 For I haue fyue bretheren, that he wisse to hem, lest also thei come in to this place of turmentis.

29 And Abraham seide to him, Thei han Moyses and the prophetis; heere thei hem.

30 And he seide, Nay, fadir Abraham, but if ony of deede men schal go to hem, thei schulen do penaunce.

31 Forsothe he seyde to him, If thei heere not Moyses and the prophetis, neither if ony of deede men schal ryse a3en, thei schulen bileue to him.



CHAP. XVII. 1 And he seide to his disciplis, It is impossible that sclaudris come not; but woo to him, by whom thei comen.

2 It is more profitable to him, if a mylne stoon be put a bouthe his necke, and he be cast in to the see, than that he sclaudre on of thes litle.

3 Take 3e heede to 3ou silf; if thi brother hath synned a3ens thee, blame him; and if he schal do penaunce, for3yue to him.

4 And if seuene sithis in the day he schal synne a3ens thee, and seuene sithis in the day he schal be conuertid to thee, sayinge, It forthenkith me, for3yue to him.

5 And the postlis seiden to the Lord, Encrease feith to vs.

6 Forsoth the Lord seyde, If 3e schulen haue feith as the corn of syneuey, 3e schulen seye to this more tree, Be thou

25 Abraham sayd vnto hym, Sonne, remembre, that thou in thy lyfetye receavedst thy pleasure, and contrary wyse Lazarus payne; nowe therfore is he comforted, and thowe art punnysshed.

26 Beyoude all this bitwene you and vs there is a greate space sett; so that they which wolde goo from hence to you, canot, nether from thence come hidder.

27 And he sayd, I praye the therfore, father, send him to my fathers housse.

28 For I haue fyve brethren, for to warne them, lest they also come into this place off tourment.

29 Abraham sayd vnto hym, They haue Moses and the prophettes; lett them heere them.

30 And he sayd, Naye, father Abraham, but yf won from the ded cam vnto them, they wolde repent.

31 He sayd vnto hym, Yf they heere not Moses and the prophetes, nether woll they beleve, though won roose from deeth agayne.



CHAP. XVII. 1 Then sayde he to his disciples, It can not be avoyded but that occasions of evyll come; nevertheless wo be to hym, throw whom they come.

2 It were better for hym, if a mylstone wer hanged aboute his necke, and that he were cast into the see, rather then he shulde offende won off this litle won.

3 Take hede to youre selves; if thi brother trespass agaynst the, rebuke hym; and if he repent, forgeve hym.

4 And though he syn agenst the seven tymes in won daye, and seven tymes in a daye tourne agayne to the, sayinge, It repenteth me, forgeve hym.

5 And the apostles sayde vnto the Lorde, In crease oure fayth.

6 The Lorde sayde, Yf ye had fayth lyke a grayne off mustard sede, and shulde saye vnto thys sycamyne tree,

Uslausei þuk us waurtim, yah ussatei þuk in marein, yah andhausidedi þau izwis.

7 Whas þan izwara skalk aigands ar-yandan, aipþau haldandan, saei atgagg-andin af haiþyai, qipai, Suns, hiudarleip, anuhkumbei ;

8 Ak niu qipip du imma, Manwei, wha du naht matyau, yah bigaurdans, andbahte mis, unte matya yah drigka, yah biþe gamatyis yah gadrigkais þu ;

9 Iba þank þus fairhaitis skalka yain-amma, unte gatawida þatei anabudan was ? Ni man.

10 Swa yah yus þan tauyaiþ alla þo anabudanona izwis, qipaiþ, þatei skalk-os unbrukyai siyum, unte þatei skuldedum tauyan gatawidedum.

11 Yah warþ, miþþanei iddya is in Iairusalem, yah is þairhiddya þairh midya Samaritan, yah Galilajan.

12 Yah imgaggandin imma in suma haimo, gamotidedun imma taihun þruts-fillai mans, þaili gastopun fairraþro,

13 Yah silbans ushofon stibna, qip-andans, Iesu, talzyand, armai unsis.

14 Yah gaumyands, qap du im, Gagg-andans, ataugeip izwis gudyam. Yah warþ, miþþanei galipun, gahrainidai waurþun.

15 Iþ ains þan izze, gaumyands þammei hrains warþ, gawandida sik, miþ stibnai mikilai hanhyands Gup.

16 Yah draus ana andawleiczn faura fotum is, awiliudonds imma ; sah was Samareites.

17 Andhafyands þan Iesus qap, Niu taihun þai gahrainidai waurþun, ip þai niun whar ?

18 Ni bigitanai waurþun, gawandyand-ans, giban wulþu Gupa, niba sa alyakmya.

19 Yah qap du imma, Usstandands, gagg ; galaubeins þeina gasasida þuk.

20 Fraihans þan fram Fareisaium, whan qimip þiudangardi Gups, andhof

aplantod on sae, and lit hysumode eow.

7 Hwyle cower hæsþ eregendne þeow, oððe seep læsgendne, ðam, of ðam æere gehworfeum, he him sóna seþþ, Gá, and site ;

8 And ne seþþ him, Gearwa, ðæt ic ete, and gyrð ðé, and þéna me, ða hwýle ðe ic ete and drince, and syððan ðú ytst and drinest ;

9 Wénst ðú hæsþ se þeowa ænigne þanc, forðam ðe he dyde ðæt him beboden wæs ? Ne, wéne ic.

10 Swá ys eow ðonne ge dóp eall ðæt eow beboden ys, cwedaþ, Unmytte þeowas we synd, we dydon ðæt we dón seccoldon.†

11 Ðá he férðe to Hierusalem, he eode purh midde Samaritan, and Galileam.

12 And ðá le eode on sum castel, him ágén urnon tyu hreofe weras, ðá stódon hig feorran,

13 And hyra stefna up-áhófon, and cwædon, Hælend, bebeodend, gemiltsa us.

14 Ðá he hig geseah, ðá cwæþ he, Gáp, and ætywaþ eow ðam sacerðum. Ðá hig férðon, hig wurdon geclænsode.

15 Ðá hyra án geseah, ðæt he geclænsod wæs, ðá cyrde he, mid mycelre stefne God mærsiende.

16 And feoll to hys fótum, and hym þancode ; and ðes wæs Samaritanise.

17 Ðá cwæþ se Hælend him andswariende, Hú ne synd tyn geclænsode, hwær synd ða nigone ?

18 Næs gemét, se ðe ágén-hwurfe, and Gode wuldor sealde, búton ðes ælfremeda.

19 Ðá cwæþ he, Arís, and gá ; forðam ðe ðin geleafa ðe hálne gedyde.

20 Ðá áesodon hine ða Farisei, hwæne Godes rice come, ðá andswarode he,

drawun vp by the roote, and be plauntid ouer in to the see, and it schal obeye to 3ou.

7 Forsothe who of 3ou hauynge a seruaunt eringe, other lesewynge oxun, which seith to him, turnyd a3en fro the feeld, Inoon go, and sitte to mete ;

8 And seith not to him, Make thou redy, that I soupe, and girde thee, and mynystre to me, til I ete and drynke, and aftir thes thingis thou schalt ete and drynke ;

9 Wher he hath grace to that seruaunt, for he dide this that he comaundide to him ? Nay, I gesse.

10 So also 3e whanne 3e han don alle thingis that ben comaundiid to 3ou, seie 3e, We ben vnprofitable seruauntis, we han don this that we ou3te to do.

11 And it was done, the while Jhesu wente in to Jerusalem, he passide thorw the myddel of Samarie, and of Galilee.

12 And whanne he entride in to sum castel, ten leprouse men camen a3ens him, whiche stode afer,

13 And reyside the vois, seiynge, Jhesu, comaundour, haue mercy on vs.

14 Whiche as he sy3, he seide, Go 3e, schewe 3e 3ou to prestis. And it was don, the while thei wenten, thei weren clensid.

15 Forsothe oon of hem, as he sy3 for he was clensid, wente a3en, magnyfyngge God with greet vois.

16 And he felde down in to the face bifore his feet, doynge thankingis ; and this was a Samaritan.

17 Forsothe Jhesu answeringe seide, Wher ten ben not clensid, and where ben the nyne ?

18 Noon is foundun, that turnyde a3en, and 3af glorie to God, no but this alien.

19 And he seith to him, Ryse thou, go thou ; for thi feith hath maad thee saaf.

20 Forsothe he axid of Pharisees, whanne the rewme of God cometh, an-

Plucke thy silfe vppe by the rotes, and plant thy silfe in the see, he shoulde obeye you.

7 Which of you havynge a seruaunte a plowynge, or fedyngge catell, wolde saye vnto hym, when he were come from the felde, Goo quickly, and sitt doune to meate ;

8 And rather sayeth not to hym, Dresse, wherwith I maye suppe, and apoynt thy silfe, and serve me, tyll I have eaten and dronken, and afterwarde eate thou and drynke thou ;

9 Doeth he thanke that seruaunt, because he did that which was commaunded vnto hym ? I trowe not.

10 Soo lykewyse ye when ye have done all thoose thynges which are commaunded vnto you, saye, We are vnprofitable seruauntes, we have done that which was oure duety to do.

11 And it chaused, as he went to Jerusalem, that he passed thorowe Samaria, and Galile.

12 And as he entred into a certayne toune, there met hym ten men that were lepers, which stode a farre of,

13 And put forth their voices, and sayde, Jesu, master, haue mercy on vs.

14 When he sawe them, he sayde vnto them, Goo, and shewe youre selves to the prestes. And hit chaused, as they went, they were clensid.

15 And won of them, when he sawe that he was clensid, turned backe agayne, and with a loude voice prayd God.

16 And fell doune on his face at his fete, and gave hym thanks ; and the same was a Samaritan.

17 Jesus answered and sayde, Are there not ten clensid, but were are those nyne ?

18 There are not founde, that returned agane, to geve God prayse, save only this straunger.

19 And he sayde vnto hym, Aryse, and goo thy waye ; thy fayth hath saved the.

20 When he was demanded off the Pharises, when the kyngdom off God

im, yah qap, Ni qimip þiudangardi  
Guþs miþ atwитайai,

21 Nih qipand, Sai! her, aipþau sai!  
yainar; sai! auk þiudangardi Guþs in  
izwis ist.

22 Qap þan du siponyam, Aþþan qim-  
and dagos, þan gairneip ainana þize dage  
sunaus mans gasaiwhan, yah ni ga-  
saiwhip.

23 Yah qipand izwis, Sai! her, aipþau  
sai! yainar. Ni galeipaiþ, nih laist-  
yaiþ;

24 Swaswe raitis lauhmoni lauhat-  
yandei us þamma uf himina in þata uf  
himina skeinip, swa wairþip sunus mans  
in daga seinamma.

25 Aþþan faurþis skal manag gaþulan,  
yah uskiusada fram þamma kunya.

26 Yah swaswe warþ in dagam Nauel-  
is, swah wairþip yah in dagam sunaus  
mans.

27 Etun yah drugkun, liugaidedun,  
yah liugaidos wesun, und þanei dag  
galaip Nauel in arka; yah qam mid-  
yasweipains, yah fraqistida allans.

28 Samaleiko yah swe warþ in dagam  
Lodis, etun yah drugkun, bauhtedun  
yah frabauhtedun, satidedun timridedun;

29 Ip þammei daga usiddya Lod us  
Saudaumim, rignida swibla yah funin  
us himina, yah fraqistida allaim.

30 Bi þamma wairþip, þamma daga ei  
sunus mans andhulyada.

31 In yainamma daga saci siyai ana  
hrota, yah kasa is in razna, ni atsteigai  
dalap niman þo; yah saci ana haiþyai,  
samaleiko ni gawandyai sik ibukana. . .

32 Gamuneip qenais Lodis.

33 Saci sokeip saiwala seinu ganasyan,  
fraqisteip izai; yah saci fraqisteip izai  
in meina, ganasyip þo.

34 Qipa izwis, þatei þizai naht twai  
wairþand ana ligra samin, ains usum-

and cwæþ, Ne cymþ Godes rice mid  
begymene,

21 Ne hig ne cweðað, Efnec! her hyt  
ys, odde ðar; Godes rice is betwýnan  
cow.

22 Ða cwæþ he to his leorning-cniht-  
um, Ða dagas eumaþ, ðonne ge ge-  
wilniap ðæt ge geseon ænne dæg man-  
nes suna, and ge ne gescoþ.

23 And hig secgaþ cow, Her he is,  
and ðar he is. Ne fare ge, ne ne fyliaþ;

24 Witodlice swá se lig-ræsc lyhtende  
scinþ under heofone on ða þing ðe  
under heofone synd, swá biþ mannes  
sunu on his dæge.

25 Æryst him gebyreþ ðæt he fela  
þinga þolige, and beon fram ðisse encor-  
yisse áworþen.

26 And swá on Noes dagum wæs ge-  
worden, swá beoþ mannes suna to-  
cyme.

27 Hig æton and druncon, and wifodon,  
and wæron to gyftum gesealde, oð ðone  
dæg ðe Noe on earce eode; and flód  
com, and calle forspilde.

28 Eall-swá wæs geworden on Loþes  
dagum, hig æton and druncon, and  
bohton and sealdon, and plantedon and  
timbredon;

29 Sôþlice on ðam dæge ðe Loþ eode  
of Sodoma, hyt rinde fyr and sweff of  
heofone, and calle forspilde.

30 Æfter ðysum þingum biþ, on ðam  
dæge ðe mannes sunu onwripen biþ.

31 On ðam dæge se ðe biþ on þecene,  
and his fatu on huse, ne stilþ he nyder  
ðæt he hig nime; and se ðe biþ on  
æcere, ne went he on-bæc. . .

32 Beoþ ge myndige Loþes wifes.

33 Swá hwyle swá seþ his sáwle ge-  
dón hále, se hig forspilþ; and swá hwyle  
swá hig forspilþ, se hig geliffestap.

34 Sôþlice ic cow secge, on ðære nihte  
beoþ twegen on bedde, an byþ genumen,



sweride to hem, and seide, The rewme of God cometh not with aspying,

21 Nethir thei schulen seye, Lo ! here, ether lo ! there ; forsothe lo ! the rewme of God is with ynne 3ou.

22 And he seide to his disciplis, Dayes schulen come, whanne 3e schulen desyre to se o day. of mannis sone, and 3e schulen not se.

23 And thei schulen seye to 3ou, Lo ! here, and lo ! there. Nyle 3e go, nether sue 3e ;

24 For as leit schynynge fro vndir heuene schyneth on thoo thingis that ben vndir heuene, so mannis sone schal be in his day.

25 Forsothe first it bihoueth him to suffre many thingis, and to be reprovod of this generacioun.

26 And as it was don in the dayes of Noe, so it schal be in the dayes of mannis sone.

27 Thei eeten and drunken, and wed-diden wyues, and weren 3ounn to wed-dingis, til in to the day in which Noe entride in to his schip ; and the greet flood cam, and loste alle.

28 Also as it was don in the dayes of Loth, thei eeten and drunken, bouzten and seelden, plantiden and byldeden ;

29 Sothli in what day Loth wente out of Sodom, the Lord reynede fier and brymstoon fro heuene, and loste alle.

30 Vp this thing it schal be, in what day mannis sone schal be schewid.

31 In that our he that schal be in the roof, and his vesels in the hous, come he not down to take hem awei ; and he that *shal be* in the feeld, also turne not a3en bihynde. . . .

32 Be 3e myndeful of the wyf of Loth.

33 Who euere schal seke to make his lyf saf, schal leese it ; and who euere schal leese it, schal quykene it.

34 I seye to 3ou, in that ni3t tweyne schulen be in o bed, oon schal be re-

shulde come, he answered them, and sayde, The kyngdom of God commeth not with waytingefore,

21 Nether shall men saye, Loo ! here, loo ! there ; for beholde ! the kyngdom of God is within you.

22 And he sayde vnto hys disciples, The dayes will come, when ye shall desire to se won daye of the sonne of man, and ye shall not se it.

23 And they shall saye to you, Se ! here, se ! there. Goo nott after them, nor folowe them ;

24 For as the lightenynge that apereth out of the one parte of the heven and shyneth vnto the other parte of heven, soo shall the soune of man be in his dayes.

25 But fyrst must he suffre many thinges, and be reprovod of this nacion.

26 As it happened in the tyme of Noe, soo shall it be in the tyme of the sonne of man.

27 They ate they dranke, they maryed wyves, and were maryed, even vnto that same daye that Noe went into the arke ; and the floud cam, and destroyed them all.

28 Likewise also as it chaused in the dayes of Lot, they ate, thei dranke, thei bought, thei solde, thei planted, they bilte ;

29 And even the same daye that Lot went out of Zodom, hit rayned fyre and brymstone from heven, and destroyed them all.

30 After these ensamples shall the daye be, when the sonne of man shall apere.

31 Att that daye he that is on the housse toppe, and his stuffe in the housse, lett hym nott come donne to take hit out ; and lyke wyse lett not him that is in the felde, turne backe agayne to that he lefte behynde hym.

32 Remember Lottes wyfe.

33 Whosoever will goo about to save his lyfe, shall loose it ; and whosoever shall loose his life, shall quyken it.

34 I tell you, in that nyght there shalbe two in one beed, the onc shalbe received,

ada, yah anþar bileiþada ;

35 Twos wairþand malandeins samana, aina usnimada, yah anþara bileiþada ;

36

37 Yah andhafyandans qeþun du imma, Whar, Frauya ? Iþ is qap im, þarei leik, yaindre galisand sik arans.

CHAP. XVIII. 1 Qaþuþ-þan yah gayukon im, du þammei sinteino skulun bidyan, yah ni wairþan usgrudyans ;

2 Qipands, Staua was sums in sumai baurg, Guþ ni ogands, yah mannan ni aistands.

3 Wasuþ-þan yah widuwo in þizei baurg yainai, yah afidþya du imma, qipande, Fraweit mik ana andastapya meinamma ;

4 Yah ni wilda laggai wheilai. Afaruþ-þan þata qap in sis silbin, Yubai yah Guþ ni og, yah mannan ni aista,

5 Iþ in þizei uspriutiþ mis so widuwo, fraweita þo ; ibai und andi qimandeic usaglyai mis.

6 Qap þan Frauya, Hauseiþ, wha staua inwindiþos qipþ ;

7 Iþ Guþ niu gawrikai þans gawaliþans seinans, þans wopyandans du sis dagan yah nahtan, yah usbeidands ist ana im ?

8 Apþan qipa izwis, þatei gawrikþ ins sprauto. Iþ sweþanh, sunus mans qimands biugitai galaubein aua airþai ?

9 Qap þan du sumaim, þaici silbans trauaidedun sis, ei weseina garaihtai, yah frakunnandans þaim anþaraim, þo gayukon,

10 Mans twai usidþyedun in alh bidyan ; ains Farcisaius, yah anþar motareis.

11 Sa Farcisains standands, sis þo bad, Guþ, awiliudo þus, unte ni im swaswe þai anþarai mans, wilwans, inwindans,

and oðer biþ forlæten ;

35 Twá beoþ ætgædere grindende, án biþ genumen, and oðer biþ læfed ;

36 Twegen beoþ on æcere, án biþ genumen, and oðer biþ læfed.

37 Ðá cwædon hig to him, Hwar, Drihten ? Ðá cwæþ he, Swá hwar swá se lichama biþ, ðyder beoþ earnas gegaderod.

CHAP. XVIII. 1 Ðá sæde he him sum bigspel, ðæt hit ys riht ðæt man symle gebidde, and ná geteorige ;

2 And ðus cwæþ, Sum déma wæs on sumere ceastre, se God ne ondréd, ne nánne man ne onþracode.

3 Ðá wæs sum wuduwe on ðære ceastre, ðá com heo to him, and cwæþ, Wrec me wið minne wider-winnan ;

4 Ðá nolde he langre tide. Æfter ðam ðá cwæþ he, . . . Deah ic God ne ondræde, ne ic man ne onþracige,

5 Deah forðam ðe ðeos wuduwe me is gram, ic wrece hig ; ðe-læs heo æt nealstan cume me behropende.

6 Ðá cwæþ Drihten, Gehýraþ, hwæt se unrihtwisa déma cwyp ;

7 Sôþlice ne dëp God his gecorenra wrace, clypiendra to him dages and nihtes, and he geþyld on him hæfþ ?

8 Ic cow seege, ðæt he raðe hyra wrace dëp. Deah-hwæðere wéunst ðú, ðænne mannes sunu cymþ, gemét he geleafan on corþan ?

9 Ðá cwæþ he to sumum ðis bigspel, ðe on hig sylfe trúwedon, and oðre forhogodon,†

10 Twegen men ferdon to sumum temple ðæt hig hig gebædon ; án Sundorhálga, and oðer mánfull.

11 Ðá stód se Fariseus, and hine ðus gebæd, God, ðe ic þancas dó, forðam ðe ic ne com swylice oðre men, reaferas,

ceyued, and the tother schal be forsakun ;

35 Tweye *wymmen* schulen be gryndinge to gidere, oon schal be receyued, and the tother schal be forsakun ;

36 Tweyne in a feeld, oon schal be receyued, the tother schal be forsakun.

37 Thei answeringe seyden to him, Where, Lord? Which seide to hem, Where euere the body schal be, also the egles schulen be gederid to gidere thidur.

CHAP. XVIII. 1 Forsothe he seide also a parable to hem, for it bihoueth to preie euere, and to fayle not ;

2 Seyinge, Sum inge was in sum citee, which dredde not God, nether schamede of men.

3 Forsothe sum widowe was in that citee, and sche cam to him, seyinge, Venge me of myn aduersarie ;

4 And he wolde not by myche tyme. Sothli aftir thes thingis he seide with ynne him silf, Thou3 I drede not God, and schame not of man,

5 Netheles for this widowe is heuy<sup>t</sup> to me, I schal venge hir ; lest at the laste sche comynge strangle me.

6 Sothli the Lord seide, Heere 3e, what the domesman of wickidnesse seith ;

7 Forsoth wher God schal not do the veniaunce of his chosene, crynge to him ny3t and day, and schal haue patience in hem ?

8 Sothli I seie to 3ou, for soone he schal do the veniaunce of hem. Netheles gessist thou, manniss sone comynge schal fynde feith in erthe ?

9 Forsoth he seide also to sum men, that tristiden in hem silf, as ri3tful, and dispiseden othere, this parable, seyinge,

10 Tweye men stizeden in to the temple for to preie ; oon a Pharise, and the tothir a publican.

11 Forsothe the Farise stondinge, praidede anentis him silf thes thingis, seyinge, God, I do thankngis to thee, for

and the other shalbe forsaken ;

35 Two shalbe also a gryndynge to gedder, the one shalbe receaved, and the other forsaken ;

36

37 And they answered and sayde to him, Wheare, Lorde? And he said vnto them, Whersoever the body shalbe, thidther will the egles resoorte.

CHAP. XVIII. 1 He put forth a similitude vnto them, signifyinge that men ought alwayes to praye, and not to be wery ;

2 Sayinge, There was a iudge in a certayne cite, which feared not God, nether regarded man.

3 And there was a certayne widdowe in the same cite, whych cam vnto hym, sayinge, Avenge me of myne adversary ;

4 And a greate whyle he wolde noott. Afterwarde he sayd vnto hymselfe, Though I feare nott God, nor care for man,

5 Yett because this widdowe troubleth me, I woll a venge her ; lest at the laste she come and rayle on me.

6 And the Lorde sayd, Heare what the vnrightewes iudge sayeth ;

7 And shall not God avenge his electe, which crye nyght and daye vnto him ? ye, though he differre them,

8 I tell you, he will avenge them, and that quicly. Neverthelesse when the sonne of man commeth, suppose ye, that he shall fynde faithe on erthe ?

9 And he put forthe this similitude vnto certayne, which trusted in them selves, that they wer perfect, and despysed other.

10 Two men went vp into the temple to praye ; the one a Pharise, and the other a publican.

11 The Pharise stode, and prayed thus with hym silfe, God, I thanke the, that I am nott as other are, extorsioners, vniuste,

horos, aþþau swaswe sa motareis ;

12 Fasta twaim sinþam sabbataus, yah afdailya taihundon dail allis þize gastaalda.

13 Yah sa motareis fairraþro standans ni wilda niþ augona seina ushafyan du himina, ak sloh in brusts seinos, qifands, Guþ hulþs siyais mis, frawaurhtamma.

14 Qiþa izwis, atidya sa garaihtoza gataihans du garda seinamma þau raihtis yains. Unte sawhazuh saei hauheip sik silba galnaiwyada, iþ saei lhaiweip sik silba, ushauhyada.

15 Berun þan du imma barna, ei im attaitoki ; gasaiwhandans þan siponyos, andbitun ins.

16 Iþ Iesus athaitands ins, qap, Letiþ þo barna gaggan du mis, yah ni waryiþ þo, unte þize swalcikaize ist þiudangardi Guþs.

17 Amen qiþa izwis, saei ni andnimip þiudangardya Guþs swe barn, ni qimip in izai.

18 Yah frah ina sums reike, qifands, Laisari þiuþeiga, wha tanyands libainais aiweinons arþya wairþau ?

19 Qap þan du imma Iesus, Wha mik qipis þiuþeigana ? Ni ainshun þiuþeigs, niþa ains Guþ.

20 Dos anabusnins kant, Ni horinos, Ni maurþryais, Ni hlifais, Ni galiuga-weitwods siyais, Swerai attan þeinana yah aiþein.

21 Iþ is qapuh, Þata allata gafastaida us yundai meinai.

22 Gahansyands þan þata, Iesus qap du imma, Nauh ainis þus wan ist ; all þatei habais, frabugei, yah gadailei unledaim, yah habais huzd in himina ; yah hiri, laistyan mik.

23 Iþ is gahansyands þata, gaurs warþ, was auk gabeigs filu.

24 Gasaiwhands þan ina Iesus gaurana waurþanana qap, Whaiwa agluba þai faihu habandans inngaleipand in þiudangardya Guþs ;

25 Raþizo allis ist ulbandau þairh

unrihtwise, unriht-hæmeras, odde eac swylce des mánfulla ;

12 Ic fæste tuwa on wucan, ic sylle teopunga calles dæs ðe ic hæbbe.

13 Ðá stód se mánfulla feorran, and nolde furðun his eagan áhebban up to ðam heofone, ac he beot his breost, and cwæþ, God beo ðú milde me, synfullum.

14 Sôþlice ic eow scege, ðæt ðes fêrle gerihtwisod to his huse, . . . forðam ðe ælc ðe hine upp-áhefþ biþ genyðerod, and se ðe hine nyðerap, byþ upp-áhafen.

15 Ðá brohton hig cild to him, ðæt he hig at-hrine ; ðá his leorning-enihtas hig gesáwon, hig eiddon him.

16 Ðá clypode se Hælend hig to him, and cwæþ, Lætaþ ða lytlingas to me cuman, and ne forbeode ge hig, swylcra ys Godes rice.

17 Sôþlice ic eow scege, swá hwyle swá ne onfehþ Godes rice swá swá cild, ne gáp he on Godes rice.

18 Ðá ácsode hine sum caldor, Góðne láreow, hwæt dō ic ðæt ic ece lif hæbbe ?

19 Ðá cwæþ se Hælend, Hwi segst ðú me góðne ? Nis nán man gód, búton God ána.

20 Canst ðú ða bebodu, Ne ofsleh ðú, Ne fyrena ðú, Ne stel ðú, Ne leoh ðú, Wurþa ðinne fæder and ðine móder.

21 Ðá cwæþ he, Eall ðis ic heold of minre geoguþe.

22 . . . Ðá cwæþ se Hælend, An þing ðe is wana ; syle eall ðæt ðú hæfst, and syle eall ðæt þearfum, ðonne hæfst ðú gold-hord on heofone ; and eum, and folga me.

23 Ðá he ðas word gehýrde, he wearþ ge-unrét, forðam ðe he was swide welig.

24 Ðá se Hælend hine unrótnge geseah, he cwæþ, Ealá hū earfoþlice on Godes rice gáp ða ðe feoh habbaþ ;

25 Eaðelicor mæg se ofsend gán þurh

I am not as othere men, rauynouris, vniust, auouters, as also this puppican ;

12 I faste twyes in the woke, I 3yue tythis of alle thingis whiche I haue in possessioun.

13 And the puppican standinge a fer nolde nethir reyse the 3zen to heuene, but smoot his brest, seyinge, God be mercyful to me, synnere.

14 Treuli I seye to 3ou, this cam down in to his hous iustified of him. For ech that enhaunsith him silf schal be maad lou3, and he that mekith him silf, schal be enhaunsid.

15 Forsothe thei brou3ten to him 3onge children, that he schulde touch hem ; which thing whanne disciplis sy3en, thei blamyden hem.

16 Sothli Jhesu clepunge to gidere hem, seide, Suffre 3e children to come to me, and nyle 3e forbede hem, for of siche is the rewme of heuenes.

17 Treuli I seie to 3ou, who euere schal not take the kyngdom of God as a child, he schal not entre in to it.

18 And sum prince axide him, seyinge, Good maistir, what thing doynge schal I welde euerlastyng lyf ?

19 Sothli Jhesu seyde to him, What seist thou me good ? No man is good, no but God aloone.

20 Thou knowist the comaundementis, Thou schalt not sle, Thou schalt not do lecherie, Thou schalt not do thefte, Thou schal not seye fals witnessyng, Worschepe fadir and modir.

21 Which seide, I haue kept alle thes thingis fro my 3outh.

22 Which thing herd, Jhesu seide to him, 3it o thing faylith to thee ; sille thou alle, what euere thingis thou hast, and 3yue to pore men, and thou schalt haue tresour in heuene ; and come, and sue me.

23 Thes thingis herd, he was sorwful, for he was ful riche.

24 Sothli Jhesu seinge him maad sorwful seide, How hard thei that han richessis schulen entre in to the rewme of God ;

25 Forsoth it is esyer a camel to passe

advoutres, and even as this publican is ;

12 I fast twyse in the weke, I geve tythe of all that I possesse.

13 And the publican stode asarre of and wolde not lifte vp his eyes to heven, but smote hys brest, sayinge, God be mercyfull to me, a sinner.

14 I tell you, this man departed home to his housse iustified moore then the other. For every man that exalteth him silfe shalbe brought lowe, and he that humbleth hym silfe, shalbe exalted.

15 They brought vnto him also babes, that he schulde touche them ; when his disciples sawe that, they rebuked them.

16 But Jesus called them vnto him, and sayde, Suffre children to come vnto me, and forbidde them not, for vnto souche belongeth the kyngdom of God.

17 Verely I saye vnto you, whosoever receaveth not the kyngdom of God as a chylde, he shall not enter there in.

18 And a certayne ruler axed him, sayinge, Goode master, what ought I to do to obtaine eternall lyfe ?

19 Jesus sayd vnto hym, Why callest thou me goode ? No man is goode, save God only.

20 Thou knowest the commaundmentes, Thou shalt nott commit advoutry, Thou shalt nott kill, Thou shalt nott steale, Thou shalt not beare falce witness, Honour thy father and thy mother.

21 And he sayde, All these have I kept. from my youthe.

22 When Jesus herde that, he sayde vnto hym, Yett lackest thou one thyng ; sell all that thou hast, and distribute it vnto the povre, and thou shalt have treasure in heven ; and come, and folowe me.

23 When he herd that, he was hevvy, for he was ryche.

24 When Jesus sawe hym morne he sayde, With whath difficulte shall they that have ryches enter into the kyngdom off God ;

25 Esyer it is for a cammell to passe

þairko neplos þairhleipan, þau gabigama in þiudangardya Guþs galciþan.

26 Qeþun þan þai gahausyandans, An whas mag ganisan?

27 Ip is qap, þata ummalteigo at mannam, malteig ist at Guþa.

28 Qap þan Paitrus, Sai! weis aflaiotum allata, yah laistidedum þuk.

29 Ip is qapuh du im, Amen qipa izwis, þatei ni ainshun ist, þize aftelandane gard, aipþau fadrein, aipþau broþrums, aipþau qen, aipþau barna, in þiudangardyos Guþs,

30 Saei ni audnimai managfalþ in þamma mela, yah in aiwa þamma qimandin libain aiweinon.

31 Ganimands þan þans *ib.* qap du im, Sai! usgaggam in lairusalem, yah us-tiuhada all, þata gamelido þairh praufetuns bi sunu mans.

32 Atgibada auk þiudom, yah bilaikada, yah anamalhyada, yah bispeiwada;

33 Yah usbliggwandans, usqimand imma, yah þridyin daga usstandip.

34 Yah eis ni waitai þis froþun; yah was þata waurd gafulgin af im, yah ni wissedun þo qipanona.

35 Warþ þan, miþþanei newha was is laireikon, blinda sums sat faur wig du ailtron.

36 Gahausyands þan managein faurgaggandain, frah, wha wesi þata.

37 Gataihun þan imma, þatei Iesus Nazoraius þairhgaggip.

38 Ip is ubuhwopida, qipands, Iesu, sunu Daweidis, armai mik.

39 Yah þai faurgaggandans andbitun ina, ei þahaidedi; ip is und filu mais hropida, Sunau Daweidis, armai mik.

40 Gastandands þan Iesus hailait ina tiuhan du sis. Biþe newha was þan imma, frah ina,

41 Qipands, Wha þus wilcis ei tauyau? Ip is qap, Frauya, ei ussaiwhau.

ánre nædle eage, ðonne se welega on Godes rice.

26 Ðá ewædon ða ðe ðis gehýrdon, And hwá mæg hál beon?

27 Ðá sæde he him, Gode synd mihtelice ða þing, ðe mannum synd unmihtelice.

28 Ðá cwæþ Petrus, Ealle þing we forléton, and folgodon ðc.

29 Ðá cwæþ he, Sôþlice ic eow secge, nis nán man, ðe his hús forlæt, oððe magas, oððe bróðru, oððe wif, oððe bearn, for Godes rice,

30 Ðe ne onfó mycele máre on ðysse tide, and éce lif on towerdre worulde.

31 Ðá nam se Hælend his leorningcnihtas, and cwæþ to him, Farap to Hierusalem, and calle þing beoþ gefyllede, ðe be mannes suna þurh witegan awriteene synd.

32 He byþ þeodum geseald, and biþ gebysmrod, and geswungen, and onspæt;

33 And æfter ðam ðe hig hine swingaþ, hig hine ofsleaþ, and he þriddan dæge árist.

34 And hig náht ðæs ongéton; and him ðis word wæs behýdd, . . . .

35 Ðá he genealæhte Hiericho, sum blind man sæt wið ðone weg wædligende.

36 And ðá he gehýrde ða mænigeo farende, he ácsode, hwæt ðæt wære.

37 Ðá sædon hig, ðæt ðær férde se Nazarenisea Hælend.

38 Ðá hrýmde he, and cwæþ, Ealá Hælend, Dauides sunu, gemiltsa me.

39 And ða ðe fóre-stópon hine þreadon, ðæt he súwode; he ðæs ðe má cleopode, Dauides sunu, gemiltsa me.

40 Ðá stód se Hælend and lét lædan hine to him. Ðá he genealæhte, he ácsode hine,

41 Hwæt wylt tú ðæt ic ðe dó? Ðá cwæþ he, Drihten, ðæt ic geseo.

thur; a nellis y3e, than a riche man for to entre in to the kingdom of God.

26 And thei that herden thes thingis seiden, And who may be maad saf?

27 And he seide to hem, Tho thingis that ben vnpossible anemptis men, ben possible anemptis God.

28 Forsoth Petre seide, Loo! we han forsake alle thingis, and han sued thee.

29 Which seyde to hem, Treuly I seye to 3ou, no man is, that schal forsake hous, ether fadir, ethir modir, ethir britheren, ether wyf, ether sones, ether feeldis, for the revme of God,

30 And schal not receyue myche mo thingis in this tyme, and in the world to comynge euerelasting lyf.

31 Forsothe Jhesu took twelue disciplis, and seide to hem, Lo! we stizen to Jerusalem, and alle thingis schulen be endid, that ben writun by the prophetis of mannis sone.

32 Forsoth he schal be bitrayed to hethen men, and he schal be scorned, and scourgid, and bispet;

33 And aftir that thei han scourgid, thei schulen sle him, and the thridde day he schal ryse a3ein.

34 And thei vnderstoden no thing of these; and this word was hid fro hem, and thei vndirstoden not tho thingis that weren seid.

35 Forsothe it was don, whanne Jhesu cam ny3 to Jerico, sum blynd man saat bisydis the weye beggyng.

36 And whanne he herde the company passynge, he axide, what this thing was.

37 Sotlli thei seiden to him, that Jhesu of Nazareth passide.

38 And he cryede, seyinge, Jhesu, the sonè of Dauith, haue mercy on me.

39 And thei that wenten bifore blamyden him, that he schulde be stille; sotlli he cryede myche more, Thou sone of Dauith, haue mercy on me.

40 Forsothe Jhesu stondinge comaundide him to be brou3t forth to him. And whanne he cam ny3, he axide him,

41 Seyinge, What wilt thou I schal do to thee? And he seide, Lord, that I se.

thorowe a nedles eye, then for a ryche man to enter into the kyngdom off God.

26 Then sayde they that herde that, And who shall then be saved?

27 He sayde, Thynges which are vnpossible with men, are possible with God.

28 Then Peter sayde, Loo! we have forsaken all, and have folowed the.

29 He sayde vnto them, Verily I saye vnto you, there is noo man, that forsaketh housse, other father, and mother, other brethren, or wyfe, or children, for the kyngdom off Goddes sake,

30 Which same shall nott receave moche moore in this worlde, and in the worlde to come lyfe everlastynge.

31 He toke vnto hym the twelve, and sayde vnto them, Loo! we go vp to Jerusalem, and all shalbe fulfilled, that are written be the prophettes off the sonne off man.

32 He shalbe delivered vnto the genetyls, and shalbe mocked, and shalbe despytfully entreated, and shalbe spetten on;

33 And when they have scourged hym, they will putt hym to deeth, and the thyrd daye shall he aryse agayne.

34 They vnderstode none of these thynges; and this sayinge was hid from them, and they perceaved nott the thynges which were spoken.

35 Hit cam to passe, as they were come neye vnto Jerico, a certayne blynde man sate by the weye syde beggyng.

36 And when he herde the people passe by, he axed, what it meant.

37 They sayd vnto hym, that Jesus off Nazareth went by.

38 And he cryed, saynge, Jesus, the sonne of David, haue mercy on me.

39 And they which went before rebucked hym, be cause he schulde holde his peace; and he moche the moare cryed, The sonne of David, haue mercy on me.

40 Jesus stode styll and commaunded him to be brought vnto hym. And when he was come neare, he axed hym,

41 Sayinge, What wilt thou that I do vnto the? And he sayde, Lorde, that I maye rceave my sight.

42 Yah Æsus qap du ïmma, Ussaiwh ; galaubeins peina ganasida þuk.

43 Yah sums ussawh, yah laistida ïna, awilindonds Guþa. Yah alla managei gasaiwhande, gaf hazcin Guþa.

CHAP. XIX. 1 Yah ïnngaleiþands, þairhlaip Æaireikon.

2 Yah sai ! guma, namin haitans Zakkaius, sah was fauramapleis motarye, yah was gabigs,

3 Yah sokida gasaiwhan Æesu, whas wesi, yah ni mahta, faura managein, unte wahstau leitils was.

4 Yah biþragyands faur, usstaig ana smakkabagn, ei gasewhi ïna ; unte ïs and þata munaida þairhgaggan.

5 Yah biþe qam ana þamma stada, ïnsaiwhands iup Æesus, gasawh ïna, yah qap du ïmma, Zakkaiu, sniumyands dalaþ atsteig, himma daga auk ïn garda þeinamma skal ik wisan.

6 Yah sniumyands atstaig, yah andnam ïna faginonds.

7 Yah gasaiwhandans allai, birodidedun, qiþandans, þatei du frawaurhtis mans galaiþ ïn gard ussalyan.

8 Standands þan Zakkaius qap du Frauyn, Sai ! halbata aiginis meinis, Frauya, gadailya unledaim ; yah yabai whis wha aþholoda, fidurfalþ fragilda.

9 Qap þan du ïnma Æesus, þatei himma daga naseins þamma garda warþ, unte yah sa sunus Abrahamis ïst ;

10 Qam auk sunus mans sokyan, yah nasyan þans fralusanan.

11 At gahausyandam þan ïm þata, biaukands, qap gayukon, bi þatei newha Æirusalem was, yah þuhta ïm, ei suns skulda wesi þiudangardi Guþs gaswiþunþyan.

12 Qap þan, Manna sums godakunds gaggida landis, franiman sis þiudangardya, yah gawandida sik.

13 Athaitands þan taihun skalkans

42 Ða cwæþ se Hælend, Bescoþ ; ðin geleafa ðe gehælde.

43 And he sóna geseah, and him folgode, God wuldrigende. And eall fole Gode lof sealde, ða hig ðæt gesáwon.

CHAP. XIX. 1 Ða code he geond Hiericho.

2 Ða wæs ðar sum man, on naman Zacheus, . . . . se wæs welig.

3 And he wolde geseon hwylc se Hælend wære, ða ne mihte he, for ðære manegu, forðam ðe he wæs lytel on wæstmum.

4 Ða arn he befóran, and stáh up on án treow siomorun, ðæt he hine gesáwe ; forðam ðe he wolde ðanon faran.

5 Ða he com to ðære stówe, ða geseah se Hælend hine, and cwæþ to hym, Zacheus, éfst to ðinum húse, forðam ðe ic wylle to-dæg on ðinum húse wunian.

6 Ða éfste he, and hine bliðlice onféng.

7 Ða hig ðæt gesáwon, ða murenodon hig calle, and cwædon, Ðæt he to synfullum men geeyrde.

8 Ða stóð Zacheus and cwæþ to Drihtne, Nú ! ic sylle þearfum healfe mine æhta ; and gif ic ænigne bereafode, ic hit be feowerfealdum ágyfe.

9 Ða cwæþ se Hælend to him, To-dæg ðisse hîw-rædene ys hælf geworden, forðam ðe he wæs Abrahames bearn ;

10 Mannes sunu com sécan, and hál dón ðæt forwearþ.

11 Ða hig ðis gehýrdon, ða ge-íchte he sum bigspell, forðam ðe he wæs neh Hierusalem, and forðam ðe hig wéndon, ðæt hræðlice Godes rice geswútelod wære.†

12 Witodlice he cwæþ, Sum æftel-boren man férde on fyrren land, ðæt he him rice onféng, and eft ágén come.

13 Ða clypode he his tyn þeowas, and



42 And Jhesu seide to him, Bihold thou ; thi feith hath maad thee saaf.

43 And a non he sy3, and suede him, magnyfyng God. And al the peple, as it sy3, 3af heriynge to God.

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CHAP. XIX. 1 And Jhesu goynge yn, walkide thorw Jerico.

2 And lo ! a man, Zachee by name, and he was prince of pupplicans, and he was riche.

3 And he souzte to see Jhesu, who he was, and he myzte not, for the cumpany, for he was litel in stature.

4 And he rennyng bifore, stizede in to a syeamoure tree, that he schulde see Jhesu ; for he was to passinge thennis.

5 And Jhesu biholdinge vpward, whanne he cam to the place, sy3 him, and seyde to him, Zachee, hastinge cum down, for to day I moot dwelle in thin hous.

6 And he hastinge cam down, and ioyng reseyuede him.

7 And whanne alle men sayen, thei gruechiden, seyng, For he hadde turned to a synful man.

8 Forsoth Zachee stondinge seide to the Lord, Lo ! Lord, I 3yue the half of my goodis to pore men ; and if I haue ony thing defraudid ony man, I zelde the fourefold.

9 Jhesu seide to him, For in this day heelthe is maad to this hous, for and he is the sone of Abraham ;

10 Forsothe mannis sone cam to seke, and make saaf this thing that perishede.

11 Hem heringe thes thingis, he puttinge to, seide a parable, for he was ny3 Jerusalem, and for thei gessiden, that the kyngdom of God schulde be schewid a non.

12 Therefore he seide, Sum noble man wente in to a fer cuntree, to take to him a kyngdom, and to turne a3eyn.

13 Sothli his ten seruautis clepid, he

42 Jesus sayde vnto hym, Receave thy sight ; thy faith hath saved the.

43 And immediatly he sawe, and folowed hym, praysinge God. And all the peple, when they sawe it, gave laude to God.

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CHAP. XIX. 1 And he entred in, and went thorowe Jerico.

2 And beholde ! there was a man, named Zacheus, and he was a rueler amonge the publicans, and ryche alsoo.

3 And he made meanes to se Jesus, what he shulde be, and he coulde nott, for the preace, be cause he was off a lowe stature.

4 And he ran before, and ascended vppe into a sicomore tree, to se hym ; for he wolde come that same waye.

5 And when Jesus cam to the place, he loked vp, and sawe him, and sayd vnto hym, Zache, attonee come doune, for to daye I muste a byde at thy housse.

6 And hastely he cam doune, and receaved hym ioyfully.

7 And when they sawe that, they all groudged, sayinge, He is gone into tary with a man that is a synner.

8 Zache stode forthe and sayde vnto the Lorde, Beholde ! Lorde, the haulfe of my gooddes I geve to the povre ; and if I have done eny man wronge, I wyll restoore hym fower folde.

9 Jesus sayd vnto hym, This daye is heelthe come vnto this housse, for asmoche as it also is become the childe off Abraham ;

10 For the sonne off man is come to seke, and to save that which was looste.

11 As they herde these thynges, he added therto a similitude, be cause he was neye to Jerusalem, and be cause also they thought, that the kyngdom of God shulde shortly apere.

12 He sayde therfore, A certayne noble man went into a farre countre, to receave a kyngdom, and then to come agayne.

13 He called his ten servautes, and

seinans, atgaf im taihun dailos. Yah qap du im, Kaupop, unte ik qimau.

14 Ip baurgyans is fyaidedun ina, yah insandedun airu afar imma, qipan lans, Ni wileima pana piudanon ufar unsis.

15 Yah warp, bipe atwandida sik, aftra andnimands piudangardya; yah haihait wopyan du sis pans skalkans, painci atgaf pata silubr, ei gakunnaidedi, wha wharyizuh gawaurhtedi.

16 Qam pan sa frumista, qipands, Frauya, skatts peins gawaurhta taihun skattans.

17 Yah qap du imma, Waila, goda skalk; unte in leitilamma wast triggws, siyais waldufni habands ufar taihun baurgim.

18 Yah qam anpar, qipands, Frauya, skatts peins gawaurhta fimf skattaus.

19 Qap pan yah du pamma, Yah pu siyais ufaro fimf baurgim.

20 Yah sums qam, qipands, Frauya, sai! sa skatts peins, painci habaida, galagida ina in fanin.

21 Ohta mis auk puk, unte manna hardus is; nimis patei ni lagides, yah sneipis patei ni saisost.

22 Yah qap du imma, Us munpa peinamma stoya puk, unselya skalk, yah lata. Wisseis, patei ik manna hardus im, nimauds patei ni lagida, yah sneip-ands patei ni saiso?

23 Yah duwhe ni atlagides pata silubr mein du skattyam, yah qimands mip wokra galausidedyau pata?

24 Yah du paim faurastandandam qap, Nimip af imma pana skatt, yah gibip pamma pos taihun dailos haband-  
in.

25 Yah qepun du imma, Frauya, habaip taihun dailos.

26 Qipa allis izwis, patei wharyammeh habandane gibada; ip af pamma unhabandin, yah patei habaip, afnimada af imma.

sealde tyn pund him. And ewap to him, Ceapiaþ, oð ðæt ic cume.

14 Ðá hatledon hine his leode, and sendon ærend-racan æfter him, and cwædon, We nyllaþ, ðæt ðes ricsie ofer us.

15 Ðá he ágén com, and ðæt rice on-féng; he hét clypian his þeowas, ðe he ðæt feoh sealde, ðæt he wiste, hú mycel gehwile gemangode.

16 Ðá com se forma, and ewap, Hláf-ord, ðin pund gestrynde tyn pund.

17 Ðá cwap se hláford, Geblissa, dú góða þeowa; forðam ðe dú wære on lytlum getrywe, dú byst anweald hæb-bende ofer tyn eastras.

18 Ðá com óðer, and cwap, Hláford, ðin pund gestrynde fif pund.

19 Ðá cwap he to ðam, And beo dú ofer fif eastras.

20 Ðá com óðer, and cwap, Hláford, hér ys ðin pund, ðe ic hæfde, on swát-lin áléd.

21 Ic ðe ádréd, forðam ðe dú cart stíp man; dú nimst ðæt dú ne settest, and dú ripst ðæt dú ne seowe.

22 Ðá cwap he to him, Of ðinum múþe ic ðe ðéme, lá lypra þeowa. Dú wistest, ðæt ic eom stíp man, ðæt ic nime ðæt ic ne sette, and ripe ðæt ic ne seow?

23 And hwi ne sealdest dú mín feoh to hire, and ðonne ic come, ic hit wítodlice mid gestreone onfénge?

24 Ðá cwap he to ðam ðe him ábútan stódon, Nimap ðæt pund fram him, and sylpaþ ðam ðe hæfþ tyn pund.

25 Ðá cwædon hig to him, Hláford, he hæfþ tyn pund.

26 Sóplice ic secge cow, ðæt ælcum hæbbendum biþ geseald; fram ðam ðe næfþ, ge ðæt ðæt he hæfþ, him byþ áfyrred.

3af to hem ten besauntis. And he seide to hem, Marchaundise 3e, til I come.

14 Forsoth his citeseyns hatiden him, and sente a messenger aftir him, seyinge, We nyle, that he regne on vs.

15 And it was don, that the rewme takun, he turnede a3en; and he comaundide *his* seruauntis to be clepid, to whiche he 3af money, that he schulde wite, hou moche ech hadde wunne by chaffaring.

16 Forsoth the firste cam, seyinge, Lord, thi besaunt hath wunne ten besauntis.

17 He seide to him, Wel be, thou goode seruaunt; for in litil thing thou hast be trewe, thou schalt haue power on ten citees.

18 And another cam, seyinge, Lord, thi besaunt hath maad fyue besauntis.

19 And he seide to this, And be thou on fyue citees.

20 And the thridde cam, seyinge, Lord, lo! thi besaunt, which I hadde, kept in a sudarie.<sup>†</sup>

21 Forsoth I dredde thee, for thou art an austerne man; thou takist away this thing which thou settist not, and thou repist this thing which thou hast not sowe.

22 He seith to him, Weyward seruaunt, of thy mouth I deme thee. Wistist thou, that I am an hausterne man, takinge a wey this thing which I settide not, and repinge this thing which I haue not sowe?

23 And whi hast thou not 3ouun my money to the boord, and I comynge schulde haue receyued it sothli with vsuris?

24 And he seide to hem that stoden ny3, Take 3e away fro him the besaunt, and 3yue 3e to him that hath ten besauntis.

25 And thei seiden to him, Lord, he hath ten besauntis.

26 Sothli I seie to 3ou, for to ech hauynge it schal be 3ouun, and he schal be plenteuous; but fro him that hath not, also this thing that he hath, schal be takun of him.

delivered them ten pounde. Sayinge vnto them, By and sell, till I come.

14 But his citesenis hated hym, and sent messengers after hym, saynge, We will not have this man to raigne over vs.

15 And it cam to passe, when he was come agayne, and had receaved his kyngdom, he commaunded his seruautes to be called to hym, to whom he gave his money, to witt, what every man had done.

16 Then cam the fyrst, seyinge, Lorde, thy pounde hath increased ten pounde.

17 And he sayde vnto hym, Well, goode servaunte; be cause thou wast faithfull in a very lytell thyng, take thou aucto-rite over ten cities.

18 And the other cam, seyinge, Lorde, thy pounde hath increased fyve pounde.

19 And to the same he sayde, And be thou also rueler over fyve cities.

20 And the thirde cam, and sayde, Lorde, beholde! here thy pounde, which I have, kepte in a napkyn.

21 For I feared the, be cause thou arte a strayte man; thou takest vp that thou laydest nott doune, and repest that thou diddest nott sowe.

22 And he sayde vnto hym, Of thyne awne mougthe iudge I the, thou evyll servaunt. Knewest thou, that I am a strayte man, takynge vppe that I layde not doune, and repinge that I did not sowe?

23 Wherefore then gavest not thou my money into the banke, and then at my comynge schulde I have required myne awne with vauntage?

24 And he sayde to them that stode by, Take from hym that pounde, and geve it hym that hathe ten pounde.

25 And they sayd to hym, Lorde, he hath ten pounde.

26 I saye vnto you, that vnto all them that have it shalbe geven; and from hyme that hath not, even that he hath, shalbe taken awaye.

27 Afþan swepauh fýands meinans yainans, þaiei ni willedun mik þiudanon ufar sis, briggip her, yah usqimip faura mis.

28 Yah qipands þata, iddya fram, usgaggands in Iairusaulwma.

29 Yah warþ, biþe newha was Bep-sfagein yah Bepaniyin, af fairgunya, þatei haitada Alewyo, insandida twans siponye seinaiþe,

30 Qipands, Gaggats in þo wiþrawairþ-on haim; in þizaiei innaggandans bigitats fulan asilaus gabundanana, ana þammei ni ainshun aiw maunc sat; andbindandans ina, attiuhþ.

31 Yah yabai whas inqis fraihnai, duwhe andbindip, swa qipaits du imma, Þatei Frauya þis gairneip.

32 Galeiþandans þan þai insandidans, bigetun swaswe qap du im, . . . .

33 Andbindandam þan im, qeþun þai frauyans þis du im, Duwhe andbindats þana fulan?

34 Ip eis qeþun, Frauyin þaurfts þis ist.

35 Yah attauhun þana fulan Iesua; yah uswairpandans wastyos scinos, ana þana fulan ussatidedun Iesu.

36 Gaggandin þan imma, ufstrawidedun wastyom seinaim ana wiga.

37 Biþe þan is newha was yupan at ibdalyin þis fairgunyis Alewabagme, dugunnon alakyo managei siponye faginondans hazyan Guþ stibnai mikilai in allaizo, þoze sewhun, mahte,

38 Qipandans, Þinþida sa qimanda þiudans in namin Frauyins; gawairþi in himina, yah wulþus in haubistyam.

39 Yah sumai Farcisaie us þizai man-agein qeþun du imma, Laisari, sak þaim siponyam þeinaim.

40 Yah andhafyands qap du im, Qiþa izwis, þatei yabai þai slawand, stainos hropyand.

41 Yah sunsei newha was, gasaiwhands þo baurg, gaigrot bi þo,

42 Qipands, Þatei ip wissedeis, yah þu, in þamma daga þeinamma, þo du ga-

27 Ðeah hwædere ða mine fýnd, ðe noldon ðæt ie ofer hig riesode, lædaþ hider, and ofsleaþ hig befóran me.

28 And ðysum geewedenum, he férde to Hierusalem.†

29 Ðá he genealæhte Bethfage and Bethania, to ðam munte, ðe is genemned Oliueti, he sende his twegen enihtas,

30 And cwæþ, Farap on ðæt castel, ðe ongen inc ys; on ðam . . . . . gyt gemetaþ assan folan gefigel, on ðam nán man gyt ne sæt; untigaþ hyne, and lædaþ to me.

31 And gif inc hwa áesap, hwi gyt hine untigaþ, seegaþ him, Drihten hæþ his neode.

32 Ðá ferdon ða ðe ásende wæron, and fúndon swá he him sæde, ðone folan standan.

33 Ðá hig hine untigdon, ðá cwædon ða hláfordas, Hwi untige ge ðone folan?

34 Ðá cwædon hig, Fordam ðe Drihten hæþ his neode.

35 Ðá læddon hig hyne to ðam Hælcende; and hyra reaf wurpon ofer ðone folan, and ðone Hælend on-ufan setton.

36 And ðá he fór, hi strehton under hine hyra reaf on ðam wege.

37 And ðá he genealæhte to Oliuètes muntas nyder-stige, ðá ongunnon calle ða mænigeo geblissian, and mid mycelre stefne God heredon be callum ðam miltum, ðe hig gesáwon,

38 And cwædon, Gebletsod sý se eyning, ðe com on Drihtnes naman; syb sý on heofenum, and wuldor on heahnessum.

39 Ðá cwædon sume of ðam Fariseum to him, Láreow, cid ðinum leorning-enihtum.

40 Ðá cwæþ he to him, Ic eow segge, ðeah ðás súwion, stánas clypiaþ.†

41 And ðá he genealæhte, and geseah ða ceastre, he weop ofer hig,

42 And cwæþ, Ealá gif ðu wistest, and witodlice on ðysum ðinum dæge, ðe ðe

27 Netheles brynge 3e hidir tho myne enemyes, that nolde me to regne on hem, and sle 3e bifore me.

28 And thes thingis seyde, he wente bifore, stizynge to Jerusalem.

29 And it was don, whanne he cam ny3 to Bethfage and Betanye, at the mount, which is clepid of Olyuete, he sente his tweye disciplis,

30 Seyinge, Go 3e in to the castel, which is azens 3ou; in to which 3e entrynge schulen fynde a colt of a she asse, on which non of men euere saat; vnbynde 3e him, and brynge 3e to me.

31 And if ony man schal axe, whi 3e vnbynden, thus 3e schulen seye to him, For the Lord desyrith his work.

32 Forsothe thei that weren sent, wenten forth, and founden as he seyde to hem, a colt standinge.

33 Sothli hem vntyynge the colt, the lordis of him seyde to hem, What vntyen 3e the colt?

34 And thei seiden, For the Lord hath him nedful.

35 And thei ledden him to Jhesu; and thei, castinge her clothis on the colt, puttedyn Jhesu *on him*.

36 Forsothe him goynge, thei vndir strewiden her clothis in the weye.

37 And whanne now he cam ny3 to the comynge doun of the hil of Olyuete, alle the cumpanyes of men comynge doun bigunnen ioyinge to herie God with greet vois on alle the vertues, whiche thei syzen,

38 Seyinge, Blessid is the kyng, that cometh in the name of the Lord; pees in heuene, and glorie in hi3 thingis.

39 And summe of the Pharisees of the cumpanyes seyden to him, Maister, blame thi disciplis.

40 To whiche he seide, I seye to 3ou, for if thes schulen be stille, stoones schulen crye.

41 And whanne he neizede, he seyng the citee, wepte on it,

42 Seyinge, For if thou haddist knowe, and thou, and sotheli in this thi day,

27 Morover those myne enemyes, which wolde not that I shulde raigne over them, brynge hidder, and slee them before me.

28 And when he hadd thous spoken, he proceded forthe before them, and went vppe to Jerusalem.

29 And it fortunede, when he was come noye to Bethfage and Bethany, besydes mounte Olivete, he sent two of his disciples,

30 Sayinge, Goo ye into the toune, which is over against you; in the which as sonne as ye are come ye shall fynde a coolte tyed, wher on yett never man sate; loose hym, and brynge hym hidder.

31 And if eny man axe you, why that ye loose hym, thus saye vnto hym, The Lorde hathe nede of hym.

32 They that wer sent, went their waye, and founde even as he had sayde vnto them, . . . .

33 And as they were aloosynge the coolte, the owners sayde vnto them, Why loose ye the coolte?

34 And they sayde, For the Lorde hath nede of hym.

35 And they brought hym to Jesus; and they cast their rayment on the coolte, and sett Jesus thereon.

36 As he went, they spredde their clothes in the weye.

37 When he was come where he shulde goo doune from the mounte Olivete, the whole multitude of his disciples began to reioyce and to lawde God with a loude voyce for all the miracles, that they had sene,

38 Sayinge, Blessed be the kyng, that commeth in the name off the Lorde; peace in heven, and glory in the hyest.

39 And some off the Pharises off the company sayde vnto him, Master, rebuke thy disciples.

40 He answered and sayde vnto them, I tell you, yff these holde their peace, the stones will crye.

41 And when he was come neare, he behelde the citee, and wept on hit,

42 Sayinge, Yff thou haddest knowen those thynges, whych belonge vnto thy

wairþya þeinamma ; ip nu gafulgin ist faura augam þeinaim.

43 Þatei qimand dagos ana þus, yah bigraband fiyands þeinai grabai þuk, yah bigraband þuk, yah biwaiþyand þuk allapro ;

44 Yah airþai þuk gaibnyand, yah barna þeina in þus ; yah ni letand in þus stain ana staina, in þizei ni ufkuþþes þata mel niuhseinais þeinaizos.

45 Yah galeiþands in alh, dugann uswairpan þans frabugyandans in izai yah bugyandans,

46 Qiþands du im, Gameliþ ist, Þatei gards meins gards bido ist, ip yus ina gatawideduþ du filegrya þiube.

47 Yah was laisyands daga whammeh in þizai alh. Ip þai auhnistans gud-yans, yah bokaryos sokidedun ina usqistyan, yah þai frumistans manageins ;

48 Yah ni bigetun wha gatawidedeina, managei auk alakyo hahaida, du hausyan imma.

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CHAP. XX. 1 Yah warþ in sumamma dage yainaize, at laisyandin imma þo managein in alh, yah wailaneryandin, atstopun þai gud-yans yah bokaryos miþ þaim sinistan ;

2 Yah qeþun du imma, qiþandans, Qiþ unsis, in whamma waldufnye þata tauyis, aipþau whas ist saei gaf þus þata waldufni ?

3 Andhafyands þan qap du im, Fraihna izwis yah ik ainis waurdis ; yah qiþiþ mis.

4 Daupeins Iohannis uzuh himina was, þau uzuh mannam ?

5 Ip eis þahtedun miþ sis misso, qiþandans, Þatei yabai qiþam, Us himina, qiþiþ aþþan, Duwhe ni galaubideduþ imma ?

6 Ip yabai qiþam, Us mannam, alla so managei stainam afwairþiþ unsis ; triggwaba galaubyand auk allai, Iohannen praufetu wisan.

7 Yah andhofun, ei ni wissedeina whaþro.

to sybbe synd ; nu hig synd fram dinum eagum behyðde.

43 Fordam ðe ða dagas to ðe eunaþ, and ðine fynd ðe betrymiaþ, and behabþaþ ðe, and genyrwaþ ðe æghwanon ;

44 And to eorþan afyllaþ ðe, and ðine bearn ðe on ðe synd ; and hig ne læfaþ on ðe stán ofer stáne, fordam ðe ðu ne onencowe ða tide ðinre geneosunge.

45 Ðá ongan he of ðam temple utdriþan ða sylleudan and ða bigendan,

46 And him to cwæþ, Hit ys áwriten, Ðæt min hús ys gebed-hús, ge hit worhton to seceþena sraefe.

47 And he was dæghwamlice on ðam temple lærende. Sôþlice ðara sacerda caldras, and ða bóceras, and ðæs folces caldor-men smeadon hu hig hine fordón milton ;

48 And hig ne fúndon hwæt lí him to gylte dydon, sôþlice eall fole was ábysgod, ðe be him gehyrde seegan.

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CHAP. XX. 1 Ðá was ánum dage geworden, ðá he ðæt fole on ðam temple lærde, and him bodude, ðá comon ðara sacerda caldras and ða bóceras ;

2 And to him cwædon, Sege us, on hwyleum anwalde wyrest ðu ðás þing, oððe hwæt ys se ðe ðisne anweald sealde ?

3 Ðá cwæþ he him to andsware, And ic æcsige eow án word ; andswariaþ me.

4 Was Iohannes fulluht of heofone, hwaeder ðe of mannum ?

5 Ðá polhton hig betweox him, and cwædon, Gyf we seegaþ, Ðæt he sý of heofone, he cwyp to us, Hwi ne gelyfde ge him ?

6 Gyf we seegaþ, Ðæt he sý of mannum, eall fole us hænp ; lí wiston geara, ðæt Iohannes was witega.

7 Ðá andswaredon hig, ðæt hig nyston, hwanon he was.

which is to pees to thee ; but now thei ben hid fro thin y3en.

43 For daies schulen come into thee, and thin enemyes schulen enuyroune thee with pale, and schulen enuyroune thee, and thei schulen make thee streyt on alle sydis ;

44 And thei schulen caste thee down to erthe, and thi sones that ben in thee ; and thei schulen not leuee in thee a stoon on a stoon, for thou hast not knowe the tyme of thi visitacioun.

45 And he gon in to the temple, bigan to caste out men sellinge ther ynne and biggyngge,

46 Seyinge to hem, It is writun, For myn hous is an hous of preier, forsothe 3e han maad it a den of theuys.

47 And he was teching euery day in the temple. Forsoth the princes of prestis, and scribis, and the princis of the people sou3ten to leese him ;

48 And thei founden not what thei schulden do to him, for al the peple was al occupyed, heeringe him.

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CHAP. XX. 1 And it was don in oon of dayes, him teching the peple in the temple, and preching the gospel, the princis of prestis and the scribis camen to gidere with the eldre men ;

2 And seiden, seyinge to him, Seye to vs, in what power thou dost this thing, ether who 3af to thee this power ?

3 Forsothe Jhesu answeringe seide to hem, And I schal axe 3ou a word ; answer 3e to me.

4 Was the bapty m of Joon of heuene, ether of men ?

5 And thei thou3ten with ynne hem selue, seyinge, For if we schulen seye, Of heuene, he schal seye, Whi therefore bileuen 3e not to him ?

6 Forsoth if we schulen seye, Of men, all the comyn peple schal stoon vs ; for thei ben certeyn, that John is a prophete.

7 And thei answeriden, that thei witen not, of whennis it was.

peace, even att thys daye ; but powe are they hidde from thyne eyes.

43 For the dayes shall come upon the, and thyne enemys shall compas the about wyth a banke, and shall besege the rounde aboute, and kepe the in on every syde ;

44 And make the even wyth the grounde, wyth thy chyldren whych are in the ; and they shall nott leue in the one stone upon another, because thou knewest nott the tyme off thy visitacion.

45 And he went into the temple, and began to cast out them that solde therin and them that bought,

46 Sayinge vnto them, Hyt is writun, My housse is the housse off prayer, butt ye have made it a den off theues.

47 And he taught dayly in the temple. The hye prestes, and the scribes, and the chefe off the people went about to destroye hym ;

48 Butt coulde nott fynde what to do, for all the people staeke by hym, and gave him audience.

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CHAP. XX. 1 And yt fortunod in one off those dayes, as he taught the peple in the temple, and preached the gospel, the hye prestes and the scribes cam vnto hym wyth the seniours ;

2 And spake vnto hym, sayinge, Tell vs, by what auctorite thou doest these thynges, ether who is he that gave the thys auctorite ?

3 He answered and sayde vnto them, I also will axe you a question ; and answer me.

4 Was the baptem of Jhon from heven, or of men ?

5 They thought wyth in them selues, sayinge, Yff we shall saye, From heven, he will saye, Why then beleved ye hym not ?

6 But and yff we shall saye, Of men, all the people will stone vs ; for they suerly beleved, that Jhon was a prophett.

7 And they answered, that they coulde nott tell, whence it was.

8 Yah Iesus qap im, Ni ik izwis qipa, in whamma waldufnyce þata tauya.

9 Dugann þan du managein qipan þo gayukon. Manna ussatida weinagard, yah anafalh ina waurstwyam; yah aflaiþ yera gaouha.

10 Yah in mela, insandida du þaim aurtyam skalk, ei akranis þis weinagardis gebcina imma; ip þai aurtyans usbliggwandans ina, insandidedun lausana.

11 Yah anaaiuk sandyan anþarana skalk; ip eis yah yainana bliggwandans, yah unswerandans, insandidedun lausana.

12 Yah anaaiuk sandyan þridyan, ip eis yah þana gawondondans, uswaurpun.

13 Qap þan sa frauja þis weinagardis, Wha tanyan? Sandya sunu meinana þana liuban; aufto þana gasaiwhandans, aistand.

14 Gasaiwhandans þan ina þai aurt-  
yans, þalitedun miþ sis misso, qipandans,  
Sa ist sa arbinumya, afslaham ina, ei  
uns wairþai þata arbi.

15 Yah uswairpandans ina ut us þam-  
ma weinagarda, usqemun. Wha nu  
tauyai im frauja þis weinagardis?

16 Qimiþ, yah usqisteiþ aurtyam þaim,  
yah gibiþ þana weinagard anþaraim.  
Gahausyandans, qeþun þan, Nis-siyai.

17 Ip is insaiwhands du im, qap, Aþþan  
wha ist þata gamelido, Stains þammei  
uskusun timryans, sah warþ du haubida  
wailistins?

18 Whazuh saci driusiþ ana þana stain,  
gakrotuda; ip ana þanci driusiþ, diswimþ-  
eiþ ina.

19 Yah sokidedun þai bokaryos, yah  
anlumistans gudians, uslagyan ana ina  
handuns in þizai wheilai, yah ohtedun  
þo managein; froþun auk þatei du im  
þo gayukon qap.

20 Yah afleiþandans insandidedun fer-

8 Ða cwæþ se Hælend him to, Ne ic  
eow ne scege, on hwylcum anwalde ic  
ðas þing wyrece.

9 He ongan ða ðis bigspel to ðam  
folce cweðan. Sum man plantode him  
win-geard, and hine gesette mid tilium;  
and he wæs him feor manegum tidum.

10 Ða on tide, he sende hys þeow to  
ðam tilium, ðæt hig him sealdon of  
ðæs win-geardes wæstane; ða swungon  
hig ðone, and idelne hine forlæton.

11 Ða sende he oðerne þeow; ða beot-  
on hig ðone, and mid teonum gewæc-  
ende, hine forlæton idelne.

12 Ða sende he þriddan, ða wurpon  
hig ut ðone gewundodne.

13 Ða cwæþ ðæs win-geardes hláford,  
Hwæt dó ic? Ic ásende minne leofan  
sunu; wénunga hine hig forwandiaþ,  
ðonne hig hine geseoþ.

14 Ða hine ða tilian gesáwon, hig  
þolton betweox him, and cwædon, Hér  
ys se yrfe-weard, cumaþ, uton hine of-  
slean, ðæt seo aht ure sý.

15 And hig hine of ðam win-gearde  
áwurpon, ofslegene. Hwæt déþ ðæs  
wingearðes hláford?

16 He cymþ, and forspilþ ða tilian,  
and sylþ ðone win-geard oðrum. Hig  
cwædon, ða hig ðis gehýrdon, Ðæt ne  
geweorðe.

17 Ða behoold he hig, and cwæþ, Hwæt  
is ðæt áwriten is, Ðone stán ðe ða  
wyrhtan áwurpon, ðes is geworden on  
ðære hyrman heafod?

18 Æle ðe fylþ ofer ðone stán, byþ  
forbryt; ofer ðone ðe he fylþ, he to-  
cwyst.

19 Ða sóhton ðæra sacerda ealdras,  
and ða bóceras, hyra handa on ðære  
tide on hine wurpan, and hig ádrædon  
him ðæt folc; sóþlice hi ongêton ðæt  
he ðis bigspell to him cwæþ.

20 Ða sendon hig mid scarwum, ða ðe



8 And Jhesu seide to hem, Neither I seie to 3ou, in what power I do thes thingis.

9 Forsothe he bigan to seye to the comyn peple this parable. Sum man plantide a vyner, and settide it to ferme to tilieris; and he was in pilgrymage many tymes.

10 And in the tyme of gedrynge of grapis, he sente a seruaunt to the tilieris, that thei schulden 3yue to him of the fruyt of the vyner; whiche leften him, betun, voyde.

11 And he addide to sende another seruaunt; forsothe also thei betinge this, and ponyschyng with dispisingis, leften voyde.

12 And he addide to sende the thridde, whiche also woundinge him, castiden out.

13 Sothli the lord of the vyner seide, What schal I do? I schal sende my dereworthe sone; peraenture whanne thei schulen se him, thei schulen be aschamyd.

14 Whom whanne the tilieris hadden seyn, thei thou3ten with ynne hem selue, seyinge, This is the eyr, sle we him, that the eritage be maad oure.

15 And thei killiden him, cast out of the vyner. What therefore schal the lord of the vyner do to hem?

16 He schal come, and lese these tilieris, and he schal 3yue the vyner to othere. Which thing herd, thei seiden to him, Fer be it.

17 Forsothe he biholdinge hem, seide, What therefore is this thing that is writun, The stoon whom men bildinge reproueden, this is maad in to the heed of the corner?

18 Ech that schal falle on that stoon, schal be brysid; forsothe on whom it schal falle, it schal breke him in to smale parties.

19 And the princes of prestis, and the scribis, sou3ten to sette hondis on him in that our, and thei dreden the peple; forsothe thei knewen that to hem he seide this lyknesse.

20 And thei aspynginge senten aspieris,

8 And Jesus sayde vnto them, Nether tell I you, by what auctorite I do these thynge.

9 Then began he to put forthe to the peple this similitude. A certayne man planted a vyneyarde, and lett it forthe to fermers; and went hym silfe into a straunge countre for a greate season.

10 And when the time cam, he sent a seruaunt to his tennautes, that they shulde geve hym of the frutes of the vyneyarde; the tennautes bett hym, and sent hym awaye empty.

11 And he ceased nott therby but sent yett another seruaunt; and they bett hym, and foule entreated hym also, and sent hym awaye empty.

12 Morover he sent the thyrde also, and hym they wounded, and cast hym out.

13 Then sayde the lorde off the vyneyarde, What shall I do? I wyll sende my deare sonne; hym per adventure they wyll reverence, when they se hym.

14 When the fermers sawe hym, they thought in them selves, sayinge, This is the heyre, come, lett vs kyl hym, that the enherytaunce maye be oures,

15 And they cast hym out of the vyneyarde, and kylled hym. Nawe what shall the lorde off the vyneyarde do vnto them?

16 He wyll come, and destroye those fermers, and will lett out his vyneyarde to other. When they herde that, they sayde, God forbid.

17 He behelde them, and sayd, What meaneth thys then that is written, The stone that the bylders refused, is made the heed corner stone?

18 Whosoever stomble at that stone, shalbe brused; but on whomsoever it faul, it wyll alto breake hym.

19 And the hye prestes, and the scribes, the same howre went about to laye hondes on him, but they feared the peple; for they perceaved that he had spoken this similitude agaynst them.

20 And they watched him and sent

yans, þans us liutein taiknyandans sik garailtans wisan, ei gafaiſuhaina is waurdei, yah atgebeina ina reikya, yah walduſiſya kindimis.

21 Yah frehun ina, qiþandans, Laisari, witum, þatei raihtaba rodeis, yah laiseis; yah ni andsaiwhis andwairþi, ak bi sunyai wig Guþs laiseis.

22 Skuldu iſt unſis Kaisara gild giban, þau niu?

23 Bisaiwhands þan iſe unſelein, Iesus qaþ du im, Wha mik fraiſiþ?

24 Ataugeiþ miſ skatt; whis habaiþ manleikan yah ufarneli? Andhafyandans þan qeþun, Kaisaris.

25 Iþ is qaþuh du im, us nu giliþ þo Kaisaris Kaisara, yah þo Guþs, Guþa.

26 Yah ni mahtedun gafahan is waurde in andwairþya manageins; yah sildaleik-yandans andawaurde is, gaþabaidedun.

27 Duatgaggandans þan sumai Sad-dukaic, þaici qiþand usstass ni wisan, frehun ina,

28 Qiþandans, Laisari, Moses gamelida uns, yabai whis broþar gadauþnai aig-ands qen, yah sa unbarnahs gadauþnai, ei nimai broþar is þo qen, yah urraisyai fraiwh broþr seinamma.

29 Sibun nu broþryus wesun. Yah sa frumista nimands qen, gadauþnoda, unbarnahs;

30 Yah nam anþar þo qen, yah sa gaswalt unbarnahs;

31 Yah þridya nam þo samaleiko; samaleiko þan yah þai sibun, yah ni biliþun barne, yah gaswultun;

32 Spedista allaize gadauþnoda yah so qens.

33 In þizai usstassai nu, wharyis þize wairþiþ qens? þai auk sibun aihtedun þo du qenai.

34 Yah andhafyands qaþ du im Iesus, þai sunyus þis aiwis liugand, yah liuganda;

35 Iþ þaici wairþai sind yainis aiwis

hi rihtwiſe lēton, ðæt hig hine geseyld-egodon, and ðæt hig hine gescaldon ðam caldron to dōme, and to ðæs ðeman anwalde to fordēmanne.

21 Ða ācsodon hig hine, and cwædon, Lāreow, we witon, ðæt ðu rihte sprycst and lærst; and for nānum men ne wandast, ac Godes weg on sōþfæstnesse lærst.

22 Is hit riht ðæt man ðam Casere gafol sylle, ðe nā?

23 Ða cwæþ he to him, ðā he hyra fācen onget, Hwī fundige ge mīn?

24 Y'wæþ me ānne penig; hwæs anlicnesse hæþ he and ofer-gewrit? Ða cwædon hig, Ðæs Caseres.

25 Ða cwæþ he to him, Agyfaþ ðam Casere ða þing ðe ðæs Caseres synd, and Gode, ða þing ðe Godes synd.

26 Ða ne mihton hig his word befōn befōran ðam folce; ðā sūwedon hig, wumdrigende be his andsware.†

27 Ða genealæhton sume of Saduceum, ða ætsacaþ ðæs ærýstes, and ācsodon hine,

28 And cwædon, Lāreow, Moyses us wrāt, gif hwæs brōðor byþ dead and wif hæbbe, and se byþ bútan bearnum, ðæt his brōðor nime his wif, and hys brōðor sæd āweece.

29 Seofon gebrōðru wæron. And se forma nam wif, and wæs dead, bútan bearne;

30 Ða nam oðter hig, and wæs dead bútan bearne;

31 Ða nam se þridda hig; and swá calle seofone, and nān sæd ne læfdon, and wæron deade;

32 Ða ealra ýtemest wæs ðæt wif dead.

33 On ðam ærýste, hwylces hyra wif biþ ðæt? . . . . .

34 Ða cwæþ se Hælend to him, Ðysse worulde bearn wifaþ, and beoþ to giftum gesalde;

35 Ða ðe synd ðære worulde wyrðe,

whiche feyneden hem selue iuste, that thei schulden take him in word, and bitake him to the prince, and to the power of the iustise.

21 And thei axiden him, seyinge, Maistir, we witen, that thou seist and techist ryztly; and thou takist not per-soone of man, but thou techist in treuth the wey of God.

22 Is it leefful for vs to 3yue tribute to Cesar, ether nay?

23 Forsothe he biholdinge the disseyt of hem, seide to hem, What tempte 3e me?

24 Schewe 3e to me a peny; whos ymage and writyng aboute hath it? Thei answeringe seiden to him, Cesaris.

25 And he seide to hem, Therefore 3elde 3e to Cesar tho thingis that ben of Cesar, and tho thingis that ben of God, to God.

26 And thei myzten not reprove his word bifore the pore peple; and thei wondringe in his answer, helden pees.

27 Summe of the Sadducees, that denyen a3en rysyng to be, neyden, and axiden him,

28 Seynge, Maistir, Moyses wrot to vs, if the brother of ony man hauynge wyf deiede, and he was with oute fre children, that his brother take his wyf, and reyse seed to his brother.

29 Therefore seuene britheren weren. The firste took a wyf, and is deed, with outen sones;

30 And the brother suwinge took hir, and he is deed with oute sone;

31 And the thridde took hir; also and alle seuene, and leften no seed, but ben deede;

32 And the womman the laste of alle is deed.

33 Therefore in the rysyng a3ein, whos wyf of hem schal sche be? forsothe seuene hadden hir wyf.

34 And Jhesu seide to hem, Sones of this world wedden, and ben 3ouun to weddingis;

35 Forsothe thei that be worthi to

forth spies, whych shulde fayne them selves perfecte, to take hym in hys wordes, and to delyvre hym vnto the power, and auctorite off the presydent.

21 And they axed hym, sayinge, Master, we knowe, that thou sayest and teachest ryght; nether considerest thou eny mannes degre, but teachest the waye of God truely.

22 Ys it laufful for vs to geve Cesar tribute, or noo?

23 He perceaved their craftynes, and sayde vnto them, Why tempt ye me?

24 Shewe me a peny; whose ymage and superscripcion hath it? They answered and sayd, Cesars.

25 And he sayde vnto them, Geve then vnto Cesar that which belongeth vnto Cesar, and to God, that whych pertayneth to God.

26 And they coulde nott reprove his sayinge before the peple; and they marvayled at his answer, and helde their peace.

27 Then cam to hym certayne off the Saduces, which denye that there is eny resurreccion, and they axed hym,

28 Sayinge, Master, Moses wrote vnto vs, if eny mannes brother dye havinge a wyfe, and the same dye wyth out issue, that then hys brother shulde take his wyfe, and rayse vp seede vnto hys brother.

29 There were seven brethren. And the fyrst toke awyfe, and diyd, with out children;

30 And the seconde toke the wyfe, and he dyed chyldlesse;

31 And the thyrde toke her; and in lyke wyse the resydue off the seven, and left noo chyldren be hynde them, and dyed;

32 Last of all the woman dyed also.

33 Nowe at the resurreccion, whose wyfe of them shall she be? for vij had her to wyfe.

34 Jesus answered and sayd vnto them, The chyldren off this worlde mary wyves, and are maryed;

35 But they which shalbe worthy of

niutan, yah usstassais us dauþaim, ni liugand, ni liuganda,

36 Nih allis gaswiltan þanaseiþs magun; ibnans aggilum auk sind, yah sunyus sind Guþs, usstassais sunyus wisandans.

37 Aþþan þatei urreisand dauþans, yah Moses banwida ana aiwhatundyai, swe qipþ, Sawh Frauyan Guþ Abrahamis, yah Guþ Ísakis, yah Guþ Íakobis.

38 Aþþan Guþ nist dauþaize, ak qiwaize; allai auk imma liband.

39 Andhafyandans þan sumai þize bokaryc qeþun, Laisari, waila qast.

40 Niþ-þan þanaseiþs gadaurstedun fraihnan ina ni wailtais.

41 Qaþ þan du im, Whaiwa qipand, Christu sunu Daweidis wisan,

42 Yah silba Daweid qipþ in bokom Psalmo, Qaþ Frauya du frauyin meinamma, Sit af tailswon meinai,

43 Unte ik galagya fiyands þeinans fotubaurd fotiwe þeinaize.

44 Daweid ina frauyan haitiþ, yah whaiwa sunus imma ist?

45 At gahausyandein þan allai managein, qaþ du siponyam seinaim,

46 Atsaiwhiþ faura bokaryam, þaim wilyandam gaggan in wheitaim . . . .

and ærýstes of deaþum, ne giftiaþ hî, ne wif ne lædaþ,

36 Ne ofer ðæt sweltan ne mágon; hig synd sóþlice englum gelice, and hig synd Godes bearn, ðonne hig synd ærýstes bearn.

37 Forðam ðe sóþlice deáde árisaþ, and Moyses æt-ýwde wið ænne beig-beam, swá he cwæþ, Drihten Abrahames God, and Isaaces God, and Iacobes God.

38 Nys God deadra, ac lybbendra; calle hig him lybbaþ.

39 Ðá andswaredon him sume ðæra bóceras and cwædon, Láreow, wel dú cwæde.

40 And hig hine leng ne dorston ænig þing æsian.

41 Ðá cwæþ he to him, Hwí secgaþ hig, ðæt Crist sý Dauides sunu,

42 And Daud cwyþ on ðam Sealme, Drihten sæde to minum drihtne, Site on mine swíðran healfe,

43 Oð ðæt ic ásette ðine fýnd to fót-seccamele ðinra fóta.

44 Daud hine clypaþ drihten, and húmeta ys he hys sunu?

45 Ðá sæde he hys leorning-enihtum, callum folce gehýrendum,

46 Warniaþ wið ða bóceras, ða ðe wyllaþ on gegyrlum gán, and lufiaþ grétinga on stráete, and ða yldstan setl on gesamnungum, and ða forman hleonunga on gebeorseypum;

47 Ða forswelgaþ wuduwenas hús, hwiigende lang gebed; ða onfóþ máran genýderunge.

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CHAP. XXI. 1 Ðá he hine bescah, he geséh ða welegan heora lác sendan on ðone sceoppaþ;

2 Ðá geseah he sume earne wudewan bringan twegen feorþlingas.

3 Ðá cwæþ he, Sóþ ic eow seege, ðæt ðeos earne wudewe calra mæst brohte.

4 Sóþes calle ðás brohton Gode lác, of hyra myecclan welan; ðeos wudewe

that world, and rysing a3en fro deede men, neither ben weddid, nether wedden wyues,

36 Nether schulen mowe deye more ; forsoth thei ben euene with aungels, and ben the sones of God, sithen thei ben the sones of rysinge a3en.

37 Forsothe for deede men rysen a3en, also Moyses schewide bysyde the boysche, as he seith, The Lord God of Abraham, and God of Isaac, and God of Jacob.

38 Forsoth God is not of deede men, but of lyuynge men ; forsoth alle men lyuen to hym.

39 Sothli summe of the scribis answeringe seide, Maistir, thou hast well seide.

40 And thei durste no more axe him ony thing.

41 Forsoth he seide to hem, How seyn men, that Crist is the sone of Dauith,

42 And Dauith him silf seith in the book of Salmes, The Lord seide to my lord, Sitte thou on my ri3t half,

43 Til I putte thin enemyes a stool of thi feet.

44 Therefore Dauith clepith him lord, and how is he his sone ?

45 Sothli al the peple heeringe, he seyde to his disciplis,

46 Be 3e war of scribis, that wolen go in stoolsis, and loun salutaçiouns in the cheping, and the firste chayris in synagogis, and the firste sitting places in feestis ;

47 Whiche deuouren the housis of widowis, feynynge long preier ; thes schulen take more dampnacioun.

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CHAP. XXI. I Forsothe he biholdinge sy3 tho riche men, whiche senten her 3iftis in to the tresorie ;

2 Forsothe he sy3 also sum litel pore widowe sendynge tweie litle moneys.<sup>†</sup>

3 And he seyde, Treuli I seye to 3ou, for this pore widowe sente more than alle men.

4 Forwhi alle thes senten in to 3iftis of God, of the thing plenteuously to

that worlde, and of the resurreccion from deeth, nether mary wyues, nether are maryed,

36 Nor yet can dye eny moare ; for they are equall vnto the angels, and are the sommes of God, in as moche as they are the chyldren off the resurreccion.

37 And that the deed shall ryse agayne, even Moses signified besydes the busshe, when he sayde, The Lorde God of Abraham, and the God off Isaac, and the God of Jacob.

38 For he is not the God off the deed, but off them whych live ; for all live in hym.

39 Certayne off the Pharises answered and sayd, Master, thou hast wele sayde.

40 And after that durst they not axe hym eny question at all.

41 Then sayd he vnto them, Howe saye they, that Christ ys Davides sonne,

42 And David hym silfe sayth in the boke off the Psalmes, The Lorde sayde vnto my lorde, Sytt on my ry3t honde,

43 Tyll I make thyne enemyes thy fote stole.

44 David then called hym lorde, howe ys he also hys sonne ?

45 Then in the audience off all the people, he sayde vnto his disciplis,

46 Beware off the srybes, whych desyre to goo in longe clothyng, and love gretynge in the marketes, and the hiest seates in the sinagoges, and chefe roumes at feastes ;

47 Which deuoure widdowes houses, and praye longe vnder a coloure ; the same shall receave greater damnacion.

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CHAP. XXI. I As he behelde he sawe the ryche men, howe they cast in their offeringes into the tresury ;

2 He sawe also a certayne pore widowe which cast in thydre two mytes.

3 And he said, Of a trueth I saye vnto you, this pore widdowe hath putt in moare then they all.

4 For they all have of their superfluyte, added vnto the offerynge off God ;

brohte of ðam ðe heo hæfde, ealle hyre andlyfene.

5 And ðá ewæþ he, to ðam ðe sædon be ðam temple, ðæt hit wære geglenged mid góðum stánnum and góðum gifum,

6 Ðás þing ðe ge geseoþ, ða dagas cumað, on ðam ne biþ stán læfed ofer stán, ðe ne beo toworpen.

7 Ðá áesodon hig hine, Lá bebedend, hwænne beoþ ðás þing? and hwylce táena beoþ, ðonne ðás þing ge-weorðað?

8 Ðá ewæþ he, Warniaþ, ðæt ge ne sýn beswicene; manige cumað on mínum naman, and eweðað, Ic hit eom, and tid genealæcþ; ne fare ge after him.

9 Ne beo ge brégede, ðonne ge geseoþ gefeoht and twý-rædnessa; ðás þing ge-byrigeað æryst, ac nys ðonne gyt ende.

10 Ðá ewæþ he to him, þeod árist ongean þeode, and rice ongean rice;

11 And beoþ mycele eorþan styrunga geond stówa, and ewealmas, and hunger, and egsan of heofene, and mycele táenu beoþ.

12 Ac tofóran eallum ðissum hig nimaþ eow, and ehtaþ, and [syllaþ]<sup>†</sup> eow on gesamnunga and on hyrdnyssa, and lædaþ eow to cyningum and to démum, for mínum naman;

13 Dys eow gebyraþ on gewitnesse.

14 Ne seyle ge on eowrum heortum fóre-smcagean, hú ge andswarion;

15 Ic sylle eow múþ and wisdóm, ðam ne mágon ealle cower widerwinnan wiðstandan, and wiðweðan.

16 Ge beoþ gesealde fram magum, and gebróðrum, and eúðum, and freondum, and hig eow to deaþe gesweneað;

17 And ge beoþ eallum on hatunga for mínum naman.

18 And ne forwyrþ án locc of eowrum heafde;

hem; forsothe this widowe of this thing that fayleth to hir, sente al hir lyfloode, that she hadde.

5 And sum men seyinge of the temple, that it was ourned with goode stoones and 3yftis, he seyde,

6 Thes thingis that 3e seen, dayes schulen come, in which a stoon schal not be left on a stoon, which schal not be destroyed.

7 Sothli thei axiden him, seyinge, Comaundour, whanne schulen thes thingis be? and what tokene, whanne thei schulen bigynne to be don?

8 Which seide, Se 3e, that 3e be not disceyued; forsothe manye schulen come in my name, seyinge, For I am, and the tyme schal neize; therefore nyle 3e go aftir hem.

9 But whanne 3e schulen heere batels and dissencions with ynne, nyle 3e be aferd; it biloueth first thes thingis to be don, but not 3it a noon the ende.

10 Thanne he seide to hem, Folk schal ryse a3ens folk, and rewme a3ens rewme;

11 And grete mouyngis of erthe schulen be by places, and pestilensis, and hungis, and dredis fro heuene, and grete tokenes schulen be.

12 But bifore alle thes thingis thei schulen sette hir hondis on 3ou, and schulen pursuwe, bitakinge in to synagogis and kepingis,<sup>†</sup> drawyng to kingis and iustis, for my name;

13 Forsothe it schal bifalle to 3ou in to witnessing.

14 Therefore putte 3e in 3oure hertis, not to thenke bifore, how 3e schulen answere;

15 For I schal 3yue to 3ou mouth and wysdom, to whiche alle 3oure aduersaries schulen not mowe a3enstonde, and a3enseye.

16 Sothli 3e schulen be bytrayed of fadir, and modir, and britheren, and cosyns, and frendis, and by deeth thei schulen turmente *summe* of 3ou;

17 And 3e schulen be hatid of alle men for my name.

18 And an heer of 3oure heed schal not perische;

but she of her penury, hath cast in all the substaunce, that she hadde.

5 As some spake of the temple, howe it was garnessed with goodly stoness and iewels, he sayde,

6 The dayes wyl come, when off these thynges which ye se, shall nott be lefte stone upon stone, that shall nott be thrown doune.

7 And they axed hym, sayinge, Master, when shall these thynges be? and what signes will there be, when suche thynges shall come to passe?

8 And he sayd, Take hede, that ye be not deceaved; for many will come in my name, saying of them selves, I am he, and the tyme draweth neare; folowe ye nott them therefore.

9 Butt when ye heare of warre and dissencion, be not afraid; for these thynges must fyrst come, butt the ende foloweth not by and by.

10 Then sayd he vnto them, Nacion shall ryse agaynst nacion, and kyngdom agaynst kyngdom;

11 And grete erthquakes shalbe in all quarters, and hunger, and pestilence, and fearfull thinges, and greate signes shall there be from heven.

12 But before all these they shall laye their hondes on you, and persecute you, delyverynge you vppe to the synagoges and into preson, and bryng you before kynges and rulers, for my names sake;

13 And this shall chaunche you ffor a testimoniall.

14 Lett it sticke therefore faste in youre hertes, nott once to stody before, whatt ye shall answere for youre selves;

15 For I will geve you a mouth and wysdom, were agaynste all youre aduersaries shall not be able to speake, nor resist.

16 Ye and ye shalbe betrayed of youre fathers, and mothers, and of youre brethren, and kynsmen, and lovers, and some of you shall they put to deeth;

17 And hated shall ye be off all men for my names sake.

18 Yet there shall not one heer of youre heeddes perisse;

19 On eowrum geþylde ge gehealdap  
cowre sáwla.

20<sup>†</sup>Ðonne ge geseoþ Hierusalem mid  
here betrymede, witap, ðæt hyre toworþ-  
ennes genealæcþ.

21 Ðonne fleoþ on múntas, ða ðe on  
Iudea synd ; and nyðer ne ástigaþ, ða  
ðe on hyre middele synd ; and into hyre  
ne mágon, ða ðe ðær-úte synd.

22 Forðam ðe ðis synd wrace dagas,  
ðæt ealle þing sýn gefyllede, ðe áwritene  
synd.

23 Sôþlice wá eacnigendum wífe, and  
fédendum on ðam dagum ; ðonne biþ  
mycel ofþriccednes ofer eorþan, and yrre  
ðisum folce.

24 And hig feallaþ on sweordes ege,  
and beoþ hæftlingas on calle þeoda ;  
Hierusalem biþ fram þeodum fortreden,  
oð mægþa tíða synd gefyllede.

25 And beoþ táenu on suunan, and on  
mónan, and on steorrum ; and on eorþan  
þeoda forþriccednes, for gedréfednesse  
sæs swéges and ýða ;

26 Biþigendum mannum for ege and  
anbide ðe eallum ymbe-hwyrfte to-be-  
cumap ; ðonne beoþ heofones myhta  
ástyrede.

27 And ðonne hig geseoþ mannes sunu  
on lyfte cumende, mid myeelum anwalde  
and mægen-þrymne.

28 Ðonne ðás þing ágynnaþ, beseoþ,  
and eowre heafdu upáhebbap, forðam ðe  
cower álýsednes genealæcþ.

29 Ðá sæde he him sum bigspel, Be-  
healdap ðone fic-beam, and ealle treowa,

30 Ðonne hig wæstm bringaþ, ge witon  
ðæt sumor ys gehende ;

31 And ðonne ge ðás þing geseoþ,  
witaþ, ðæt Godes rice is gehende.

32 Sôþlice ic eow secge, ðæt ðeos



19 In 3oure pacieene 3e schulen welde 3oure soulis.

20 Forsoth whanne 3e schulen se Jerusalem enuyrowned of an oost of *batel*, thanne wite 3e, that the desolacioun therof schal nei3e.

21 Thanne thei that ben in Judee, flee in to hillis; and thei that *ben* in the myddel of it, go awey; and thei that *ben* in the cuntreis, entre not in to it.

22 For thes ben the dayes of veniaunce, that alle thingis that ben writun, be fillid.

23 Forsothe wo to hem, that ben with childe, and norischen in tho dayes; for a greet tribulacioun schal be on erthe, and wraththe to this peple.

24 And thei schulen falle in the mouth of swerd, and thei schulen be ledd caytif in to alle folkis; and Jerusalem schal be defoulid of hethen men, til the tymes of nacions be fillid.

25 And tokenes schulen be in the sunne, and moone, and sterris; and in the erthe *schal be* ouerleyng of folkis, for confusioun of sown of the see and wawis;

26 Men waxinge drye for drede and abidinge that schulen come on al the world; forwhi vertues of heuene schulen be mouyd.

27 And thanne thei schulen se mannis sone comynge in a cloude, with greet power and maieste.

28 Sotli thes thingis bigynnyng to be don, biholde 3e, and reyse 3e 3oure heedis, for 3oure a3en byng nei3ith.

29 And he seide to hem a liensse, Se 3e the fige tree, and alle trees,

30 Whanne thei bringen forth of hem fruyt now, 3e witen for somer is ni3;

31 So also, whanne 3e schulen se thes thingis to be don, wite 3e, for the kyngdom of God is ni3.

32 Treuli I seie to 3ou, for this genera-

19 With youre pacieene possesse youre soules.

20 And when ye se Jerusalem beseged with an hoste, then vnderstonde, that the desolacion of the same is nye.

21 Then lett them which are in Iewry, flye to the mountaynes; and let them which are in the myddes off hit, departe oute; and lett not them that are in other cuntreis, enter there in.

22 For these be the dayes of vengeance, to fulfill all that are written.

23 Butt wo be to them, that be with chylde, and to them that geve sucke in those dayes; for there shalbe greete trouble in the londe, and wrathe over all this peple.

24 And they shall fal on the edge of the swerde, and they shalbe leed captiue in to all nacions; and Jerusalem shalbe trooden vnder fote off the gentylys, vntyll the tyme of the gentylys be fulfilled.

25 And there shalbe signes in the sunne, and in the mone, and in the starres; and in the erth the peple shalbe in soche perplexite, that they shall not tell which waye to turne them selves, the see and the waves shall roore;

26 And mennes hertes shall fayle them for feare and for lokynge after those things which shall come on the erth; for the powers of heven shall move.

27 And then shall they se the sonne of man come in a clowde, with power and greate glory.

28 When these thynges begyn to come to passe, then loke vpye, and lifte vpye youre heddes, for youre redemcion drawith nye.

29 And he shewed them a similitude, Beholde the fygge tree, and all other trees,

30 When they shute forth their buddes, ye se and knowe of youre awne selves that sommer is then nye att hond;

31 Soo lyke wyse ye, when ye se these thynges come to passe, vnderstonde, that the kyngdom of God is nye.

32 Verely I saie vnto you, this genera-

neores ne gewit, ærðam ðe calle ðæs þing geweorðon.

33 Heofen and eorþe gewitaþ, sóþlice mine word ne gewitaþ.<sup>†</sup>

34 Warniaþ eow, ðe-læs eower heortan gehefegode sýn on ofer-fylle, and on druncennesse, and ðises lifes carum, and on eow se færlica dæg becume ;

35 Swá swá grin he becymþ on ealle, ða ðe sittaþ ofer corþan ansýne.

36 Waciaþ on álcere tide, and biddaþ, ðæt ge weorðe sýn ðæt ge ðæs towerdan þing forfleon, and standan befóran mannes suna.

37 Sóþlice he wæs on dæg on ðam temple kérende, and on niht he code and wumode on ðam múnste, ðe ys geeweden Oliueti.

38 And call fole on morgen com to him, to ðam temple, ðæt hi hine gehýrdon.

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СНАР. XXII. †1 Ðá sóþlice genea-  
læhte freols-dæg azimorum, se is ge-  
eweden eastre.

2 And ðara sacerda caldras and ða bóceras smeadon, hú hig hine forspildon, sóþlice hig oudrédon him ðæt fole.

3 Ðá code Satanas on Iudam, se wæs óðre naman Scarioth, án of ðam twelfum.

4 Ðá férde he, and spræc mid ðara sacerda caldor-mannum, and dugude caldrum, hú he hine him gesealde.

5 And hig fagenodon, and him weddedon feoh to syllanne.

6 And he behét, and he sóhte hú he eadelicost hine, be-æftan ðære menego, gesealde.

7 Ðá com se dæg azimorum, on ðam hi woldon hyra castron gewyrean.

8 And he sende Petrum and Iohannem, and ewæp to him, Faraþ and gearwiaþ us, ðæt we úre castron gewyrean.

9 Ðá ewædon hig, Hwar wylt ðú, ðæt we gearwion ?

cioun schal not passe, til alle thingis be don.

33 Heuene and erthe schulen passe, but my wordis schulen not passe.

34 Forsothe take 3e heede to 3ou silf, lest per auenture 3oure hertis be greuyd with glotenye, and drunkenesse, and bisynness of this lyf, and thilke day come sudeyn on 3ou ;

35 For as a snare it schal come on alle men, that sitten on the face of al erthe.

36 And so wake 3e, preiynge in ech tyme, that 3e be worthi to fle alle thes thingis that schulen come, and to stonde bifore mannis sone.

37 Forsoth in dayes he was techinge in the temple, but he goynge out dwellide in nyctis in the hil, which is clepid of Olyuete.

38 And al the peple roos erly, to come to him in the temple, for to heere him.

cioun shall not passe, tyll all be fulfilled.

33 Heven and erth shall passe, but my wordes shall not passe.

34 Take hede to youre selves, lest youre hertes be overcome with surfettynge, and dronkennes, and cares of this worlde, and that that daye come on you vnwares ;

35 For as a snare shall hit come on all them, that sit on the face of the erthe.

36 Watche therefore continually, and praye, that ye maye scape all this that shal come, and that ye maye stonde before the sonne of man.

37 In the daye tyme taught he in the temple, and at nyght he went out, and had abydyng in the mount Olivete.

38 And all the people cam in the mornynge to hym, into the temple, for to heare hym.

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CHAP. XXII. 1 Forsothe the haliday of therf looues, which is seid paske, neizede.

2 And the princes of prestis and the scribis souzten, hou thei schulden slee Jhesu, but thei dredden the peple.

3 Sothli Sathanas entride in to Judas, that was clepid Scarioth, oon of the twelue.

4 And he wente, and spak with the princes of prestis, and with the mages-tratis, how he schulde bitraye him to hem.

5 And thei ioyeden, and maden couenant to 3yue money to him.

6 And he bihi3te, and he souzte couenablete, that he schulde bitraye him, with oute the companyes.

7 Sothly the day of therf looues cam, in which it was nede, that pask<sup>t</sup> be slayn.

8 And he sente Petre and John, seiynge, 3e goynge make redy pask to vs, that we ete.

9 And thei seiden, Where wolt thou, that we make redy ?

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CHAP. XXII. 1 The feaste off swete breed drue nye, whych is called ester.

2 And the hye prestes and scribes sought, howe to kyll Jesus, but they feared the people.

3 Then entred Satan into Judas, whose syr name was Iscariot, which was of the nombre off the twelue.

4 And he went his waye, and comened with the hye prestes, and officers, how he wolde betraye hym vnto them.

5 And they were glad, and promysed to geve hym money.

6 And he consented, and sought oportunitie, to betraye hym vnto them, when the people were awaye.

7 Then cam that daye of swete breed, when off necessite, the ester lambe muste be offered.

8 And he sent Peter and Jhon, seiynge, Goo and prepare vs the ester lambe, that we maye eate.

9 They sayde to hym, Where wilt thou, that we prepare ?

10 And he cwæþ to him, Nú! ðonne ge on ða ceastre gáþ, eow ágén yrnþ án man mid wæter-buce; filigeaþ him on ðæt hús, ðe he in-gæþ.

11 And secgap ðam hús-bláforde, U're láreow ðe secgþ, Hwar ys cumena hús, ðar ic mine castron wyree mid mínum leorning-enihtun?

12 And he eow betæcþ mycele healle gedæfte, gegearwiaþ ðara.

13 Ðá férdon hig, and gemétton swá he him sæde, and hig gegearwodon castrun.

14 And ðá tíma wæs, he sæt, and his twelf apostolas mid him.

15 And he sæde him, Of gewilnunge ic gewilnode etan mid eow ðas castron, ær ic forþ-fare;

16 Ic eow secge, ðæt ic heonon-forþ ne ete, ær hit sý on Godes rice gefylled.

17 And onféng calice, and þancas dyde, and cwæþ, Onfóþ, and dælaþ betwux eow;

18 Sóplice ic eow secge, ðæt ic ne drince of ðises win-geardes eynne, ær Godes rice cume.

19 And he onféng hláfe, and þancode, and him scalde, and cwæþ, Ðis is mín lichama, se is for eow gescald; dóþ ðis on mín gemynd.

20 And swá eac ðone calic, syððan he ge-eten hæfde, and cwæþ, Ðes calic is niwe geeýðnes on mínum blóde, se biþ for eow ágoten.

21 Ðeah hwæðere, hér is ðæs káwan hand mid me on mýsan.

22 And witodlice mannes sunu gæþ, æfter ðam ðe him fóre-stiltod wæs; ðeah hwæðere wá ðam men, ðe he þurh gescald biþ.

23 And hí águnnon betwux him smeagan, hwyle of him ðæt to dómne wære.

24 And hí fliton betwux him, hwyle hyra wære yldest.

10 And he seide to hem, Lo! 3ou entringe in to the citee, sum man beringe a vessel with watir schal come azens 3ou; sue 3e him in to the hous, in to which he entrieth.

11 And 3e schulen seye to the hosebonde man of the hous, The maistir seith to thee, Where is the herborgerie, where I schal ete pask with my discipulis?

12 And he schal schewe to 3ou a greet souping place strewid, and there make 3e redy.

13 Sothli thei goynge founden as he seide to hem, and there thei maden redy the paske.

14 And whanne the our was maad, he sat to the mete, and twelue apostlis with him.

15 And he seide to hem, With desyr I haue desyrid to ete with 3ou this pask, bifore that I suffre;

16 Forsothe I scie to 3ou, for fro this tyme I shal not ete it, til it be fillid in the rewme of God.

17 And the cuppe takun, he dide thankings, and seide, Take 3e, and departe 3e among 3ou;

18 Forsothe I scie to 3ou, I schal not drynke of the generacioun of this vyne, til the rewme of God come.

19 And the breed takun, he dide thankings, and brak, and gaf to hem, seyinge, This is my body, which schal be 3oum for 3ou; do 3e this thing in to my commemoracioun.

20 Also and the chalys, afir that he hadde soupid, seyinge, This cuppe is the newe testament in my blood, which schal be sched for 3ou.

21 Netheles lo! the hond of a man bitrayinge me is with me in the bord.

22 And sothli mannis sone goth, vp that it is determynd; netheles wo to that man, bi whom he schal be bitrayed.

23 And thei bigynnen to seche among hem silf, who it was of hem, that was to doynge this thing.

24 And stryf was maad among hem, which of hem schulde be seyn to be more.

10 And he sayde vnto them, Beholde! as ye enter into the cite, there shall a man mete you bearynge a pitcher off water; hym folowe into the same housse, that he entreth in.

11 And ye shall saye vnto the goode man off the housse, The master sayeth, Where is the gest chamber, where I shall eate myne ester lambe wyth my discipules?

12 And he shall shewe you a greete parloure paved, there make redy.

13 They went and founde as he had sayde vnto them, and made redy the ester lambe.

14 And when the houre cam, he sate doune, and the twelve apostles with hym.

15 And he sayde vnto them, I have inwardly desyred to eate this ester lambe with you, before that Y suffre;

16 For I saye vnto you, hence forthe I will nott eate of it eny moore, vntill itt be fulfilled in the kyngdom of God.

17 And he toke the cuppe, and gave thankes, and sayde, Receave this, and devyde itt amonge you;

18 For I saye vnto you, I will not drynke of the frute of the vyne, vntill the kyngdom of God be come.

19 And he toke breed, and gave thankes, and brake itt, and gave it vnto them, sayinge, Thys is my body, which is geven for you; thys do in the remembrance of me.

20 Lykewyse alsoo when they had supped, he toke the cuppe, sayinge, This is the cuppe, the newe testamentt in my bloud, which shall for you be shedde.

21 Yet beholde! the honde off hym that betrayeth me is with me on the table.

22 And the sonne of man goeth, as hit is appoynted; but wo be to that man, by whom he is betrayed.

23 And they began to enquiry amonge them selves, which off them it shulde be, that shulde do that.

24 And there was a stryfe amonge them, which of them shulde seme greatest.

25 Ðá sæde he him, Cyningas wealdap hyra peoda, and ða ðe anweald ofer hig habbaþ synd fremfullc genemned,

26 Ac ne beo ge ná swá ; ac gewurðe he swá swá gingra, se ðe yldra ys betwux eow, and se ðe fóre-stæppend ys, beo he swylice he þén sý.

27 Hwæðer ys yldra, ðe se ðe þénap, ðe se ðe sit ? witodlice se ðe sit. Ic com on eowrum midlene, swá swá se ðe þénap.

28 Ge synd, ðe mid me þurh-wunedon on mínum geswincum ;

29 And ic eow dihte, swá mím fæder me rice dihte,

30 Ðæt ge eton and drincon ofer míne mýsan on mínum rice, and ge sitton ofer þrym-setl, démende twelf mægþa Israhel.

31 Ðá cwæþ Drihten Simon, Simon, nú ! Satanas gyrnde, ðæt he eow hridrode swá swá hwæte ;

32 Ic gebæd for ðé, ðæt ðin geleafa ne geteorige ; and ðú æt sumum cyrrc gewend, getryme ðine gebróðru.

33 Ðá cwæþ he, Drihten, ic eom gearu to farenne mid ðé, ge on ewertern ge on deap.

34 Ðá cwæþ he, Ic secge ðé, Petrus, ne cræwþ se hana to-dæg, ær ðú me æt-sæcst.

35 Ðá cwæþ he to him, Ðá ic eow sende bútan seode, and coddle, and gescý, wæs eow ænig þing wana ? Ðá cwædon hig, Nán þing.

36 Ðá cwæþ he, Ac nú se ðe hæfþ seod, . . . . . gelice nime codd ; and se ðe næfþ, sylle his tuncean, and bycge him swcword.

37 Sóllice ic eow secge, ðæt gyt sceal beon gefylled ðæt be me áwriten is, And ðæt he mid unriltwisum geteald wæs ; witodlice ða þing ðe be me synd habbaþ ende.

38 And hig cwædon, Drihten, hér synd twá swcword. And he cwæþ, Ðæt is genóh.

39 And æfter gewunan, he út-code on ðæne múnt Oliuarum, ðæt is Ele-berg-

25 Forsoth he seide to hem, Kyngis of hethen men ben lordis<sup>t</sup> of hem, and thei that han power on hem ben clepid goode 3yueris,

26 But 3e not so; but he that is the more in 3ou, be maad as the 3ongere, and he that is bifore goer, as a seruauant.

27 Forwhi who is the more, he that restith, other he that mynistrith? wher not he that restith? Forsoth I am in the myddis of 3ou, as he that mynistrith.

28 Sothli 3e it ben, that han dwelt with me in my temptaciouns;

29 And I dispose to 3ou, as my fadir hath disposed to me, a rewme,

30 That 3e ete and drynke on my bord in my rewme, and sitte on trones, demyng twelue kynredis of Israel.

31 Forsothe the Lord seide to Symount, Symount, lo! Sathanas hath axid 3ou, that he schulde ridele as whete;

32 But I haue preied for thee, that thi feith fayle not; and thou conuertid sum tyme, conferme thi britheren.

33 Which seide to him, Lord, I am redi to go with thee, and in to prisoun and in to deeth.

34 And he seide, I seie to thee, Peter, the koc schal not crowe to day, til thou thries forsake to knowe me.

35 And he seide to hem, Whanne I sente 3ou with oute sachel, and scrip, and schoon, wher ony thing failide to 3ou? And thei seiden, No thing.

36 Therefore he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath not, selle his coote, and bye a swerd.

37 Sothli I seie to 3ou, for 3it it bihoueth this thing that is writun to be fulfillid in me, And he is demyd with wickide men; forsothe tho thingis that ben of me han an ende.

38 And thei seiden, Lord, lo! tweye swerdis here. And he seyde to hem, It is ynough.

39 And he gon out, wente bi custom in to the hil of Olyues; sothli and the

25 And he sayde vnto them, The kynges of the gentyls raigne over them, and they that beare rule over them are called gracious lordes,

26 But ye shall nott be soo; but he that is greatest amonge you, shalbe as the yongest, and he that is chefe, shalbe as minister.

27 For whether is greater, he that sitteth at meate, or he that serueth? is not he that sitteth at meate? And I am amonge you, as he that ministreth.

28 Ye are, which have bidden with me in my temptaciouns;

29 And I apoynt vnto you a kyngdom, as my father hath apoynted to me,

30 That ye maye eate and drynke at my table in my kyngdome, and sit on seates, and iudge the twelve tribes of Israell.

31 And the Lorde sayde, Simon, Simon, beholde! Satan hath desired you, to sifte you as it were wheate;

32 Butt I haue prayed for the, that thy fayth fayle nott; and when thou arte converted, strengthen thy brethren.

33 And he sayd vnto hym, Lorde, I am redy to goo with the, in to preson and to deeth.

34 And he sayde, I tell the, Peter, the cocke shall nott crowe this daye, till thou haue thryse denyed that thou knewest me.

35 And he sayde vnto them, When I sent you with out wallett, and scrippe, and shoues, lacked ye eny thyng? And they sayd, No thyng.

36 And he sayde to them, But nowe he that hath a wallet, let him take itt and lykwyse his scrippe; and he thatt hath noo swearde, let hym sell his coote, and bye won.

37 I saye vnto you, that yet that which is written must be performed in me, Even with the wicked was he nombred; for those thynges which are written of me haue an ende.

38 And they sayd, Lorde, beholde! here are two swerdes. And he sayde vnto them, It is ynough.

39 And he cam out, and went as he was wonte to mounete Olivete; and his

ena; and his leorning-cnihtas him filigdon.

40 And *đá* he com to *đære stówe*, he sæde him, *Gebiddaþ*, *đæt ge on costnunge ne gán*.

41 And he wæs fram him *álocen*, *swá mycel swá is ánes stánes wyrp*; and *gebígedum encowum*, he hine *gebæd*,

42 And *cwæþ*, *Fæder*, *gif *đú* wylt*, *áfyr ðysne calie fram me*; *ðeah hwædere ne geweorde min willa, ac ðin*.

43 *Đá æt-ýwde* him *Godes engel of heofene*, and hine *gestrangode*.

44 And he wæs on *gewinne*, and hine *lange gebæd*; and his *swát* wæs *swylice blódes dropan on eorþan yrnende*.

45 And *đá* he of *gebede árás*, and com to his *leorning-cnihtum*, he *hig fúnde slápende for unrótnesse*.

46 And he sæde him, *Hwi slápe ge?* *Árísað*, and *biddað*, *đæt ge on costnunge ne gán*.

47 Him *đá* *đá gyt spreccendum*, *đá com* *đæt wered*, and him *to-fóran eode án of ðam twelfum*, se wæs *genemned Iudas*; and he *genealæhte ðam Hælcende*, *đæt he hine cyste*.

48 *Đá cwæþ se Hælcend*, *Iudas*, *mannes sumu *đú* mid cosse sylst?*

49 *Đá gesáwon* *ða ðe him ábútan wæron*, *đæt ðær towerd wæs*, and *cwædon*, *Drihten*, *slea we mid sweorde?*

50 *Đá slóh hyra án ðara sacerda caldres þeow*, and his *swýðre cáre of-ácerf*.

51 *Đá andswarode se Hælcend*, *Lætaþ ðus*. And *đá* he *æt-hrán his care*, he *hit gehælcde*.

52 *Đá cwæþ se Hælcend to ðam caldormannum*, and to *ðam wítum*, and *ðæs temples caldrum*, *Ge férdon swá swá to ánum seccapan mid sweordum and mid sahilum*, *đæt ge me geféngon?*

53 *Đá ic wæs daeghwamlice on temple mid cow*, ne *áþenedon ge cower handa on me*; ac *ðis is cower tíd*, and *þýstra anweald*.



disciplis sueden him.

40 And whanne he cam to the place, he seyde to hem, Preie 3e, lest 3e entre in to temptacioun.

41 And he was takun away fro hem, as myche as is a stoones cast; and the knees put, he preide,

42 Seynge, Fadir, if thou wolt, turn ouer this cuppe fro me; netheles not my wille be don, but thin.

43 Forsoth an angel apperide to him fro heuene, cumfortinge him.

44 And he maad in agonye,<sup>†</sup> preiede lengere; and his swoot was maad as dropis of blood rennyng down in to the erthe.

45 And whanne he hadde rise fro preier, and hadde come to his disciplis, he fond hem slepyng for heuynesse.

46 And he seide to hem, What slepen 3e? Ryse 3e, and preie 3e, that 3e entre not in to temptacioun.

47 3it him spekinge, lo! a cumpany, and he that was clepid Judas, oon of the twelue, wente bifore hem; and he neizede to Jhesu, that he schulde kisse him.

48 Sothli Jhesu seide to him, Judas, bitrayest thou mannis sone with a coss?

49 Forsoth thei that weren aboute hym, seyng the thing that was to comyng, seiden to him, Lord, wher we smyten by swerd?

50 And oon of hem smoot the seruaunt of the prince of the prestis, and kittide of his litel rizt eere.

51 Forsothe Jhesu answeringe seyde, Suffre 3e til hidur. And whanne he hadde touchid his litil eere, he heclide him.

52 Forsothe Jhesu seide to hem, that camen to him, the princes of prestis, and magestratis, and eldere men, As to a thief 3e han gon out with swerdis and stauis?

53 Whanne I was eche day with 3ou in the temple, 3e streizten not out the hondis into me; but this is 3oure our, and the power of derknessis.

disciples folowed hym.

40 And when he cam to the place, he sayde to them, Praye, lest ye fall into temptacion.

41 And he gate hym silfe from them, about a stonys cast; and kneled doune, and prayed,

42 Sayinge, Father, if thou wilt, withdrawe this cuppe from me; neverthelesse nott my wyll, butt thyne be fulfilled.

43 And there apered an angell vnto hym from heven, confortyng hym.

44 And he was in agony, and prayed somewhat longer; and hys sweate was lyke droppes of blood tricklyng doune to the grounde.

45 And he rose vppe from prayer, and cam to his disciples, and founde them slepyng for sorowe.

46 And he sayde vnto them, Why slepe ye? Ryse, and praye, lest ye fall into temptacion.

47 Whyll he yet spake, beholde! there cam a company, and he that was called Judas, one off the twelve, went before them; and preased neye vnto Jesus, to kysse hym.

48 Jesus sayd vnto hym, Judas, betrayest thou the sonne off man with a kysse?

49 When they which were about hym sawe what wolde folow, they sayde vnto hym, Lorde, shall we smyte with a swearde?

50 And one off them smote a seruaunt off hym, which was the chefe preste off all, and smote off his righte eare.

51 Jesus answered and sayde, Suffre ye thus farre forthe. And he touchid his eare, and healed hym.

52 Jesus sayde vnto the hye prestes, and rulers off the temple, and the senyours, which were come to hym, Be ye come outt as vnto a thefe with swerdes and staves?

53 When I was dayly with you in the temple, ye stretched not forth hondes agaynst me; butt this is even youre very houre, and the power off darknes.

54 Ðá námon hig hine, and læddon to ðæra sacerda caldres hūse ; and Petrus fyligde feorran.

55 . . . . And Petrus wæs mid him on middan ðam cafer-túne, ðar hig æt ðam fyre sæton.

56 Ðá hine geseah sum þinen æt leohte sittendne, and hine beheold, ðá cwæþ heo, And ðes wæs mid him.

57 Ðá æt-sóc he, and cwæþ, Ealá wif, ne can ic hine.

58 And ðá ymbe lytel hine geseah óðer, and cwæþ, Ðú cart of him. Ðá cwæþ Petrus, Ealá ! mann, ic ne eom.

59 And ðá æfter lytlum fæce swylice áure tíde, sum óðer seðde, and cwæþ, Sóplice ðes wæs mid him ; witodlice he is Galileise.

60 Ðá cwæþ Petrus, Ealá man, nát ic hwæt dú segst. And ðá hig ðæt spræcon, sammunga se hana creow.

61 Ðá Drihten bewende hine, and beseah to Petre ; ðá gemunde Petrus Drihtnes wordes, ðe he cwæþ, Ðæt dú mín æt-sæcst þriwa to-dæg, ær se hana cráwe.

62 Ðá code Petrus út, and biterlice weop.

63 And ða ðe ðone Hælend heoldon, hine bysmredon and beoton.

64 And ofer-wrugon his ansýne, and þureson his nebb, and ácsodon hine, Aræd, hwyle is se ðe ðe slóh ?

65 And manega óðre þing hig him to cwædon dysigende.

66 And ðá ðá dæg wæs, ðá togædere comon ðæs folces yldran, and ðara sacerda ealdor-menn, and bóceras, and læddon hine to hyra gemóte, and cwædon,

67 Sege us, gif dú sý Crist. Ðá cwæþ he, Ðeah ic eow seege, ge me ne ge-lýfaþ ;

68 Ðeah ic eow ácsige, ge ne and-swariaþ me, ne ne forlæctaþ.

69 Heonon-forþ biþ mannes sunu sittende on Godes mægnes swýðran healfe.

54 Sothli thei takinge him, ledden to the hous of the prince of prestis ; Petre forsothe suede him a fer.

55 Sothli a fyer kyndlid in the myddel greet hous, and hem sittinge aboute, Peter was in the myddel of hem.

56 Whom whanne sum handmayde hadde seyn sittinge at the list, and hadde biholde him, she seide, And this was with him.

57 And he denyede him, seiynge, Womman, I knowe him not.

58 And aftir a litil a nothir man syenge him, seide, And thou ert of hem. Petre forsothe seide, A! man, I am not.

59 And a space maad as of oon our, sotbli anothir affermyde, seiynge, Treuli and this was with him ; forwhi and he is of Galilee.

60 And Petre seide, Man, I wot not what thou seist. And a non 3it him spekinge, a cok crew.

61 And the Lord turned a3en, biheeld Petre ; and Petre hadde mynde of the word of Jhesu, as he hadde seid, For bifore that the koc crew, thries thou schalt denye me.

62 And Petre gon forth, wepte biturly.

63 And the men that heelden him, scornyn den him betinge.

64 And thei veyliden <sup>h</sup>him, and smyten his face, and axiden him, seiynge, Prophisie thou, who is he that smoot thee.

65 Also thei blasphemynge sciden manye othere thingis a3ens him.

66 And as the day was maad, the elders men of the peple, and the princes of prestis, and the seribis camen to gidere, and led den him in to her counceil, seiynge,

67 If thou art Crist, seie to vs. And he seide to hem, If I schal seye to 3ou, 3e schulen not bileue to me ;

68 Sothli and if I shal axe, 3e schulen not answere to me, nether 3e schulen leue.

69 Forsoth aftir this tyme mannis sone schal be sittinge on the ri3thalf of the vertu of God.

54 Then toke they hym, and ledde hym and brought hym to the hyc prestes housse ; and Peter folowed a farre off.

55 When they had kyndled a fyre in the myddes of the palys, and were sett doune to gedder, Peter alsoo sate doune a monge them.

56 And won off the wenches as he sate beholde him by the light, and sett goode eyesight on hym, and sayde, This same was also with hym.

57 Then he denyed hym, seiynge, Woman, I knowe hym nott.

58 And after a lytell whyle another sawe hym, and sayde, Thou arte alsoo off them. And Peter sayd, Man, I am nott.

59 And aboute the space off an houre after, another affirmed, seiynge, Verely even this felowe was with hym ; for he is off Galilee.

60 Peter sayde, Man, I woote nott what thou sayest. And immediatly will he yett spake, the cocke crewe.

61 And the Lorde tourned backe, and loked apon Peter ; and Peter remembred the wordes off the Lorde, howe he sayde vnto hym, Before the cocke crowe, thou shalt denye me thryse.

62 And Peter went out, and wepte bitterly.

63 And the men that stode about Jesus, mocked hym and smootte hym.

64 And blyndfolded hym, and smootte his face, and axed hym, seiynge, Arede, who it is that smootte the ?

65 And many other thynges despytfully sayde they agaynst hym.

66 And as sone as it was daye, the seniours off the peple, and the hy prestes, and serybes cam togedder, and ledde hym into their counsell, seiynge,

67 Arte thou very Christ ? tell vs. And he sayde vnto them, If I shall tell you, ye woll not beleve ;

68 And if alsoo I axe you, ye will nott answere me, nether lett me goo.

69 Here after shall the sonne of man sit on the right honde of the power of God.

70 Ðá cwædon hig calle, Eart ðú Godes sunu? Ðá cwæp he, Ge secgaþ ðæt ic eom.

71 And hig cwædon, Hwi gyrne we gyt gewitnesse? sylfe we gehýrdon of his múpe.

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CHAPO. XXIII. 1 Ðá áras call hyra mænigeo, and læddon hine to Pilate.

2 And águnnon hyne wrégan, and cwædon, Ðisne we gemétton forhwyrfende úre peode, and forbodende ðæt man ðam Casere gafol ne scalde, and segb ðæt he sig Crist cyning.

3 Ðá ácsode Pilatus hine, Eart ðú Iudea cining? Ðá andswarode he, Ðú hit segst.

4 Ðá cwæp Pilatus to ðam caldrum, and ðam werede, Ne finde ic náme intingan on ðysum men.

5 Ðá hlýddon hig, and cwædon, He ástyrap ðis fole, lærende þurh calle Iudeam, ágynnende of Galilea oð hyder.

6 Ðá Pilatus gehýrde Galileam, he ácsode, hwæðer he wære Galileise man.

7 And ðá he geencow ðæt he wæs of Herodes anwalde, he hine ágén-sende to Herode; he wæs on ðam dagum on Hierusalem.

8 Sóplice Herodes fagnode, ðá he ðone Hælend geseah; mycelre tíde he wilnode hine gescon, forðam ðe he gehýrde mycel be him, and he hopode ðæt he gesáwe sum tácen ðe fram him gewurde.

9 Ðá ácsode he hine manegum wordum, and he náht ne andswarode.

10 Ðá stódon ðara sacerda caldras, hine án-ræðlice wrégende.

11 Ðá oferhogode Herodes hine mid his hirede, and bysmrode hine geserýðne hwítum reafe, and hine ágén-sende to Pilate.

12 And on ðam dæge wurdon Herodes

70 Therefore alle seiden, Therefore ert thou the sone of God? Which seide, 3e seyn for I am.

71 And thei seiden, What 3it desyren we witnessing? forsoth we vs selue han herd of his mouth.

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CHAP. XXIII. 1 And al the multitude risinge of hem, ledde him to Pilat.

2 Forsoth thei bigunnen to accuse him, seyinge, We han founden this *man* turnyng vpsodoun oure folk, and forbedinge tributis to be 3ouun to Cesar, and seyinge him silf to be Crist king.

3 Forsothe Pilat axide him, seyinge, Ert thou kyng of Jewis? And he answeringe seide, Thou seist.

4 Forsothe Pilat seide to the princes of prestis, and to the companyes of peple, I fynde no thing of cause in this man.

5 And thei woxen strengere, seyinge, He moueth to gidere the peple, techinge thorw al Judee, bigynnyng fro Galilee til hidur.

6 Pilat forsoth heeringe Galilee axide, if he were a man of Galilee.

7 And as he knew that he was of the power of Eroude, he sente him a3en to Eroude; which and he was at Jerusalem in tho dayes.

8 Forsothe, him seyn, Eroude ioyede ful myche; for he was coueitinge of moche tyme to se him, for he herde many thingis of hym, and hopide to se sum myracle to be don of him.

9 Sothli he axide him in manye wordis; and he no thing answeride to him.

10 Forsothe the princes of prestis and the scrybis stoden, stedfastli accusinge him.

11 Sothli Eroude with his oost dispiside him, and scornede him clothid with a whit cloth, and sente a3en to Pilate.

12 And Eroude and Pilate weren maad

70 Then sayde they all, Arte thou then the sonne of God? He sayd, Ye saye that I am.

71 Then sayde they, What nede we eny further witnes? we oure selves have herde off his awne mouth.

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CHAP. XXIII. 1 And the whole multitude of them arose, and ledde hym vnto Pilate.

2 And they began to accuse hym, seyinge, We have founde this felowe pervertynge the people, and forbiddinge to paye tribute to Cesar, and sayeth that he is Christ, a kyng.

3 And Pilate apposed him, saynge, Arte thou the kyng of the Iewes? He answered him and sayde, Thou sayest.

4 Then sayde Pilate to the hye prestes, and to the peple, I fynde noo faute in this man.

5 And they were the moore fearee, seyinge, He mooveth the peple, teachyng thorout all Iewry, and began at Galilee even to this place.

6 When Pilate herde mencion off Galilee, he axed whether the man were off Galilee.

7 And as sone as he knewe that he was of Herodes iurisdiction, he sent hym to Herode; which was at that tyme in Jerusalem alsoo.

8 When Herode sawe Jesus, he was meruelously gladd; for he was desyrous to se hym off a longe season, be cause he had hearde many thynges of hym, and trousted to have sene some myracle done by hym.

9 Then questenned he with hym of many thynges; but he answered hym not won worde.

10 The hye prestes and scribes stode forthe, and accused hym straitly.

11 And Herod with his men off warre despysed hym, and mocked hym and arayed hym in whyte, and sent hym agayne to Pilate.

12 And the same daye Pilate and

and Pilatus gefrýnd; sóþlice hig wæron ær gefrýnd him betweonan.

13 Ðá ewæþ Pilatus to ðara sacerda caldrum and duguðe caldrum and to ðam folce,

14 Ge brohton me ðisne man, swyðlice he ðis fole for-hwyrðe, and nú! beforan eow ácsiende ic nánne intingan findan ne mæg on ðisum men, of ðam ðe ge hine wrégaþ;

15 Ne furðon Herodes, ic hine sende ágén to him, and him náht ðæs-lices deaþe gedón wæs.

16 Ic hine gebetne forlæte.

17 Niede he secolde him forgyfan ænne to hyra freols-dæge.

18 Ðá hrymde eall ðæt fole ætgædere, and ewæþ, Nim ðisne, and forgif us Barrabban;

19 Se was for sumere twý-ræðnesse and man-slyhte on ewertern ásend.

20 Eft spæc Pilatus to him, and wolde forlætan ðone Hælend.

21 Ðá hrymðon hig, and ewædon, Áhóp hine, áhóp hine.

22 Ðá ewæþ he to him þridðan síde, Hwæt dyde ðes yfeles? Ne gemétte ic nán þing yfeles on ðissum men ðæt he síg deaþes seyðlig; ic hine þreage, and for-læte.

23 And hig ástódon and mycelre stefne bædon, ðæt he wære áhangen; and hyra stefna swiðredon.

24

25 And he forgef him ðone, ðe wæs for man-slyhte and sumere saec on ewerterne, ðone hí bædon; and ðone Hælend he scalde to hyra willan.

26 And ðá hig hine læddon, hí geféngon sumne Cyrenisene Simonem, se com of ðam túne, and ða róde him on setton ðæt he hi bære æfter ðam Hælende.

27 Him fylide mycel wered folces, and wifa ða hine heofon, and weopon.

frendis in thilke day ; forwhi biforeto  
thei weren enemyes to gidere.

13 Sothli the princes of prestis and  
the magestratis of the peple clepid to  
gidere,

14 Pilat seide to hem, 3e han offrid  
to me this man, as turnynge away the  
peple, and lo ! I axynge byfore 3ou  
fynde no cause in this man of thes  
thingis, in whiche 3e accusen him ;

15 But nethir Eroude, for I a3ein sente  
3ou to him, and lo ! no thing worthli  
of deeth is don to him.

16 Therefore I schal delyuere him a-  
mended.

17 Forsothe he hadde nede to deliuere  
to hem oon by the feeste day.

18 Sothli al the cunpanye criede, sei-  
ynge, Do him a wey, and deliuere Bar-  
abas to vs ;

19 Which was sent in to prison for  
sum dissencioun maad in the citee, and  
for mansleyng.

20 Forsoth eft Pilat spak to hem, wil-  
linge to delyuere Jhesu.

21 And thei vndircryeden, seyinge, Cru-  
cifie, crucifie him.

22 Sothli the thridde tyme he seide to  
hem, Sothli what of yuel hath he don ?  
I fynde no cause of deeth in him ; ther-  
fore I schal chastise hym, and I schal  
delyuere.

23 And thei contynueden axinge with  
greete voices, that he schulde be cruci-  
fied ; and the voyces of hem woxen  
stronge.

24 And Pilat demyde her axinge to  
be don.

25 Sothli he deliuerede to hem him,  
that for mansleyng and dissencioun was  
sent in to prisoun, whom thei  
axiden ; sothli he bitook Jhesu to her  
wille.

26 And whanne thei ledden him, thei  
took sum man, Symount of Sirenen,  
comynge fro the toun, and thei puttiden  
to him a cross to bere affir Jhesu.

27 Sothli ther sude him moche cun-  
panye of peple, and of wymmen that  
weileden, and bymoornyden him.

Herod wer made frendes togedder ; for  
before they were at variaunce.

13 Pilate called to gedder the hie  
prestes and rulers and the peple,

14 And sayde vnto them, Ye have  
brought this man vnto me, as won that  
perverted the peple, and loo ! I ex-  
amined hym before you, and founde noo  
faute in this man off those thinges,  
where of ye accuse hym ;

15 No nor yett Herode, for I sent  
you to him, and lo ! noo thyng worthy  
of deeth is done to him.

16 I will therfore chasten hym, and  
lett hym loosse.

17 For off necessite he must have lett  
one loosse vnto them at that feast.

18 And all the peple cryed at once,  
saynge, Awaye with him, and delivre  
to vs Barrabas ;

19 Which for insurreccion made in  
the cite, and morthur, was cast into  
preson.

20 Pilate spake agayne to them, wil-  
linge to lett Jesus losse.

21 And they cryed, sayinge, Crucify  
hym, crucify hym.

22 He sayde vnto them the thyrde  
tyme, What harme hath he done ? I  
fynde noo cause off deeth in hym ; I  
will therfore chasten hym, and lett hym  
goo losse.

23 And they cryed with loude voyce,  
and requyred that he myght be cruci-  
fyed ; and the crynges off the hie prestes  
prevayled.

24 And Pilate gave sentence that it  
schulde be as they requyred.

25 And lett losse vnto them hym, that  
for insurreccion and morthur was cast  
into preson, whom they desyred ; and  
delyvered Jesus to do with hym what  
they wolde.

26 And as they ledde hym awaye, they  
caught won, Simon of Sirene, comynge  
out of the felde, and on hym layde they  
the crosse to beare it after Jesus.

27 There folowed hym a greate com-  
panye of peple, and of wemen, which  
wemen bewayled, and lamented hym.

28 Ðá cwæp se Hælend bewend, Ealá dōhtra Hierusalem, nelle ge ofer me wépan, ac wépaþ ofer cow sylfe, and ofer cowre bearn.

29 Forðam ða dagas eumaþ, on ðam hig eweðaþ, Eadige synd ða untýmendan, and innoðas ðe ne cendon, and ða breost ðe ne sicton.

30 Ðonne ágynnaþ hig eweðan to ðam múntum, Feallaþ ofer us, and to beorgum, Ofer-wreoþ us.

31 Forðam gif hig on grénum treowe ðás þing dōþ, hwæt dōþ hig on ðam drigum?

32 And mid him wæron gelædde twegen óðre mánfulle, ðæt hig wæron ofslegene.

33 And syððan hig comon on ða stówe, ðe is genemmed Caluarie, ðæt is, Heafodpannan stów, ðar hig hine hénigon, and áne sceapan on his swiðran healfe, and óðerne on his wynstran.

34 Ðá cwæp se Hælend, Fæder, forgif him, forðam hig nyton hwæt hig dōþ. Sóplice hig dældon hys reaf, and wurpon hlotu.

35 And ðæt folc stód ge-anbídiende; and ða caldras hine tældon mid him, and ewædon, O'ðre he gehæalde; gehæle he hine sylfne, gif he sig Godes gecorena.

36 And ða cempa hine bysmredon, and him ceed brohton,

37 And ðus cwædon, Gif ðú sí Iudea cyning, gedó ðé háluce.

38 Ðá wæs his ofer-gewrit ofer hine áwriten Greciscum stafum, . . . and Ebreiscum, ÐIS IS IUDEA CINING.

39 An of ðam sceapaþum ðe mid him hangode, hine gremede, and ewæp, Gif ðú Crist eart, gehæl ðe sylfne and unc.

40 Ðá andswarode se óðer, and hine þreade, and ewæp, Ne ðú God ne ondrætst, ðæt ðú eart on ðære ylean genyðerunge?

41 And wyt wítodlice be uncer ærdédum onfóp; sóþlice ðes náht yfeles ne dyde.



28 Sothli Jhesu turnyd to hem seide, Dou3tris of Jerusalem, nyle 3e wepe on me, but wepe 3e on 3ou silf, and on 3oure sonen.

29 For lo ! dayes schulen come, in whiche it schal be seid, Blessid be bareyn wymmen, and wombis that han not gendrid, and the teetis whiche han not 3ounn souke.

30 Thanne thei schulen bigynne to seye to monteyns, Falle 3e doun on vs, and to litle hillis, Hile 3e vs.

31 For if thei don thes thingis in a grene tree, what schal be don in a drye ?

32 Sothli and othere tweye wickide men weren led with him, that thei schulde be slayn.

33 And aftir that thei camen in to a place, which is clepid of Caluarie, there thei crucifieden him, and the theues, oon on the ry3thalf, and the tother on the left half.

34 Forsothe Jhesu seide, Fadir, for3yue to hem, for thei witen not what thei don. Forsothe thei departinge his clothis, senten lottis.

35 And the peple stood abydinge ; and the princes scorniden him with hem, seyinge, Othere men he made saf ; make he him silf saf, if he is Crist, the chosun of God.

36 Forsoth and kny3tis nei3yngne scorniden him, and offriden vynegre to him,

37 Seyinge, If thou ert kyng of Jewis, make thee saf.

38 Sothli and the wrytinge aboue was writun on him with lettis of Greek, of Latyn, and of Ebrew, This is the kyng of Jewis.

39 Forsoth oon of tho theues that hangiden, blasphemyde him, seyinge, If thou ert Crist, make thi silf saf and vs.

40 Sothli the tothir answeringe, blamyde him, seyinge, Nethir thou dredist God, that thou art in the same dampnacioun ?

41 And treuly we iustly, for we han receyued worthi thingis to dedis ; sothli this hath don no yuel.

28 Jesus turned backe vnto them and sayde, Doughters of Jerusalem, wepe not for me, but wepe for youre selves, and for youre children.

29 For marke ! the dayes will come, when men shall saye, Happy are the baren, and the wombes that never bare, and the pappes which never gave sucke.

30 Then shall they begyn to saye to the mountaynes, Fall on vs, and to the hilles, Cover vs.

31 For yf they do this to a grene tree, what shalbe done to the drye ?

32 There were two evyll doers ledde with hym to be slayne.

33 And when they wer come to the place, which is called Calvary, there they crucified hym, and the evyll doars, one on the right honde, and the other on the lefte honde.

34 Then sayde Jesus, Father, forgeve them, for they woot not what they do. And they parted his rayment, and cast loottes.

35 And the people stode and behelde ; and the rulers mocked hym with them, sayinge, He holpe other men ; lett hym helpe hym silfe, yf he be Christ, the chosen of God.

36 The soudiers alsoo mocked hym, and cam and gave hym veneger,

37 And sayde, Yf thou be that kyng off the Iewes, save thy silfe.

38 His superscripcion was written over him in Greke, Latin, and Ebrue letters, This is the kyng off the Iewes.

39 The one off the malefactours which hanged, rayled on hym, sayinge, Yf thou be Christ, save thy silfe and vs.

40 The other answered, and rebuked hym, sayinge, Nether fearest thou God, because thou arte in the same damnacion ?

41 We are righteously punnished, for we receave accordyng to oure dedes ; butt this man hath done noo thyngge anysse.

42 And he cwæp to ðam Hælende, Drihten, gemun ðú me, ðonne ðú cymst on ðin rice.

43 Ðá cwæp se Hælend to him, . . . to-dæg ðú bist mid me on paradiso.

44 Ðá wæs nean seo syxte tíð, and þýstro wæron ofer calle corþan oð ða nigoban tíde.

45 And sunne wæs áþýstrod, and ðæs temples wah-ryft wearþ tosliten on mid-dan.

46 Ðá cwæp se Hælend, clypiende mycelre stefne, Fæder, ic beboode minne gæst on ðine handa. And ðus ewedende, he forþ-férde.

47 Ðá se hundred-man geseah ðæt ðar geworden wæs, he God wuldrode, and cwæp, Sôþlice ðes man wæs rihtwis.

48 And eall wered ðe æt ðisse wæfersýnne wæron, and gesáwon ða þing ðe gewurdon, wæron ágén gewende, and hyra breost beoton.

49 Ðá stódon calle hys cúðan feorran, and ða wif ðe him fyligdon fram Galilea, ðás þing geseonde.

50 And ði áu man, on naman Iosep, se wæs geréfa, gód wer and rihtwis,

51 (Ðes ne geþwærode hyra geþeahthe and hyra dædum ;) fram Arimathia, Iudea ceastre ; se sylfa ge-anbidode Godes rice.

52 Ðes genealæhte to Pilate, and bæd ðæs Hælandes lichaman.

53 And nyðer-áléde hync, and on seýtan befold, and léde hinc on áheawene byrgene, on ðære næs ðá gyt nænig áléd.

54 And ða wæs se dæg parasecne, ðæt is gegearwunge, and sæter-dæg onlyhte.

55 Ða wif ðe him fyligdon, ðe comon mid him of Galilea, hig gesáwon ða byrgene, and hú his lichama áléd wæs.

56 And hig cyrdon, and gearwedon wirt-gemang, and sealfa ; and on sæter-dæg hig gestildon, æfter bebode.

42 And he seide to Jhesu, Lord, haue mynde on me, whanne thou schalt come in to thi kingdom.

43 And Jhesu seyde to him, Treuli I seie to thee, this day thou schalt be with me in paradys.

44 Sothly it was almost the sixte our, and derknessis weren maad in al erthe til to the nythe our.

45 And the sunne was maad derk, and the veyl of the temple was kitt the myddel.

46 And Jhesu crynge with greet voys, seide, Fadir, in to thi hondis I bitake my spirit. And he seyng thes thingis, sente out the spirit.†

47 Forsothe centurio seyng the thing that was don, glorifiede God, seyng, Verily this man was iust.

48 And al the company of hem that weren there to gidere at this spectacle, and syen tho thingis that weren don, smytinge her brestis turneden aȝeyn.

49 Forsoth al his knowen stoden a fer, and wymmen that sueden him fro Galilee, seyng thes thingis.

50 And lo! a man, Joseph bi name, that was a decurioun,† a good man and iust, of Aramathie, a citee of Judee,

51 He consentide not to the counceil and dedis of hem; which and he abood the kingdom of God.

52 He cam nyȝ to Pilat, and axide the body of Jhesu,

53 And wlapide it don down in a lynnyn cloth, and puttide him in a graue hewun, in which not ȝit ony man was put.

54 And the day was the makinge redy of pask, and the saboth bygan to schyne.

55 Sothli the wymmen suyng, that camen with him fro Galilee, syen the graue, and hou his body was put.

56 And thei turnyng aȝen, maden redy swete spices, and oynementis; and sothli in the saboth thei restiden, vp the comaundement.

42 And he sayde vnto Jesus, Lorde, remember me, when thou commest into thy kyngdom.

43 And Jesus sayde vnto hym, Verely I saye vnto the, to daye shalt thou be with me in paradise.

44 And it was about the sixt houre, and there cam a darcknes over all the londe vntyll the nyth houre.

45 And the sonne was darckened, and the vayle of the temple rent even thorow the myddes.

46 And Jesus cryed with a greete voyce, and sayd, Father, into thy hondes I commende my sprete. And when he thus had sayd, he gave vp the goost.

47 When the centurion sawe what had happened, he glorified God, sayinge, Of a surtie this man was perfecte.

48 And all the people that cam to gedder to that sight, beholdyng the thinges which were done, smoot their brestes, and returned home.

49 All hys acquayntaunce stode a farre of, and the wemen which folowed hym from Galilee, beholdyng these thynges.

50 And beholde! there was a man, named Joseph, a senatour, which was a goode man and a iuste,

51 (He did nott consent to their counsell and dede;) which was of Aramathia, a cite off the Iewes; which same also wayted for the kyngdom off God.

52 He went vnto Pylate, and begged the bодdy of Jesus,

53 And toke it doune and wrapped it in a lynnyn clooth, and layed it in an heauen tounge, wherin was never man before layed.

54 And that daye was the saboth even, and the saboth drue on.

55 The wemen that folowed after, whych cam with hym from Galilee, behelde the sepulcre, and howe hys body was layed.

56 And returned, and prepared swete odoures, and oynmentes; and the saboth daye they rested, accordyng to the conmaundement.

CHAP. XXIV. 1 On ánum reste-dæge swýðe ár on dæg-réd hig comon to ðære byrgene, and bæron mid him ða wirtgemang, ðe hí gegearwedon. . . .

2 And hig gemétton ðone stán áwyltne of ðære byrgene.

3 And ðá hí in to ðære byrgene eodon, hig ne gemétton ná ðæs Hælandes lichaman.

4 And ðá was geworden, ðá hig on móde áfærede wæron be ðissum, ðá stódon twegen weras wið hig on hwitum reafe.

5 And ðá hig ádrédon, and hyra andwlitan on corþan hyldon, hig cwádon to him, Hwi séce ge lybbendne mid deadum?

6 Nis he hér, ac he árás. Geþeneap, hú he spæc wið eow, ðá gyt ðá he was on Galilea,

7 And cwæp, Ðæt mannes sunu biþ geseald on handa synfulra manna, and beon áhangen, and ðý þridan dæge árisan.

8 And hig gemundon his worda.

9 And hig gewendon fram ðære byrgene, and eýddon call ðis ðam endlufenum, and callum óðrum.

10 Sóplice was Maria Magdalene, and Iohanna, and Maria Iacobi, and óðre ðe mid him wæron, ða sædon ðás þing ðam apostolum.

11 And ðis word wæron gefulhte befóran him swá wóffung, and hig ne gelýfdon him.

12 Ðá árás Petrus, and arn to ðære byrgene; and álútende, he geseah ða lín-wæda sylfe áléde. And he férde, wundrigende ðæs ðar geworden was.†

13 And ðá férdon twegen of him on ðæt castel, ðæt was on fæce syxtig furlanga fram Hierusalem, on naman Em- aus.

14 And hig spæcon him betweenan be callum ðam ðe ðar gewordene wæron.

15 And ðá hig spelledon, and mid him smeadon, se Hælend genealæhte and férde mid him.

16 Sóplice hyra eagan wæron forhæfde, ðæt hig hine ne geencowon.

CHAP. XXIV. 1 Forsothe in oon of the woke ful erly thei camen to the graue, bringynge swete spicis, whiche thei hadden maad redy, . . . .

2 And thei founden the stoon turned a wey fro the graue.

3 And thei gon yn, founden not the body of Jhesu.

4 And it was don, while thei weren astoneyed in thouȝt of this thing, loo! twey men stooden bisydis hem in cloth schynynge.

5 Sothli whenne thei dreden, and bowiden her semelant in to erthe, thei seiden to hem, What seke ȝe the luyunge with dede men?

6 He is not here, but he hath rise. Haue ȝe mynde, how he spak to ȝou, whanne ȝit he was in Galilee,

7 Seyinge, For it bihoueth mannis sone be bitakun in to hondis of synful men, and to be crucified, and the thirde day to ryse aȝen.

8 And thei bithouȝten on his wordis.

9 And thei gon aȝen fro the graue, telden alle thes thingis to the enleuene, and to alle othere.

10 Forsothe Mary Mawdeleyn was, and Joone, and Marye of James, and othere wymmen that weren with hem, that seiden thes thingis to apostlis.

11 And thes wordis weren seyn bifore hem as madnesse,<sup>f</sup> and thei bileueden not to hem.

12 Forsothe Petre rysinge, ran to the graue; and he bowynge down, syȝ the lynnyn clothis put aloone. And he wente, wondrynge with him silf this thing that was don.

13 And lo! tweyne of hem wenten in that day to a castel, that was fro Jerusalem in space of sixty furlongis, by name Emaus.

14 And thei spaken to gidere of alle thes thingis that hadden falle.

15 And it was don, while thei talkiden, and souȝten with hem silf, and Jhesu him silf neiyngne, wente with hem.

16 Sothli her yȝen weren holdun, lest thei knewen him.

CHAP. XXIV. 1 On the morowe after the saboth erly in the mornynge they cam vnto the tounbe, and brought the odoures whych they had prepared, and other wemen wyth them.

2 And they founde the stone rouled awaye from the sepulchere.

3 And went in, and founde nott the body off the Lorde Jesu.

4 And it happened, as they were amased ther at, loo! two men stode by them in shynynge vestures.

5 As they were a fraide, and bowed doune their faces to the erth, they sayd to them, Why seke ye the luyunge amonge the deed?

6 He is nott here, but is rysen. Remember, howe he spake vnto you, when he was yett with you in Galilee,

7 Sayinge, That the sonne off man must be delivered into the hondes off synfull men, and be crucified, and the thyrde daye ryse agayne.

8 And they remembred his wordes.

9 And returned from the sepulchere, and tolde all these thynges vnto the eleven, and to all other.

10 Hytt was Mary Magdalen, and Joanna, and Mary Jacoby, and other that were with them, whych tolde these thynges vnto the apostles.

11 And their wordes semed vnto them fayned thynges, nether beleved they them.

12 Then arose Peter, and ran vnto the sepulchere; and stouped in, and sawe the lynnyn clothes layde by them sylfe. And departed, wondrynge in hym sylfe att that whych hadd happened.

13 And beholde! two of them went that same daye to a tounne, whych was from Jerusalem about thre score furlonges, called Emaus.

14 And they talked togedder of all thinges which had happened.

15 And it chaused, as they commened togedder, and reasoned, that Jesus hym silfe drue neare, and went with them.

16 But their eyes were holden, that they coulde nott knowe hym.

17 And he cwæp to him, Hwæt synd ða spæca, ðe gyt receaþ inc betweenan gangende, and synd unrôte ?

18 Ðá andswarode him án, ðæs nama wæs Cleofas, and cwæp, Eart ðú ána forwrecen on Hierusalem, and nystest ðú ða þing, ðe on hyre gewordene synd on ðysum dagum ?

19 He sæde ða, Hwæt synd ða þing ? And hig sædon, Be ðam Nazareniscan Hælcende, se wæs wer and witega, miltig on spæce and on weorce befóran Gode and eallum folce ;

20 And hū hine sealdon ða heah-sacerdas and úre ealdras on deaþes genyðerunge, and áhēngon hine.

21 We hopedon, ðæt he to álýsenne wære Israhel. And nú is se þrida dæg to-dæg, ðæt ðys wæs geworden.

22 And eac sume wif of úrum us brégdon, ða wæron ær leolte æt ðære byrgene ;

23 And ná his lichaman gemétton, hig comon, and sædon, ðæt hig gesáwon engla gesihþe, ða secgaþ, hine lybban.

24 And ðá férdon sume of úrum to ðære bergene, and swá gemétton swá ða wif sædon, hine hig ne gesáwon.

25 Ðá cwæp se Hælcend to him, Ealá ! dysegan, and on heortan læte to gelyfenne eallum ðam ðe witegan spæcon.

26 Hū ne gebyrede Criste ðas þing polian, and swá on his wuldor gán ?

27 And . . . he rehte him of Moyse and of eallum háligum gewritum, ðe be him áwritene wæron.

28 And hig genealæhton ðam castele, ðe hig to férdon. And he dyde swylce he fyr faran wolde.

29 And hig nýddon hine, and cwædon, Wuna mid unc, forðam ðe hit æfenlæcþ, and se dæg wæs áhyld. And he in-code ðæt he mid him wunode.

30 . . . And ðá he mid him sæt, he

17 And he seide to hem, Whiche ben thes wordis, that 3e speken to gidere goynge, and 3e ben sorwful ?

18 And oon answeringe, to whom the name was Cleofas, seide to him, Thou aloone ert a pilgrym of Jerusalem, and hast thou not knowe, what thingis ben don in it in thes dayes ?

19 To which he seide, Whiche ? And thei seyden to him, Of Jhesu of Nazareth, that was a man prophete, my3ti in work and word bfore God and al the peple ;

20 And hou the hizeste prestis and oure princes bitoken him in to dampnacioun of deeth, and crucifieden him.

21 Forsoth we hopiden, for he schulde a3en bye Israel. And now in alle thingis the thridde day is to day, that thes thingis ben don.

22 But and sum wymmen of oure maden vs a ferd, whiche bfore the list weren at the graue ;

23 And his bōdi not foundun, thei camen, seyinge, that thei sy3en a sirt of angels, whiche seyn, that he lyueth.

24 And sum men of oure wenten to the graue, and thei founden so as the wymmen seiden, but thei founden not him.

25 And he seyde to hem, A ! foolis, and slowe of herte for to bileue in alle thingis whiche the prophetis han spoke.

26 Where it bihofte not Crist to suffre thes thingis, and so for to entre in to his glorie ?

27 And he bigynnyng at Moyses and alle prophetis, expownede to hem in alle scripturis, whiche weren of him.

28 And thei camen ny3 to the castel, whidur thei wenten. And he made contenance him to go ferthere.

29 And thei constreyneden him, seyinge, Dwel with vs, for it drawith to ny3t, and the day is now bowid down. And he entride with hem. . . .

30 And it was don, while he restide

17 And he sayde vnto them, What maner of comunicacions are these, that ye have one to another as ye walke, and are sadde ?

18 And the one off them, named Cleophas, answered and sayd vnto hym, Arte thou only a straunger in Jerusalem, and haste nott knowen the thinges, which have chaused therin in these dayes ?

19 To whom he sayd, What thynges ? And they sayd vnto hym, Of Jesus of Nazareth, which was a prophet, myghty in dede and worde before God and all the peple ;

20 And howe the hye prestes and oure ruelers delivered hym to be condempned to deeth, and have crucified hym.

21 We trusted, that it schulde have bene he that schulde have delivered Israhell. And as touchynge all these thynges to daye is even the thyrd daye, that they were done.

22 Ye and certayne wemen alsoo of oure company made vs astonyed, which cam erly vnto the sepulcre ;

23 And founde nott his boddy, and cam, sayinge, that they had sene visions off angels, which sayde, that he was alive.

24 And certayne of them which were with vs went their waye to the sepulcre, and founde ytt even soo as the wemen had sayde, but hym they sawe nott.

25 And he sayde vnto them, O ! foles, and slowe of herte to beleve all that the prophetes have spoken.

26 Ought not Christ to have suffered these thinges, and to enter into his glory ?

27 And he began at Moyses and at all the prophetes, and interpreted vnto them in all scriptures, which were written of him.

28 And they drue neye vnto the toun, which they went to. And he made as though he wolde have gone further.

29 And [they] constrayned hym, sayinge, Abyde with vs, for it draweth tawardes nyght, and the daye is farre passed. And he went in to tary with them.

30 And it cam to passe, as he sate att

onfēng hlāf, and hine bletsode, and  
bræc, and him ræhte.

31 Ðā wurdon hyra eagan ge-openode,  
and hig gecneowon hine; and he gewāt  
fram him.

32 And hig ewædon him betwýnan,  
Næs uncer heorte byrnende, ðā he on  
wege wið unc spæc, and unc hālige ge-  
writu ontýnde?

33 And hig árison on ðære ylean tíde,  
and wendon to Hierusalem, and ge-  
mētton endlufan gegaderode, and ða ðe  
mid him wæron,

34 And ewædon, Ðæt Drihten sóþlice  
árás, and Simone at-ýwde.

35 And hig rehton ða þing ða ðe on  
wege geworden wæron, and hū hig hine  
onencowon on hlāfes brice.<sup>†</sup>

36 Sóþlice ðā hig ðis spræcon, se  
Hælend stōd on hyra midlene, and sæde  
him, Sib sý eow; ic hit eom, ne on-  
dræde ge eow.

37 Ðā wæron hig gedréfede and á-  
færede, and hig wendon ðæt hig gást  
gesáwon.

38 And he sæde him, Hwi synd ge ge-  
dréfede, and geþancas on cowne heortan  
ástigap?

39 Geseoþ míne handa and míne fēt,  
ðæt ic sylf hit eom. Grápiap, and ge-  
seoþ; ðæt gást næfþ flæsc, and bán, swá  
ge geseoþ me habban.

40 And ðā he ðis sæde, he at-eowde  
him fēt and handa.

41 Ðā ewap he to him, ðā hig ðā gyt  
ne gelyfdon, and for gefeán wundredon,  
Hæbbe ge hér ænig þing to etanne?

42 And hig brohton him dæl gebræddes  
fisces, and beo-breád.

43 And ðā he at befóran him, he nam  
ða láfa, and him sealde.

44 And ewap to him, Ðis synd ða  
word ðe ic spæc to eow, ðā ic wæs ðā  
gyt mid eow; forðam ðe hit is neod  
ðæt beon ealle þing gefyllede, ðe áwritene  
synd on Moyses æ, and on witegum, and  
on sealmum, be me.

45 Ðā ontýnde he him andgyt, ðæt  
hig ongêton hālige gewritu.

46 And he ewap to him, Ðæt ðus is



with hem, he took bred, and blesside, and brac, and dresside to hem.

31 And the y3en of hem weren opened, and thei knewen him; and he vanyschide fro her y3en.

32 And thei seiden to gidere, Wher oure herte was not brennyng in vs, while he spac in the weye, and openyde scripturis to vs?

33 And thei risinge in the same our, wenten a3en in to Jerusalem, and thei founden enleue gederid to gidere, and hem that weren with hem,

34 Seyinge, For the Lord roos verily, and aperide to Symount.

35 And thei telden what thingis weren don in the weye, and hou thei knewen him in brekyng of breed.

36 Forsothe while thei spaken thes thingis, Jhesus stood in the myddel of hem, and seide to hem, Pees to 3ou; I am, nyle 3e drede.

37 Sothli thei troublid and agast, gessiden hem to se a spirit.

38 And he seide to hem, What ben 3e troublid, and thou3tis sty3en vp in to 3oure hertis?

39 Se 3e myn hondis and my feet, for I my silf am. Feele 3e, and se 3e; for a spirit hath not fleisch, and boonys, as 3e seen me for to haue.

40 And whanne he hadde seyde this thing, he schewide hondis and feet to hem.

41 Forsoth 3it hem not bileuyng, and wondring for ioye, he seyde, Han 3e any thing here that schal be etun?

42 And thei offriden to him a part of a fysch roostid, and a coomb of hony.

43 And whanne he hadde etun before hem, he takynge the relyfs, 3af to hem.

44 And he seyde to hem, Thes ben the wordis whiche I spak to 3ou, whanne I was 3it with 3ou; for it is nede that alle thingis be fillid, whiche ben writun in the lawe of Moyses, and in prophetis, and in salmes, of me.

45 Thanne he openyde witt to hem, that thei schulde vndirstonde scripturis.

46 And he seyde to hem, For thus it

meate wyth them, he toke breed, and blessed yt, and brake ytt, and gave it vnto them.

31 And their eyes were opened, and they knewe hym; and he vannisshed out of their syght.

32 And they sayde bitwene them selves, Did not oure hertes burne wyth in vs, whyll he talked with vs by the waye, and opened to vs the scriptures?

33 And they roose vp the same houre, and returned agayne to Jerusalem, and they founde the eleven gaddered to gedder, and them that were wyth them,

34 Sayinge, The Lorde is risen in dede, and hath apered to Simon.

35 And they tolde what was done in the waye, and howe they knewe hym by the breakynge off breed.

36 As they thus spake, Jesus hym silf stode in the myddes of them, and sayde vnto them, Peace be with you. . . .

37 And they were abasshed and afrayde, supposinge that they had sene a sprete.

38 And he sayde vnto them, Why are ye troubled, and why do thoughtes aryse in youre hertes?

39 Beholde my hondes and my fete, for it ys even I my sylfe. Handle me, and se; for spretes have nott flesshe, and bones, as ye se me haue.

40 And when he had thus spoken, he shewed them his houdes and his fete.

41 And whyll they yett beleved nott for ioye, and wondred, he sayde vnto them, Have ye here eny meate?

42 And they gave hym a pece of a brouled fissue, and of an hony combe.

43 And he toke it, and ate it before them. . . .

44 And he sayde vnto them, These are the wordes whiche I spake vnto you, whill I was yett with you; that all must be fulfilled, which were written of me in the lawe of Moses, and in the prophetes, and in the psalmes.

45 Then opened he their wyttes, that they myght vnderstond the scriptures.

46 And sayde vnto them, Thus ys yt

áwriten, and ðus gebyrede Criste þolian,  
and ðý þridan dæge of deape árisan ;

47 And beon bodod on his naman  
dæd-bóte and synna forgyfenesse on  
calle þeóða, ágyrnendum fram Hieru-  
salem.

48 Sóplice ge synd þinga gewitan.

49 And ic sende on eow mínes fæder  
behát ; sitte ge on ceastre, oð ge sýn  
ufene gescreýdde.

50 Sóplice he gelædde hig út on Beth-  
aniam, and he bletsode hig, his handum  
up-áhafenum.

51 And hit wæs geworden, dá he blet-  
sode hig, he férd fram him, and wæs  
féred on heofen.

52 And hig gebiddende hig gehwurfon  
on Hierusalem mid mycelum gefean ;

53 And hig wæron symle on ðam  
temple, God herigende, and hýne eac  
bletsigende. Amen.

is writun, and thus it bihofte Crist to suffre, and to ryse a3en fro deed men in the thridde day ;

47 And penaunce and remyssioun of synnes to be prechid in his name to alle folkis, men bigynnyng at Jerusalem.

48 Forsothe 3e ben witnessis of thes thingis.

49 And I sende the biheeste of my fadir in to 3ou ; sothli sitte 3e in the citee, til that 3e be clothid with vertu fro an hi3.

50 Forsoth he ledde hem forth in to Bethanye, and, his hondis reysid, he blesside hem.

51 And it was don, while he blesside hem, he departide fro hem, and was borun in to heuene.

52 And thei worshippinge wente a3en in to Jerusalem with greet ioie ;

53 And weren euere in the temple, heryng and blessinge God.

written, and thus it behoved Christ to suffre, and to ryse agayne from deeth the thyrde daye ;

47 And that repentaunce and remission of synnes shulde be preached in his name amonge all naeions, and the begynnyng must be at Jerusalem.

48 And ye are witnesses of these thynges.

49 And beholde, I wyll sende the promes of my father apon you ; butt tary ye in the cite of Jerusalem, vntill ye be endewed with power from an hye.

50 And he ledde them out into Bethany, and lifte vp hys hondes, and blest them.

51 And it cam to passe, as he blessed them, he departed from them, and was caryed vp in to heven.

52 And they worshipped hym and returned to Jerusalem with greate ioie ;

53 And were continually in the temple, praysynge and laudinge God.

# AIWAGGELYO

þAIRH

ÏOHANNEN.

---

HÉR ONGINNEÐ

# ÐÆT GÓDSPÉLL

ÆFTER

IOHANNES GERECEDNESSE.

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CHAP. I. 1 On fruman<sup>†</sup> wæs word, and ðæt word wæs mid Gode, and God wæs ðæt word.

2 Ðæt wæs on fruman mid Gode.

3 Ealle þing wæron geworhte þurh hyne, and nān þing næs geworht būtan him.

4 Ðæt wæs lif ðe on him geworht wæs, and ðæt lif wæs manna leoht ;

5 And ðæt leoht lyht on þýstrum, and þýstro ðæt ne genāmon.

6 Man wæs fram Gode āsend, ðæs nama wæs Iohannes.

7 Ðes com to gewitnesse, ðæt he gewitnesse cýdde be ðam leohte, ðæt ealle men þurh hyne gelýfdon.

8 Næs he leoht, ac ðæt he gewitnesse forþ-bære be ðam leohte.

9 Sōþ leoht wæs, ðæt onlyht ælene cumendne man on ðisne middan-card.

10 He wæs on middan-card, and middan-card wæs geworht þurh hine, and middan-card hine ne geencow.

11 To his āgenum he com, and hig hinc ne underfēgon.

12 Sōþlice swā hwylce swā hinc underfēgon, he scalde him anweald ðæt hig wæron Godes bearn, ðam ðe gelýfaþ on his naman ;

13 Ða ne synd ācennede of blōdum, ne of flæsces willan, ne of weres willan, ac hig synd of Gode ācennede.

14 And ðæt word wæs flæse geworden, and eardode on us, and we gesāwon hys wuldor, swylce ān-cennedes wuldor of

HEERE BIGYNNETH

THE GOSPEL

OF

J O O N.

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CHAP. I. 1 In the bigynnyng was the word,<sup>†</sup> and the word was at God, and God was the word.

2 This was in the bigynnyng at God.

3 Alle thingis ben maad by hym, and with outen him is maad noȝt, that thing that is maad.

4 Was lyf in him, and the lyf was the lizt of men ;

5 And the lizt schyneth in derknessis, and derknessis token not it.

6 A man was sent fro God, to whom the name was Joon.

7 This man cam in to witnessinge, that he schulde bere witnessinge of the lizt, that alle men schulden bileue bi him.

8 He was not the lizt, but that he schulde bere witnessinge of the lizt.

9 It was verri lizt, which liztneth ech man comynge into this worlde.

10 He was in the worlde, and the worlde was maad bi him, and the worlde knew him not.

11 He cam in to his owne thingis, and hise receyueden not him.

12 Forsothe hou manye eue re-  
ceyueden him, he ȝaf to hem power for to be maad the sonnes of God, to hem that bileuen in his name ;

13 Whiche not of blodis, nether of the will of fleisch, nether of the will of man, but ben born of God.

14 And the word<sup>†</sup> is maad fleisch,<sup>†</sup> and hath dwellid in vs, and we han seyn the glorie of him, the glorie as of the oon

THE GOSPELL

OFF

SANCTE JHON.

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CHAP. I. 1 In the begynnyng was that worde, and that worde was with God, and God was thatt worde.

2 The same was in the begynnyng wyth God.

3 All thynges were made by it, and with out it was made noo thinge, that made was.

4 In it was lyfe, and lyfe was the light of men ;

5 And the light shyneth in darcknes, and darcknes comprehended it not.

6 There was a man sent from God, whose name was Jhon.

7 The same cam as a witnes, to beare witnes of the light, that all men through him myght beleue.

8 He was nott that light, but to beare witnes of the light.

9 That was a true light, which lighteneth all men that come into the worlde.

10 He was in the worlde, and the worlde by him was made, and the worlde knewe hym not.

11 He cam into his awne, and hise receaved him not.

12 Vnto as meny as receaved him, gave he power to be the sonnes of God, in that they beleved on his name ;

13 Which were borne not of bloude, nor of the will of the flesshe, nor yet of the will of men, but of God.

14 And that worde was made flesshe, and dwelt amonge vs, and we sawe the glory off yt, as the glory off the only

fæder, ðæt wæs ful mid gife, and sôpfæstnesse.†

15 Iohannes cýþ gewitnesse be him, and clypaþ, ðus cwæðende, Ðes wæs, ðe ic sæde, Se ðe to eumenne is æfter me, wæs geworden befóran me, forðam he wæs ær ðonne ic ;

16 And of his gefyllednesse we calle onfégon, gife for gife.

17 Forðam ðe æ wæs gescald þurh Moysen ; and gifu and sôpfæstnes is geworden þurh Hælend Crist.

18 Ne geseah næfre nán man God, bútan se an-cemeda sunu hit cýðde, se is on his fæder bearme.

19 And ðæt is Iohannes gewitnes,† ðá ðá Iudeas sendon hyra sacerdas and hyra diaconas fram Ierusalem to him, ðæt hi áesodon hinc and ðus cwædon, Hwæt cart ðú ?

20 And he cýðde, and ne wið-sôc, and ðus cwæþ, Ne eom ic ná Crist.

21 And hig áesodon hine and ðus cwædon, Eart ðú Elias ? And he cwæþ Ne eom ic hit. Ðá cwædon hi, Eart ðú witega ? And he andwyrde and cwæþ, Nic.

22 Hig cwædon to him, Hwæt cart ðú ? ðæt we andwyrde bringon ðam ðe us to ðe sendon, Hwæt segst ðú be ðe sylfum ?

23 He cwæþ, Ic eom clypiendes stefu on wéstene, Gerihtaþ Drihtnes weg, swá se witega, Isaias, cwæþ.

24 And ða ðe ðær ásende wæron, ða wæron of Sunder-hálgon.

25 And hig áesodon hine, and cwædon to him, Hwi fullast ðú, gif ðú ne eart Crist, ne Helias, ne witega ?

26 Iohannes him andswarode, Ic fullige on wætere, to-middes eow stód, ðe ge ne eunnon ;

27 He is, ðe æfter me toward is, se wæs geworden befóran me, ne eom ic wyrðe, ðæt ic unbínde his seco-þwang.

28 Ðás þing wæron geworden on Bethania begondan Iordanen, ðær Iohannes fullode.†

bigetun of the fadir, *the sone* ful of grace, and of treuthe.

15 John berith witnessing of him, and cryeth, seyinge, This it was, whom I seide, He that cometh aftir me, is maad bifore me, for he was the formere than I;

16 And of the plente of him we alle han takun, and grace for grace.

17 For the lawe is 3ouun by Moyses; forsoth grace and treuthe is maad by Jhesu Crist.

18 No man euere sy3 God, no but the oon bigetun sone, that is in the bosum of the fadir; he hath told out.

19 And this is the witnessing of John, whanne Jewis senten fro Jerusalem prestis and dekenys to hym, that thei schulden axe him, Who art thou?

20 And he knowelechide, and denyede not, and he knowlechide, For I am not Crist.

21 And thei axiden him, What therefore? art thou Elye? And he seide, I am not. Art thou a prophete? And he answeride, Nay.

22 Therefore thei seyden to him, Who art thou? that we 3yue answer to thes that sente vs. What seist thou of thi silf?

23 He seith, I a vois of the crying in desert, Dresse 3e the wey of the Lord, as Ysaye, the prophete, seyde.

24 And thei that weren sente, weren of the Pharisees.

25 And thei axiden him, and seiden to him, What therefore baptysist thou, if thou art not Crist, nethir Elye, nether prophete?

26 John answeride to hem, seyinge, I baptise in watir, sothli the myddil *man* of 3ou stood, whom 3e knowen not;

27 He it is, that cometh aftir me, that is maad bifore me, of whom I am not worthi, that I vnbynde the thwong of his schoo.

28 Thes thingis ben don in Bethany ouer Jordan, wher John was baptisinge.

begotten sonne off the father, which worde was full of grace, and verite.

15 Jhon bare witnes off hym, sayinge, Thys is he, of whome I spake, He that commeth after me, was before me, be cause he was yer then I;

16 And of his fulnes have all we received, even favour for favour.

17 For the lawe was geven by Moses; but favour and verite cam by Jesus Christ.

18 No man sawe God at eny tyme, the only begotten sonne, which is in the fathers bosum, hath declared hym.

19 And this is the recorde off Jhon, when the Iewes sent prestes and levites from Jerusalem, to axe hym, What arte thou?

20 And he confessed, and denyed nott, and sayde playnly, I am nott Christ.

21 And they axed hym, What then? arte thou Helias? And he sayde, I am nott. Arte thou a prophet? And he answered, Noo.

22 Then sayd they vnto hym, What arte thou? that we maye geve an answer to them that sent vs. What sayest thou of thy silfe?

23 He sayde, I am the voyce of a cryar in the wildernes, Make straight the waye of the Lorde, as sayde the prophet, Esayas.

24 And they which were sent, wer off the Pharises.

25 And they axed hym, and sayde vnto him, Why baptisest thou then, yf thou be nott Christ, nor Helias, nether a prophet?

26 Jhon answered them, sayinge, I baptise with water, butt one is come amonge you, whom ye knowe nott;

27 He it is, that commeth after me, whiche was before me, whose shoue latchet I am not worthy to vnlose.

28 These thynges were done in Bethabara beyonde Jordan, where Jhon did baptise.

. . . . Sai ! sa ist wiþrus Guþs ; saci  
afnimij þrawaurht þizos manascðais.†

29 Oðre dæge Iohannes geseah ðone  
Hælend to him cumende, and cwæþ,  
Hér is Godes lamb ; hér is se ðe ðeþ  
áweg middan-eardes synna.

30 Ðes is, be ðam ic sæde, Æfter me  
cymþ wer, ðe befóran me geworden wæs ;  
forðam ðe he wæs ær ðonne ic.

31 And ic hýne nyste, æc ic com and  
fullode on wætere, to ðam ðæt he wære  
geswútelod on Israhela folce.

32 And Iohannes cýðde gewitnesse,  
eweðende, Ðæt ic geseah nyðer-cumend-  
ne gást of heofenum, swá swá culfran,  
and wunode ofer hine.

33 And ic hine ne cúde ; æc se ðe me  
sende to fullianne on wætere, he cwæþ  
to me, Ofer ðone ðe ðú gesyhst nyðer-  
stigendne Gást, and ofer hine wuniendne,  
ðæt is, se ðe fullaþ on Hálgum Gáste.

34 And ic geseah, and gewitnesse  
cýdde, ðæt ðes is Godes sunu.†

35 Eft oðre dæge stóð Iohannes, and  
twegen of his leorning-cnihtum ;

36 And he cwæþ, ðá he geseah ðone  
Hælend gangende, Hér is Godes lamb.

37 Ðá gehýrdon hýne twegen leorning-  
cnihtas specende, and fyligdon ðam  
Hælende.

38 Ðá beseah se Hælend, and geseah  
hig him fylende, and cwæþ to him,  
Hwæt séce gyt ? Hí cwædon to him,  
Rabbi, ðæt is gecweden and gereht,  
Lárcow, hwar eardast ðú ?

39 He cwæþ to him, Cumaþ, and ge-  
scop. Hig comon, and gesawon hwar  
he wunode ; and mid him wunodon on  
ðam dæge. Hit wæs ðá seo teoþe tid.

40 Andreas, Simones bróðer Petres,  
wæs óder of ðam twám, ða gehýrdon æt  
Iohanne, and him fyligdon.

41 Ðes gemétte árest Simonem his  
bróðer, and cwæþ to him, We gemétton  
Messiam, ðæt is gereht Crist ;

42 And hig gelæddon hine to ðam  
Hælende. . Ðá beheold se Hælend hýne,  
and cwæþ, Ðú eart Simon, Iónan sunu ;  
ðú bist genemned Cephas, ðæt is gereht  
Petrus.



29 Another day John sy3 Jhesu comyunge to him, and he seith, Lo! the lomb of God; lo! that doith a wey the synes of the world.

30 This is, of whom I seide, Affir me cometh a man, that is maad bifore me; for he was the formere than I.

31 And I knewe not him, but that he be schewid in Israel, therefore I cam baptisinge in watir.

32 And John bar witnessing, seyinge, For I si3 the spirit comyunge doun, as a culuere fro heuene, and dwellinge on him.

33 And I knew not him; but he that sente me for to baptise in watir, seyde to me, On whom thou schalt se the Spirit comyunge doun, and dwellinge on him, this it is, that baptisith in the Hooly Goost.

34 And I sy3, and bar witnessing, for this is the sone of God.

35 Another day John stood, and tweyne of his disciplis;

36 And he biholdinge Jhesu walkyng, seith, Lo! the lomb of God.

37 And tweye disciplis herden him spekyng, and folwidn Jhesu.

38 Sothli Jhesu conuertid, and seynge hem suwyng, seith to hem, What seken 3e? Whiche seiden to him, Raby, that is interpretid, Maistir, where dwel-ist thou?

39 He seith to hem, Come 3e, and se 3e. Thei camen, and sy3en where he dwelte; and thei dwelten at him in that day. Sothli the our was as the tenthe.

40 Forsothe Andrew, brother of Symount Petre, was oon of the tweyne, that herden of John, and hadde sued him.

41 This fond first his brother Symount, and he seith to him, We han founde Messias, that is interpretid Crist;

42 And he ledde him to Jhesu. Sothli Jhesu biholdinge him, seide, Thou ert Symount, the sone of Johanna; thou schalt be clepid Cephas, that is interpretid Petre.

29 The nexte daye Jhon sawe Jesus comyunge vnto hym, and sayde, Beholde! the lambe of God, whych taketh awaye the synne off the worlde.

30 This is he, of whom I sayde, After me commeth a man, which was before me; for he was yer then I.

31 And I knew hym nott, butt that he shuld be declared to Israhell, therefore cam I baptisinge with water.

32 And Jhon bare recorde, sayinge, I sawe the sprete descende from heven, lyke vnto a dove, and it aboode apon hym.

33 And I knewe hym not; but he that sent me to baptyse in water, sayde vnto me, Apon whom thou shalt se the Sprete descende, and tary styll on hym, the same is he, whych baptiseth wyth the Holy Goost.

34 And I sawe yt, and have borne recorde, that thys ys the sonne off God.

35 The next daye after Jhon stode agayne, and two off hys disciples;

36 And he behelde Jesus as he walked by, and sayde, Beholde! the lambe off God.

37 And the two disciples herde hym speake, and they folowed Jesus.

38 Jesus turned about, and sawe them folowe, and sayde vnto them, What seke ye? They sayde vnto hym, Rabi, which is to say be interpretacion, Master, where dwellest thou?

39 He sayde vnto them, Come, and se. They cam, and sawe where he dwelt; and abode with hym that daye. For it was about the tenthe houre.

40 Won off the two, whych herde Jhon speake, and folowed Jesus, was Andrew, Simon Peters brother.

41 The same founde hys brother Simon fyrst, and sayde vnto hym, We have founde Messias, whych ys be interpretacion Annouted;

42 And brought hym to Jesus. And Jesus behelde hym, and sayde, Thou arte Simon, the sonne off Jonas; thou shalt be called Cephas, which is by interpretacion, A stone.

43 On mergen he wolde faran on Galilea, and he gemette Philippus; and se Hælend cwæþ to him, Fylig me.

44 Sôþlice Philippus was fram Bethsaida, Andreas ecastre and Petres.

45 Philippus gemette Nathanahel, and cwæþ to him, We gemetton ðone Hælend, Iosepes sunu, of Nazareth, ðone wrát Moyses and ða witegan on ðære æ.

46 And Nathanahel cwæþ to him, Mæg ænig þing gôdes beon of Nazareth? Philippus cwæþ to him, Cum, and gescoh.

47 Ðá gescah se Hælend Nathanahel to him cumendne, and cwæþ be him, Hér is Israhelisc wer, on ðam nis nán fæcn.

48 Ðá cwæþ Nathanahel to him, Hwanon cúðest ðú me? Ðá andswarode se Hælend, and cwæþ to him, Ic gescah ðé, ðá ðú wære under ðam fietreowe, ærðam ðe Philippus ðé elypode.

49 Him andswarode ðá Nathanahel, and ðus cwæþ, Rabbi, ðú eart Godes sunu, and ðú eart Israhela eing.

50 Ðá cwæþ se Hælend to him, Ðú gesylst mære ðome ðys sý; forðam ðe ðú gelyfdest, ðá ic cwæþ, ðæt ic gesáwe ðé under ðam fietreowe.

51 And he sæde him, Sôþ ic seege cow, ge geseoþ opene heofenas, and Godes englas up stigende and nyðer stigende ofer mannes sunu.

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CHAP. II. †1 On ðam þridan dæge wæron gifta geworden e on Chanáá Galileæ; and ðæs Hælandes mórðor was ðær.

2 Sôþlice se Hælend, and his leorningcnihtas wæron gelaðode to ðam giftum.

3 And ðá ðæt wín geteorode, ðá cwæþ ðæs Hælandes mórðor to him, Hi nabbap wín.

4 Ðá cwæþ se Hælend to hyre, Lá wif, hwæt is me and ðé? gyt mín tíma ne com.

5 Ðá cwæþ ðæs Hælandes mórðor to

43 Forsothe on the morwe he wolde go out in to Galilee, and he fond Philip; and Jhesu seith to him, Sue thou me.

44 Philip was of Bethsayda, the citee of Andreu and Petre.

45 Philip fond Nathanael, and he seith to him, We han founden Jhesu, the sone of Joseph, of Nazareth, whom Moyses wroot in the lawe and prophetis.

46 And Nathanael seide to him, Of Nazareth may sum good thing be? Philip seith to him, Come, and se.

47 Jhesu sy; Nathanael comynge to him, and he seith of him, Lo! verily a man of Israel, in which is no gile.

48 Nathanael seith to him, Wherof hast thou knowe me? Jhesu answeride, and seith to him, Bifore that Philip clepide thee, whanne thou were vndir the fyge tree, I sy; thee.

49 Nathanael answeride to him, and seith, Rabi, thou ert the sone of God, thou ert kyng of Israel.

50 And Jhesu answeride, and seide to him, For I seyde to thee, I sy; thee vndir the fige tree, thou bileuest; thou schalt se more than these thingis.

51 And he seide to hem, Treuli I seie to you, 3e schulen se heuene openyd, and the aungels of God stizynge vp and comynge doun on mannis sone.

43 The daye folowynge Jesus wolde goo into Galile, and founde Philip; and sayde vnto hym, Folowe me.

44 Philip was of Betsaida, the cite of Andrew and Peter.

45 Philip founde Nathanael, and sayde vnto hym, We have founde hym, off whom Moses wrote in the lawe and the prophetes, Jesus, the sonne of Joseph, of Nazareth.

46 And Nathanaell sayde vnto hym, Can there eny goode thyng come out off Nazareth? Philip sayde to hym, Come, and se.

47 Jesus sawe Nathanael commynge to hym, and sayde of hym, Beholde! a right Hisrahelite, in whom is no gyle.

48 Nathanael sayd vnto hym, From whence knewest thou me? Jesus answered, and sayde vnto hym, Before that Philip called the, when thou wast vnder the fygge tree, I sawe the.

49 Nathanael answered, and sayde vnto hym, Rabi, thou arte the sonne off God, thou arte the kyng of Israel.

50 Jesus answered, and sayd vnto hym, Be cause I sayde vnto the, I sawe the vnder the fygge tree, thou belevest; thou shalt se greater thynges then these.

51 And he sayde vnto hym, Verely, verely I saye vnto you, here after shall ye se heven open, and the angels off God ascendynge and descendynge over the sonne off man.

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CHAP. II. 1 And the thridde day weddingis ben maad in the Cane<sup>t</sup> of Galilee; and the modir of Jhesu was there.

2 Sothli Jhesu is elepid, and his disciplis, to the weddingis.

3 And wyn faylinge, the modir of Jhesu seide to him, Thei han not wyn.

4 And Jhesu seith to hir, What to me and to thee, thou womman? myn our cam not 3it.

5 The modir of him seith to the

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CHAP. II. 1 And the thryde daye was there a mariage in Cana, a citee of Galile; and Jesus mother was there.

2 Jesus was called also, and his disciples, vnto the mariage.

3 And when the wyne fayled, Jesus mother sayde vnto hym, They have no wyne.

4 Jesus sayde vnto her, Woman, what have I to do with the? myne houre is not yett come.

5 His mother sayde vnto the ministers,

ðam þēnum, Dōþ swā hwæt swā he eow seege.

6 Ðær wāron sōþlice āset six stānene wæter-fatu, æfter Iudea geclānsunge, wlc was on twegra sestra gemete, oððe on þreora.

7 Ðā beaþ se Hælend ðæt hig ða fatu mid wætere gefyldon. And hig gefyldon ða, oð ðone brerd.

8 Ðā ewaþ se Hælend, Hladap nú, and beraþ ðære drihte caldre. And hí nāmon.

9 Ðā se drihte caldor ðæs wines on-byrgde ðe of ðam wætere geworden wæs, he nyste hwanon hit com, ða þēnas sōþlice wiston, ðe ðæt wæter hlódon, se drihte caldor clypode ðone brýð-guman,

10 And ewaþ to him, Æle man sylþ ærest góð win, and ðonne lig drumeene beoþ, ðæt ðe wyrse byþ; ðú gehcolde ðæt góðe win oð ðis.

11 Ðis was ðæt forme tǣcn ðe se Hælend worhte on Chanáá Galiléæ, and geswutelode his wuldor; and his leorning-cnihtas gelyfdon on hine.<sup>†</sup>

12 Æfter ðysum he, and hys mōdor, and his gebróðru, and his leorning-cnihtas fóron to Capharnaúm; and wunedon ðar feawa daga.

13 And hit was neah Iudea eastron, and se Hælend fór to Hierusalem.

14 And gemette on ðam temple ða ðe sealdon oxan, and sceap, and culfran, and sittende myneteras.

15 And he worhte swipan of strengum, and hig calle of ðam temple ádráf, ge sceap, ge oxan; and he ágeát ðara mynetera feóh, and toweárp hyra mýsan.

16 And sæde ðam ðe ða culfran cýpton, Dōþ ðás þing heonon, ne wyree ge mīnes fæder hūs to mangung-hūse.

17 Ðā gemundon his leorning-cnihtas, ðæt ðe áwriten is, Dīnes hūses anda me æt.

18 Ðú andswaredon him ða Iudeas, and ewædon, Hwyle tǣcn æt-ýwst ðú us, forðam ðe ðú ðás þing dēst?

mynystris, What euere thing he schal seie to 3ou, do 3e.

6 Forsothe ther weren put sixe stoonun pottis, afir the clensing of Jewis, takinge ech tweyne or thre mesuris.

7 Jhesu seith to hem, Fille 3e the pottis with water. And thei filliden hem, til to the lūzeste part.

8 And Jhesu seith to hem, Drawe 3e now, and bere 3e to architriclyn.<sup>†</sup> And thei token.

9 And as architriclyn tastide the watir maad wyn, and he wiste not wherof it was, sothli the mynystris wisten, that drowen watir, architriclyn clepith the spouse,

10 And seith to him, Ech man puttith first good wyn, and whanne men schulen be fillid, thanne that that is worse; sothli thou hast kept good wyn til to now.

11 Jhesu dide this the bigynnyng of signes in the Cane of Galilee, and schewide his glorie; and his disciplis bilueden in to him.

12 Afir thes thingis he cam doun to Capharnaum, and his modir, and his britheren, and his disciplis; and thei dwelten there not many dayes.

13 And the paske of Jewis was ny3, and Jhesu wente vp to Jerusalem.

14 And he foud in the temple men sellinge scheep, and oxen, and culueris, and chaungeris sittinge.

15 And whanne he hadde maad as a scourge of smale coordis, he castide out alle of the temple, and oxen, and scheep; and he schedde out the moneye of chaungeris, and turnede vpsodoun the bordis.

16 And he seide to hem that selden culueris, Take a wey fro hennis thes thingis, and nyle 3e make the hous of my fadir an hous of marchaundise.

17 Forsothe his disciplis hadden mynde, for it is writun, The feruour of loue of thin hous hath etun me.

18 Therefore the Jewis answeriden, and seyden to him, What syngne<sup>†</sup> schewist thlou to vs, for thou doist thes thingis?

Whatsoever he sayeth vnto you, do itt.

6 There were stondynge sixe water pottes of stone, after the maner of the purifyinge of the Iewes, contaynyng two or thre fyrkyns a pece.

7 Jesus sayde vnto them, Fyll the water pottes with water. And they fylled them, vp to the harde bryn.

8 And he sayde vnto them, Drawe outt nowe, and beare vnto the governer of the feaste. And they bare itt.

9 When the ruler off the feast had tasted the water that was turned vnto wyne, nother knewe whenee it was, butt the mynisters, which drue the water, knew, he called the brydegrome,

10 And sayde vnto hym, All men att the be gynnynge sett forth goode wyne, and when men be dronke, then thatt which is worsse; butt thou hast kept backe the goode wyne hetherto.

11 Thys begynnyng off myracles did Jesus in Cana of Galile, and shewed his glory; and his disciples beleved on hym.

12 After thatt descended he in to Capernaum, and hys mother, and hys brethren, and his disciples; but continued not longe there.

13 And the Iewes ester was even at honde, and Jesus went vp to Jerusalem.

14 And founde in the temple those that solde oxen, and shepe, and doves, and chaungers of money syttyng.

15 And he made a scourge off smale cordes, and drave them all out off the temple, bothe shepe, and oxen; and powred doune the changers money, and overthru their tables.

16 And sayde vnto them that solde doves, Have these thynges hence, and make nott my fathers housse an housse off marchaundise.

17 Hys disciples remembred, howe that yt was written, The zele of thyne housse hath even eaten me.

18 Then answered the Iewes, and sayde vnto him, What token shewest thou vnto vs, syngne that thou dost thes thynges?

19 Se Hælend him andswarode, and ewæp, Toweorpaþ ðis tempel, and ic hit árære binnan þrīm dagum.

20 Ðá Iudeas ewaðdon to him, Ðis tempel was getimbrod on six and feower-tigum wintrum, and árærst ðú hit on þrým dagum?

21 Sôþlice he hyt ewæp be hys lichaman temple.

22 Ðá he of deaþe árás, ðá gemundon his leorning-enihtas, ðæt he hit be him sylfum ewæp; and hi gelyfdon hálgum gewrite, and ðære spræce ðe se Hælend spræc.

23 Ðá he wæs on Hierusalem on cast-ron, on freols-dæge, manega gelyfdon on his naman, ðá hi gesáwon ða táena ða he worhte.

24 Se Hælend ne geswutelode hine sylfne him, forðam he cúde hi calle;

25 And forðam him næs nán þearf, ðæt ænig man sæde gewitnesse be men, he wiste witodlice hwæt wæs on men.

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CHAP. III. †1 Sôþlice sum Pharis-eise man wæs, genemned Nichodemus, se wæs Iudea caldor.

2 Ðes com to him on niht, and ewæp to him, Rabbi, ðæt is láreow, we witon, ðæt ðú come fram Gode; ne mæg nán man ðás táen wyrcan ðe ðú wyrest, búton God beo mid him.

3 Se Hælend him andswarode, and ewæp, Sôþ, ic ðe scege, búton hwá beo edniwan gecenned, ne mæg he geseon Godes rice.

4 Ðá ewæp Nichodemus to him, Hú mæg man beon eft ácenned, ðonne he biþ eald? ewyst ðú mæg he eft euman on his móder innoþ, and beon eft ácenned?

5 Se Hælend him andswarode and ewæp, Sôþ, ic ðe scege, búton hwá beo ge-edcenned of wætere, and of Háligum Gáste, ne mæg he in-faran on Godes rice.

6 Ðæt ðe ácenned is of flæsec, ðæt ys

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3  
 . . . . . Amen, amen, qiþa þus, niba saci gabairada iupapro, ni mag gasaiwli-an þiudangardya Gups.†

4  
 . . . . . Whaiwa malits ist manna gabairan, alþeis wis-ands? ibai mag in wamba aipeins sein-aizos aftra galciþan, yaggabairaidau?

5  
 . . . . . Amen, amen, qiþa þus, niba saci gabairada us watin, yali Almin, ni mag inngalciþan in þiudangardya Gups.

19 Jhesu answeride, and seyde to hem, Vndo 3e this temple, and in thre dayes I schal reyse it.

20 Therefore the Jewis seyden to him, In fourty and sixe 3eeris this temple is byldid, and thou in thre dayes schalt reyse it?

21 Forsothe he seide of the temple of his body.

22 Therefore whanne he hadde rysun fro deed *men*, his disciplis hadden mynde, for he seyde this thing; and thei bileueden to the scripture, and to the word that Jhesu seide.

23 Forsothe whanne Jhesu was at Jerusalem in pask, in the feeste day, manye bileuyden in his name, seynge the syngnes of him that he dide.

24 Sothli Jhesu him silf bileuede not hym silf to hem, for that he knew alle men;

25 And for it was not nede to hym, that eny man schulde bere witnessing of man, sothli he wiste what was in man.

19 Jesus answered, and said vnto them, Destroye this temple, and in thre dayes I will rayse it vppe agayne.

20 Then sayde the Iewes, In xlvj. yeares this temple was bilt, and wylt thou rayse it vppe in thre dayes?

21 Butt he spake of the temple off hys boddy.

22 As sone therefore as he was rysen from deeth agayne, his disciples remembred, that he thus sayde vnto them; and they beleved the scripture, and the wordes whych Jesus had sayde.

23 When he was at Jerusalem at ester, in the feaste, many beleved on his name, when they sawe the signes which he did.

24 But Jesus put nott hym silfe in their hondes, be cause he knewe all men;

25 And neded nott, that eny man schulde testify off man, for he knewe what was in man.

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CHAP. III. 1 Forsothe ther was a man of Pharisees, Nicodeme bi name, a prince of Jewis.

2 He cam to Jhesu in the ny3te, and seide to him, Raby, we witen, for of God thou hast come a maistir; sothli no man may do thes signes that thou dost, no but God were with him.

3 Jhesu answeride, and seyde to him, Treuli, treuli, I seye to thee, no but a man schal be born a3en, he may not se the kyngdom of God.

4 Nycode me seide to him, How may a man be born, whanne he is olde? wher he may entre a3en in to his modris wombe, and be born a3ein?

5 Jhesus answeride, Treuli, treuli, I seie to thee, no but a man schal be born a3en of watir, and of the Hooly Gost, he may not entre in to the kyngdom of God.

6 That that is born of fleisch, is fleisch;

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CHAP. III. 1 There was a man off the Pharises, named Nicodemus, a ruler amonge the Iewes.

2 He cam to Jesus be nyght, and sayde vnto him, Master, we knowe, that thou arte a teacher whyche arte come from God; for no man coulede do suche miracles as thou doest, except God were wyth hym.

3 Jesus answered, and sayde vnto hym, Verely, verely, I saye vnto the, except that a man be boren a newe, he cannot se the kingdom of God.

4 Nicodemus sayde vnto hym, Howe can a man be boren, when he is olde? can he enter into hys moders body, and be boren agayne?

5 Jesus answered, Verely, verely, I saye vnto the, except that a man be boren of water, and of the Sprete, he cannot enter into the kyngdom of God.

6 That whych is boren of the flesshe,

flāse; and ðæt ðe of gāste is ācenned, ðæt is gāst.

7 Ne wundra ðú, forðam ðe ic sǣde ðé, Eow gebyraþ ðæt ge beon ācennede eðniwan.

8 Gāst orēðaþ ðar he wile, and ðú gehýrst his stefne, and ðú nāst, hwanon he eymþ, ne hwyder he gǣþ; swá is ælc ðe ācenned is of gāste.

9 Ðá andswarode Nichodemus, and ewæþ, Hú mágon ðás þing ðus ge-weorðan?

10 Se Hǣlend andswarode, and ewæþ to him, Ðú eart lǣcow Israhela folce, and ðú nāst ðís þing?

11 Sóp, ic ðé seege, ðæt we sprecaþ, ðæt we witon, and we eýðaþ, ðæt we gesáwon, and ge ne underfóp úre eýðnesse.

12 Gif ic cow eorþlice þing sǣde, and ge ne gelyfaþ, húmeta gelyfe ge, gif ic cow heofenlice þing seege?

13 And nán man ne ástíhþ to heofenum, búton se ðe nyðer com of heofenum, mannes sunu se ðe com of heofenum.

14 And swá swá Moyses ða næddran up-áhóf on ðam wéstene, swá gebyraþ ðæt mannes sunu beo up-áhafen,

15 Ðæt nán ðara ne forweorðe, ðe on hyne gelyfþ, ac habbe ðæt éce lif.†

16 God lufode middan-eard swá, ðæt he scalde his án-cennedan sunu, ðæt nán ne forweorðe ðe on hine gelyfþ, ac habbe ðæt éce lif.

17 Ne sende God his sunu on middan-eard, ðæt he dēme middan-earde, ac ðæt middan-eard sý gchǣled þurh hine.

18 Ne biþ ðam gedēmed, ðe on hine gelyfþ; se ðe ne gelyfþ him, biþ gedēmed, forðam ðe he ne gelyfde on ðone naman ðæs án-cennedan Godes suna.

19 Ðæt is se dóm, ðæt leoht com on middan-eard, and menn lufedon þýstro swýðor ðonne ðæt leoht: hyra weore wǣron yfele.

20 Ælc ðara ðe yfele dēþ, hataþ ðæt



and that that is born of spirit, is spirit.

7 Wondre thou not, for I seye to thee,  
It behoueth 3ou for to be born a3ein.

8 The spirit brethith wher it wole, and  
thou heerist his vois, but thou wost not,  
fro whennis he cometh, or whidir he  
goth; so is ech man that is borun of  
the spirit.

9 Nycodeme answeride, and seide to  
him, Hou mown thes thingis be don?

10 Jhesu answeride, and seyde to him,  
Art thou a maistir in Israel, and knowist  
not thes thingis?

11 Treuli, treuli, I seye to thee, for  
that that we witen, we speken, and that  
that we han seyn, we witnessen, and 3e  
taken not oure witnessing.

12 If I haue seid to 3ou ertheli thingis,  
and 3e bileuen not, how if I schal seie  
to 3ou heuenli thingis, schulen 3e bileue?

13 And no man styeth in to heuene,  
no but he that cam down fro heuene,  
mannis sone that is in heuene.

14 And as Moyses reride vp a serpent  
in desert, so it bihoueth mannis sone  
for to be areysid vp,

15 That ech man that bileueth in to  
him, perische not, but haue euerelastinge  
lyf.

16 Forsothe God so louede the world,  
that he 3af his oon bigetun sone, that  
ech man that bileueth in to him perische  
not, but haue euere lasting lyf.

17 Sothli God sente not his sone in to  
the world, that he iuge the world, but  
that the world be sauyd by hym.

18 He that bileueth in to him, is not  
demyd;† forsothe he that bileueth not,  
is now demed, for he bileueth not in  
the name of the oon bigetun sone of  
God.

19 Sothli this is the dom, for list cam  
in to the world, and men louede more  
derknessis than list; forsoth her workis  
weren yuele.

20 Sothli ech man that doth yuele,

is flesshe; and that which is boren of  
the sprete, is sprete.

7 Marvayle nott, that I sayd to the,  
Ye must be boren a newe.

8 The wynde bloweth where he listeth,  
and thou hearest his sounde, butt thou  
canst nott tell, whence he commeth, and  
whether he goeth; so is every man that  
is boren of the sprete.

9 Nicodemus answered, and sayde vnto  
him, Howe can these thynges be?

10 Jesus answered, and sayde vnto  
hym, Arte thou a master in Israhell,  
and knowest nott these thynges?

11 Verely, verely, I saye vnto the, we  
speake that we knowe, and testify that  
we have sene, and ye receave not oure  
witness.

12 Yff I have tolde you erthely thynges,  
and ye have not beleved, howe shulde  
ye beleve, if I shall tell you of hevenly  
thynges?

13 And noo man hath ascended vppe  
to heven, butt he that cam doune from  
heven, that ys to saye the sonne of man  
which is in heven.

14 And as Moscs lifte vppe the serpent  
in wyldernes, even soo must the sonne  
off man be lifte vppe,

15 That noo man which beleveth in  
hym perisshe, but have eternall lyfe.

16 God soo loved the worlde, that he  
gave his only sonne, for the entent that  
none that beleve in hym shulde perisshe,  
butt shulde have everlastyng lyfe.

17 For God sent not his sonne into  
the worlde, to condempne the worlde,  
but that the worlde through him myght  
be saved.

18 He that beleveth on hym, shall not  
be condempned; but he that beleveth  
nott, is condempned all redy, be cause  
he beleveth nott in the name off the  
only sonne off God.

19 And this is the condempnacion,  
light is come into the worlde, and the  
men have loved dareknes more then  
light; be cause their dedes were evyll.

20 For every man that evyll doeth,

23 . . . . . naga wesun  
yainar; yah qemun, yah daupidaī wesun.†

24 Ni nauþþanul galagiþs was in kark-  
arai Iohannes.

25 Þaþroþ þan warþ sokeins us sipon-  
yam Iohannes miþ Iudaium, bi swikn-  
ein . . . . .

26 . . . . . Rabbei, saei was miþ þus hindar  
Yaurdanau, þanmei þu weitwodides, sai!  
sa daupciþ, yah allai gaggand du imma.

29

. . . . . So nu faheþs meina usfullnoda.†

30 Yains skal wahsyan, iþ ik minznan.

31 Sa iupapro qimands, ufaro allaim  
ist; . . . . .

. . . sa us himina qumana, ufaro allaim  
ist.

32 Yah þatei gasawh, yag-gahausida,  
þata weitwodeiþ, yah þo weitwodida is  
ni aiushun nimip.

leoht; and he ne cymþ to leohte, ðæt  
his weore ne sýn gerihtlæhte.

21 Witodlice se ðe wyreþ sóþfestnesse,  
cymþ to ðam leohte, ðæt his weore sýn  
geswutelode, forðam ðe hig synd on  
Gode gedóne.

22 Æfter ðyssum com se Hælend, and  
his leorning-enihtas, to Iudea lande, and  
wunode ðær mid him, and fullode.

23 And Iohannes fullode on Enon, wið  
Salim, forðam ðe ðær wæron manega  
wætro; and lí togadere comon, and  
wæron gefullode.

24 Ða gyt næs Iohannes gedón on  
eweærtern.†

25 Ða smeadon Iohannes leorning-  
enihtas and ða Iudeas, be ðære cléns-  
unge.

26 And comon to Iohanne, and ewædon  
to him, Rabbi, se ðe mid ðe was be-  
geondan Iordanen, be ðam ðú eýðdest  
gewitnesse, nú! he fullaþ, and calle hig  
cumað to him.

27 Iohannes andwyrde, and ewæþ, Ne  
mæg mann nán þing underfón, búton  
hit beo hym of heofenum geseald.

28 Ge sylfe me synd to gewitnesse,  
ðæt ic sæde, Ne com ic Crist, ac ic  
com ásend befóran hine.

29 Se ðe brýde hæfþ, se ys brýdguma;  
se ðe is ðæs brýdguman freond, and  
stent, and gehýrþ hyne, mid gefean he  
geblissaþ, for ðæs brýdguman stefne.  
Ðes mín gefea is gefylled.

30 Hit gebyraþ ðæt he weaxe, and  
ðæt ic wanige.

31 Se ðe ufenan com, se is ofer calle;  
se ðe of corþan is, . . . se sprycþ be  
corþan; se ðe of heofone com, se is  
ofer calle.

32 And he eýþ, ðæt he geseah, and  
gehýrde, and nán man ne underfehþ his  
eýðnesse.

33 Sóþlice se ðe his eýðnesse under-  
fehþ, he getácnað ðæt God is sóþfestnes.

34 Se ðe God sende, sprycþ Godes  
word; ne sylþ God ðone gást be ge-  
mete.

hatith list; and he cometh not to the list, that his workis be not reproved.†

21 Sothli he that doth treuthe, cometh to the list, that his workis be schewid, for thei ben don in God.

22 Affir thes thingis Jhesu cam, and his disciplis, in to the lond of Judee, and there he dwellide with hem, and baptiside.†

23 Sothli John was baptisyng in Enon, bisydis Saly, for many watris were there; and thei camen, and weren baptisid.

24 Sothli John was not ȝit sent in to prisoun.

25 Sothli a questioun† is maad of Johnis disciplis with the Jewis, of the purificacioun†.

26 And thei camen to John, and seyde to him, Rabi,† he that was with thee ouer Jordan, to whom thou hast born witnessinge, lo! he baptyseth, and alle men comen to him.

27 John answeride, and seyde, A man may not take ony thing, no but it be ȝounn to him fro heuene.

28 Ȝe ȝou silf beren witnessng to me, that I seyde, I am not Crist, but for I am sent before him.

29 He that hath a spousesse† is the spouse;† forsothe a frend of the spouse, that stonddith, and heerith him, ioiyeth in ioie, for the vois of the spouse. Therefore in this thing my ioie is fillid.

30 It bihoueth him for to wexe, forsoth me to be menusid.†

31 He that cam fro aboue, is aboue alle; he that is of the erthe, . . . spekith of the erthe; he that comith fro heuene, is aboue alle.

32 And this thing that he syȝ, and herde, he witnessith, and no man takith his witnessng.

33 Forsoth he that hath takun his witnessng, hath markid that God is sothfast.

34 Forsoth he whom God sente, spekith the wordis of God; forsothe not to mesure God ȝyueth the spirit.

hateth the light; nether commeth to light, lest his dedes shulde be reproved.

21 Butt he that doth the trueth, commeth to the light, that his dedes myght be knowen, howe that they are wrought in God.

22 After that cam Jesus, and his disciples, into the Iewes londe, and there abode with them, and baptisid.

23 And Jhon also baptisid in Enon, besydes Salim, because there was moche water there; and they cam, and were baptisid.

24 For Jhon was not yet cast into preson.

25 There a rose a question bitwene Jhons disciples and the Iewes, a bout purifyng.

26 And they cam vnto Jhon, and sayde vnto hym, Master, beholde! he that was with the beyonde Iordan, to whom thou barest witnes, baptyseth, and all men come to hym.

27 Jhon answered, and sayde, A man can receave nothyng at all, except it be geuen hym from heven.

28 Ye youre selves are witnesses, howe that I sayde, I am nott Christ, butt am sent before hym.

29 He that hath the bryde is the brydegrome; but the frende off the brydegrome, which stonddeth by, and heareth hym, reioyseth greatly, of the brydgromes voyce. Therefore this my ioie is fulfilled.

30 He must increace, and I muste decrease.

31 He that commeth from an hie, is aboue all; he that is off the erth, is of the erth, and speaketh off the erth; he that commeth from heven, is aboue all.

32 And testifyeth that he hath sene, and herde, and his testimony noo man receaveth.

33 Whosoever receavith his witnes, the same hath sealed that God is true.

34 For he whom God hath sent, speaketh the wordes off God; for God geveth nott the sprete by measure.

35 Fæder lufað ðone sunu, and sealde ealle þing on his hand.

36 Se ðe gelyfþ on sunu, se hæfþ éce lif; se ðe ðam suna is ungeleafull, ne gesyhþ he lif, ac Godes yrrre wunap ofer hine.

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CHAP. IV. 1 Ðá se Hælend wyste, ðæt ða Pharisei gehýrdon, ðæt he hæfde má leorning-cnihtas . . . ðonne Iohannes,

2 Ðeah se Hælend ne fullode, ac his leorning-cnihtas,

3 Ðá forlét he Iudea land, and fór eft on Galileá.

4 Him gebyrode ðæt he secolde faran þurh Samaria land.

5 Witodlice he com on Samaritanian ceastre, ðe is genemned Sichar, neah ðam túne, ðe Iacob scalde Iosepe, his suna.

6 Ðær wæs Iacobes wyll; †se Hælend sæt æt ðam wyll, ðá he wæs wérig gegán. And hit wæs mid-dæg.

7 Ðá com ðær án wif of Samaria, wolde wæter feccan. Ðá cwæp se Hælend to hyre, Syle me drincan.

8 His leorning-cnihtas fêrdon ðá to ðære ceastre, woldon him mete biggan.

9 Ðá cwæp ðæt Samaritanisce wif to him, Húmeta bitst ðú æt me drincan, ðonne ðú eart Iudeise, and ic com Samaritanise wif? ne brúcaþ Iudeas and Samaritanisce metes ætgædere.

10 Ðá andswarode se Hælend, and cwæp to hyre, Gif ðú wistest Godes gyfe, and hwæt se is, ðe cwyp to ðe, Syle me drincan, witodlice ðú bæde hine, ðæt he scalde ðe lifes wæter.

11 Ðá cwæp ðæt wif to him, Leofne, ðú næfst nán þing mid to hladdenne, and ðes pytt is deóp; hwanon hæfst ðú lifes wæter?

12 Cwyst ðú ðæt ðú sí mærra ðonne

35 The fadir loueth the sone, and he hath 3ouun alle thingis in his hond.

36 He that bileueth in to the sone, hath euere lastinge lyf; forsothe he that is vnbeleueful to the sone, schal not se euere lasting lyf, but the wratthe of God dwellith on hym.

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CHAP. IV. 1 Therefore as Jhesu knew, that Pharisees herden, that Jhesu makith mo disciplis and baptyisith, than John,

2 Thou; Jhesu baptiside not, but his disciplis,

3 He lefte Judee, and wente a3en in to Galilee.

4 Sothli it bihofte him to passe bi Samarie.

5 Therefore Jhesu cam in to a citee of Samarie, that is seyde Sycar, bisydis the manere,<sup>†</sup> that Jacob 3af to Joseph, his sone.

6 Forsoth the welle of Jacob was there; sothli Jhesu maad very<sup>†</sup> of the iurney, sat thus on the welle. Sothli the our was, as the sixte.<sup>†</sup>

7 A womman cam of Samarie, for to drawe watir. Jhesu seith to hir, 3yue to me for to drynke.

8 Forsoth his disciplis hadden gon in to the citee, that thei schulden lye metis.

9 Therefore the ilke womman of Samarie seith to him, How thou, whanne thou ert a Jew, axist of me for to drynke, which am a womman of Samarie? forsothe Jewis vsen not with Samaritans.

10 Jhesu answeride, and seide to hir, If thou wistist the 3ifte of God, and who it is, that seith to thee, 3yue to me for to drynke, thou peraventure schuldest haue axid of him, and he schulde haue 3ouun to thee quyk watir.

11 The womman seith to him, Sire, nether thou hast in what thing thou schalt drawe, and the pitt is deep; therfore wherof hast thou quyk watir?

12 Wher thou art more than oure

35 The father loveth the sonne, and hath geuen all thynges into his honde.

36 He that beleveth on the sonne, hath everlastyng lyfe; and he that beleveth nott the sonne, shall nott se lyfe, but the wrathe of God bydeth on hym.

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CHAP. IV. 1 As sone as the Lorde had knoweledge, howe that it was come to the eares off the Pharises, that Jesus made and baptised moo disciples, then Jhon,

2 Though that Jesus hym silfe baptised not, butt his disciples,

3 He lefte Iewry, and departed agayne into Galilee.

4 And it was soo that he must nedes goo thorowe Samaria.

5 Then cam he to a cite of Samaria, called Sichar, besydes the possession, that Jacob gave to his sonne, Joseph.

6 And there was Jacobs well; Jesus then veried in his iorney, sate thus on the well. Hit was about the sixte houre.

7 There cam a woman of Samaria, to drawe water. Jesus sayde vnto her, Geve me drynke.

8 For his disciples wer gone awaye vnto the toune, to beye meate.

9 The woman off Samaria sayde vnto hym, Howe is itt thatt thou, beinge a Iewe, axest drynke of me, which am a Samaritane? for the Iewes medle not with the Samaritans.

10 Jesus answered, and sayde vnto her, If thou knewest the gyfte of God, and who it is, that sayeth to the, Geve me drynke, thou woldest have axed of hym, and he wolde haue geuen the water of lyfe.

11 The woman sayde vnto hym, Syr, thou hast noo thyng to drawe it with all, and the well is depe; from whence then hast thou that water off lyfe?

12 Arte thou gretter then oure father

ūre fæder Iacob, se ðe us ðisne pytt  
scalde? and he, and his bearn, and his  
nýtenu of ðam druneon.

13 Ðá andswarode se Hælend, and  
ewæp to hyre, Ælene ðara þyrst eft, ðe  
of ðysum wætere drineþ;

14 Witodlice æle ðara ðe drineþ of  
ðam wætere ðe ic him sylle,

biþ on him will, forþ-ræsendes wæteres  
on éce lif.

15 Ðá ewæp ðæt wif to him, Hláford,  
syle me ðæt wæter, ðæt me ne þyrste,  
ne ic ne þurfe hér fcecan.

16 Ðá ewæp se Hælend to hyre, Gá,  
clypa ðinne ceorl, and cum hider.

17 Ðá andwyrde ðæt wif, and ewæp,  
Næbbe ic nánne ceorl. Ðá ewæp se  
Hælend to hyre, Wel ðú ewæde, ðæt ðú  
næfst ceorl;

18 Witodlice ðú hæfdest fif ceorlas,  
and se ðe ðú nú hæfst, nis ðin ceorl.  
Æt ðam ðú sædest sóþ.

19 Ðá ewæp ðæt wif to him, Leof, ðæs  
ðe me þineþ, ðú eart witega.

20 U're fæderas hig gebædon on ðis-  
sere dūne, and ge seegaþ, ðæt on Hieru-  
salem sý seo stōw, ðæt man on-gebilde.

21 Ðá ewæp se Hælend to hyre, Lá  
wif, gelyf me, ðæt seo tid cymþ, ðonne  
ge ne gebiddaþ fæder, ne on ðissere  
dūne, ne on Hierusalem.

22 Ge gebiddaþ ðæt ge nyton; we ge-  
biddaþ ðæt we witon; forðam ðe hæll  
is of Iudeum.

23 Ac seo tid cymþ, and nú is, ðonne  
sóþe gebed-men gebiddaþ fæder on gáste  
and on sóþfæstnesse; witodlice fæder  
sécþ swylec, ðe hyne gebiddon.

24 Gást is God, and ðam ðe hyne ge-  
biddaþ, gebyraþ ðæt hig gebiddon on  
gáste and on sóþfæstnesse.

25 Ðæt wif ewæp to him, Ic wát ðæt  
Messias cymþ, ðe is genemned Crist;  
ðonne he cymþ, he cýþ us calle þing.

26 Se Hælend ewæp to hyre, Ic hit  
com, ðe wið ðe sprece.

fadir Jacob, that ȝaue to vs this pitt? and he drank therof, and his sones, and his beestis.

13 Jhesu answeride, and seide to hir, Ech man that drynkith of this watir, schal thirste eftsoone;

14 Forsothe he that schal drynke of the watir that I schal ȝyue to him, schal not thirste in to with outen ende; but the watir that I schal ȝyue to him, schal be maad in him a welle of watir, spryngunge vp in to euerelastinge lyf.

15 The womman seith to him, Sire, ȝyue to me this watir, that I thirste not, nether come hidir for to drawe.

16 Jhesu seith to hir, Go, clepe thin hosebonde, and come hidur.

17 The womman answeride, and seide, I haue not an hosebonde. Jhesu seith to hir, Thou seidist wel, For I haue not an hosebonde;

18 Forsoth thou hast had fyue hosebondis, and he whom thou hast, is not thin hosebonde. This thing thou seidist sothli.

19 The womman seith to him, Lord, I se, for thou art a prophete.

20 Oure fadris worschïpiden in this hil, and ȝe seyn, for at Jerusalem is a place, wher it bihoueth for to worschipe.

21 Jhesu seith to hir, Womman, bileue to me, for the our schal come, whanne nether in this hil, nether in Jerusalem, ȝe schulen preye<sup>t</sup> the fadir.

22 ȝe worschïpen that that ȝe witen not; we worschïpen that that we witen; for heelthe is of Jewis.

23 But the our cometh, and now it is, whanne trewe worschïperis schulen worschïpe the fader in spirit and treuth; forwhi and the fadir sekith suche, that schulen worschïpe him.

24 God is a spirit, and it bihoueth hem that worschïpen him, for to worschïpe in spirit and treuth.

25 The womman seith to him, I woot for Messias is comen, that is seid Crist; therefore whanne he schal come, he schal telle to vs alle thingis.

26 Jhesu seith to hir, I am, that speke with thee.

Jacob, which gave vs this well? and he hym silfe dranke there of, and his chyl-dren, and his cattell.

13 Jesus answered, and sayde vnto her, Whosoever drynketh of this water, shall thirst agayne;

14 But whosoever shall drynke of the water that I shall geve hym, shall never be moare a thyrst; but the water that I shall geve hym, shall be in hym a well of water, spryngunge vp in to everlastyng lyfe.

15 The woman sayde vnto hym, Syr, geve me of that water, that I thyrst not, nether come hedder to drawe.

16 Jesus sayde vnto her, Go, and call thy husband, and come hylder.

17 The woman answered, and sayde vnto hym, I haue no husband. Jesus sayde to her, Thou hast well sayd, I haue no husbaunde;

18 For thou haste had fyue husbundes, and he whom thou nowe hast, is not thy housband. That saydest thou truely.

19 The woman sayde vnto hym, Syr, I perceave, that thou arte a prophet.

20 Oure fathers worshipped in this mountayne, and ye saye, thatt in Jerusalem is the place, where men ought to praye.

21 Jesus sayde vnto her, Woman, trust me, the houre cometh, when ye shall nether in this mountayne, nor yett att Jerusalem, worshippe the father.

22 Ye worshippe ye wot neare what; we knowe what we worshippe; for saluacion commeth of the Iewes.

23 But the houre commeth, and nowe is, when the true worshippers shall worshippe the father in sprete and in verite; for verily suche the father requyreth, to worshippe hym.

24 God is a sprete, and they that worshippe hym, must honoure hym in sprete and verite.

25 The woman sayde vnto hym, I wot well Messias shall come, which is called Christ; when he is once come, he will tell vs all thynges.

26 Jesus sayde vnto her, I thatt speake vnto the, am he.

27 And ðær-rihte comon his leorning-enihtas, and hig wundredon, ðæt he wið ðæt wif spræc; ðeah hyra nân ne cwæp, Hwæt scest ðú, oððe, Hwæt spryest ðú wið hig?

28 Witodlice ðæt wif forlét hyre wæter-fæt, and eode to ðære byrig, and cwæp to ðam mannun,

29 Cumap, and geseop ðone man, ðe me sæde ealle ða þing ðe ic dyde; eweðe ge is he Crist?

30 Ðá eodon hí út of ðære byrig, and comon to him.

31 On gemang ðam his leorning-enihtas hine bædon, and ðus cwædon, Lárceow, et.

32 Ðá cwæp he to him, Ic hæbbe ðone mete to etanne, ðe ge nyton.

33 Ðá cwædon his leorning-enihtas him betwýnan, Hwæder ænig man him mete brohte?

34 Ðá cwæp se Hælend to him, Min mete is, ðæt ic wyree ðæs willan ðe me sende, ðæt ic fullfremme his wceore.

35 Hú ne secge ge, ðæt nú gyt synd feower mōnþas, ær man ripan mæge? Nú! ic eow secge, hebbap upp eowre eagan, and geseop ðás eardas, ðæt hig synd scire to ripanne.

36 And se ðe ripþ nimþ méde, and gaderap wæstm on ecum life; ðæt æt-gædere gebliission se ðe sæwþ, and se ðe ripþ.

37 On ðyson is witodlice sóþ word, forðam óðer is se ðe sæwþ, óðer is se ðe ripþ.

38 Ic sende eow to ripanne, ðæt ðæt ge ne beswuncon; óðre swuncon, and ge eodon on hyra geswinc.

39 Witodlice manige Samaritanisee of ðære ceastre gelyfdon on hine, for ðæs wifes wordum ðe be him cýððe, Ðæt he sæde me ealle ða þing, ðe ic dyde.

40 Ðá ða Samaritanisean comon to him, hig gebædon hine, ðæt he wunode ðær; and he wunode ðær tweegen dagas.

41 And mycele má gelyfdon for his spræce,

42 And cwædon to ðam wífe, Ne ge-



27 And anon his disciplis camen, and wondriden, for he spak with a womman; netheles no man seide, What sekist thou, or, What spekist thou with hir?

28 Therefore the womman lefte the watir pott, and wente in to the citee, and seith to tho men,

29 Come 3e, and se 3e the man, that seide to me alle thingis what euere thingis I haue don; wher he is Crist?

30 And thei wenten out of the citee, and thei camen to hym.

31 In the mene while his disciplis preiden him, seyenge, Raby,<sup>†</sup> etc.

32 Sothli he seide to hem, I haue mete for to ete, that 3e witen not.

33 Therefore the disciplis seiden to gidere, Wher ony man brouzte to him for to ete?

34 Jhesu seith to hem, My mete is, that I do the will of him that sente me, and that I performe the work of him.

35 Wher 3e seyn not, for 3it foure monethis ben, and rype corn cometh? Lo! I seie to 3ou, lift vp 3oure y3en, and se 3e the regions,<sup>†</sup> for now thei ben white to ripe corn.

36 And he that repith takith hyre,<sup>†</sup> and he that gederith, fruit in to euere-lasting lyf; that and he that sowith haue ioie to gidere, and he that repith.

37 In this thing sothli the word is trewe, for another is that sowith, and another that repith.

38 I sente 3ou for to repe, that that 3e traueliden not; othere men traueliden, and 3e entriden in to her trauelis.

39 Forsoth of the citee many Samaritans bileueden in to him, for the word of the womman beringe witnessing, For he seide to me alle thingis, what euere thingis I dide.

40 Therefore whanne Samaritans camen to him, thei preiden him, that he schulde dwelle there; and he dwelte there twey dayes.

41 And many mo bileueden for his word,

42 And seyden to the womman, For

27 And even at that poynte cam his disciples, and marvelled, that he talked with the woman; yet no man sayde vnto hym, What meanest thou, or, Why talkest thou with her?

28 The woman lefte her water pott behynde her, and went her waye into the cite, and sayde to the men there,

29 Come, se a man, whiche tolde me all thynges thatt ever I dyd; is not he Christ?

30 Then they went out off the cite, and cam vnto hym.

31 In the meane whyle his disciples prayed hym, saynge, Master, eate.

32 He sayde vnto them, I have meate to eate, that ye knowe nott off.

33 Then sayd the disciples bitwene them selves, Hath eny man brought hym meate?

34 Jesus sayd vnto them, My meate ys, to fulfill the will off hym that sent me, and to fynnysshe hys worcke.

35 Saye not ye, there are yett foure monethes, and then commeth harvest? Beholde! I saye vnto you, lyfte vppe youre eyes, and loke on the regions, for they are whyte allredy vnto harvest.

36 And he that repeth receaveth rewarde, and gaddereth frute vnto lyfe eternal; that bothe he that soweth myght reioyce also, and he thatt repeth.

37 And here in ys the sayinge true, that won soweth, and another repeth.

38 I sent you to repe, that wheron ye bestowed no laboure; other men laboured, and ye are entred into their labours.

39 Many off the Samaritans off the cite beleved on hym, for the womans sayinge whych testified, He tolde me all thynges, that ever I did.

40 Then when the Samaritans were come vnto hym, they besought hym, that he wolde tary wyth them; and he aboode there two dayes.

41 And many moo beleved because off hys awne wordes,

42 And sayde vnto the woman, Nowe

lyfe we nā for ðinre spræce ; we sylfe gehýrdon, and we witon, ðæt he is sōþ middan-cardes hælend.

43 Sōþlice æfter twām dagum he fērde ðanone, and fōr to Galilea.

44 Se Hælend sylf eýðde gewitnesse, ðæt nān witega næfþ nānne wurþseipe on hys āgenum carde.

45 Ðā he com to Galileam, ðā underfēngon hi hine, ðā hi gesāwon ealle ða þing ðe he worhte on Hierusalem, on freols-dæge ; and hi comon to ðam freols-dæge.

46 And he com eft to Chanaa Galileā, ðær he worhte ðæt win of wætere.<sup>†</sup> Sum under-cýning wæs, ðæs sunu wæs gesýcelod on Capharnaum.

47 Ðā ðā se gehýrde, ðæt se Hælend fōr fram Iudea to Galileā, he com to him, and bæd hine, ðæt he fōre, and gehælde his sunu ; sōþlice he læg æt forþfōre.

48 Ðā ewæþ se Hælend to him, Búton ge táena and fōre-beacna geseon, ne gelyfe ge.

49 Ðā ewæþ se under-cing to him, Drihten, far, ær mīn sunu swelte.

50 And se Hælend ewæþ, Gá, ðin sunu lyfaþ. Ðā code he, and gelyfde ðære spræce, ðe se Hælend him sáede.

51 Ðā he fōr, ðā urnon his þeowas ongean hyne, and sádon, Ðæt his sunu lyfode.

52 Ðā áesode he, to hwylcum tíman him bet wære. And hi sádon him, Gyrstan-dæg to ðære seofeþan tíde se sefer hine forlét.

53 Ðā ongeat se fæder, ðæt hit wæs on ðære tíde, ðe se Hælend ewæþ, Ðin sunu leofaþ ; and he gelyfde, and call his hiw-rædden.

54 Se Hælend worhte ðis tácen eft óðre síðe, ðā he com fram Iudea lande to Galilea.

now not for thi speche we bileuen ; forsoth we han herd, and we witen, for this is verily the sauour of the world.

43 Forsoth aftir twei dayes he wente thennis, and wente in to Galilee.

44 Sothli Jhesu bar witnessing, for a prophete in his owne cuntree hath not honour.†

45 Therefore whanne he cam in to Galilee, men of Galilee receyueden him, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem, in the feeste day ;† and sothli thei hadden come to the feeste day.

46 Therefore he cam eftsoone in to Cana of Galilee, where he made the watir wyn. And sum litil king was, whos sone was syk at Capernaum.

47 Whanne this hadde herd, for Jhesu schulde come fro Judee in to Galilee, he wente to him, and preiede him, that he schulde come down, and heele his sone ; forsoth he bigan to deye.

48 Therefore Jhesu seide to him, No but 3e schulen se tokenes and grete wondris, 3e bileuen not.

49 The litil kyng seith to him, Lord, come down, bifore my sone deye.

50 Jhesu seith to him, Go, thi sone lyueth. The man bileuede to the word, that Jhesu seide to hym, and he wente.

51 Sothli now him comynge doun, the seruauntis camen azens him, and telden to him, seyinge, For his sone lyuede.

52 Therefore he axide of hem the our, in whiche he hadde betere. And thei seiden to him, For 3istirday in the seuenthe our the feure lefte him.

53 Therefore the fadir knew, that the ilke our it was, in which Jhesu seide to him, Thi sone lyueth ; and he bileuede, and al his hous.

54 Jhesu dide eft this secunde tokene, whanne he cam fro Judee in to Galilee.

we beleve nott be cause off thy sayinge ; for we have herde hym oure selves, and knowe, thatt thys ys even in dede Christ, the savioure off the worlde.

43 After two dayes he departed thence, and went away into Galile.

44 And Jesus hym silfe testified, that a prophet hath none honoure in hys awne countree.

45 Then as sone as he was come into Galile, the Galileans receaved hym, which had sene all thynges that he did at Jerusalem, on the feast ; for they went also vnto the feast daye.

46 And Jesus cam agayne into Cana of Galile, where he tourned water into wyne. And there was a certayne rueler, whose sonne was sycke at Capernaum.

47 As sone as he herde, that Jesus was come out of Iewry into Galile, he went vnto hym, and besought him, that he wolde descende, and heale his sonne ; for he was even redy to deye.

48 Then sayde Jesus vnto hym, Excepte ye se signes and wonders, ye beleve not.

49 The rueler sayde vnto hym, Syr, come awaye, or ever that my chyld deye.

50 Jesus sayde vnto him, Goo thy waye, thy sonne liveth. And the man beleved the wordes, that Jesus had spoken vnto hym, and went his waye.

51 And anon as he went on his waye, his seruautes mett hym, and tolde hym, sayinge, Thy sonne liveth.

52 Then enquyred he of them the houre, when he began to amende. And they sayde vnto hym, Yester daye the seventhe houre the fever lefte hym.

53 And the father knew, that it was the same houre, when Jesus sayde vnto hym, Thy sonne liveth ; and he beleved, and all his houshold.

54 Thys ys agayne the seconde myracle that Jesus did, after he cam out of Iewry into Galile.

Indea freols-dæg, and se Hælend fór to Hierusalem.

2 On Hierusalem . . . . ys án mere, se is genemned on Ebreise Bethzaida, se mere hæfþ fif porticas.

3 On ðam porticeon læg mycel menigeo ge-áðledra, blindra, and healtra, and forseruncera, and ge-ambidedon ðæs wæteres styrunge.

4 Drihtenes engel com to his tíman on ðone mere, and ðæt wæter wæs ástyred; and se ðe radost com on ðone mere, æfter ðæs wæteres styrunge, wearþ gehæled fram swá hwylcere untrumnesse swá he on wæs.

5 Dær wæs sum man, eahta and þrittig wintra on his untrumnesse.

6 Ðá se Hælend geseah ðysne liegan, and wiste, ðæt he lange hwýle ðar wæs, ðá cwæþ he to him, Wylt ðú hál beon?

7 Ðá andswarode se seoca him, and cwæþ, Drihten, ic næbbe nánne man ðæt me dó on ðone mere, ðonne ðæt wæter ástyred biþ; ðonne ic cume, ðonne biþ óðer beforan me.

8 Ðá cwæþ se Hælend to him, Arís, nim ðin bed, and gá.

9 And se man wæs sóna hál, and he nam his bed, and eode. Hit wæs reste-dæg on ðam dæge.

10 Ðá cwædon ða Indeas to ðam ðe ðar gehæled wæs, Hit is reste-dæg, nis ðe ályfed, ðæt ðú ðin bed bere.

11 He andswarode him and cwæþ, Se ðe me gehælede, se cwæþ to me, Nim ðin bed, and gá.

12 Ðá ácesdon hí hine, Hwæt se man wære, ðe ðe sæde, Nim ðin bed, and gá?

13 Se ðe ðær gehæled wæs, nyste hwá hit wæs. Se Hælend sóþlice beah fram ðære gegaderunge.

14 Æfter ðam se Hælend hine gemétte on ðam temple, and cwæþ to him, Nú! ðú eart hál geworden; ne synga ðú, ðe-læs ðe ðe on sumum þingum wyrst getíde.

a feeste day of Jewis, and Jhesu wente vp to Jerusalem.

2 Forsoth in Jerusalem is a standing watir of beestis, that in Ebrew is named Bethsayda, hauynge fiue litle 3atis.

3 In thes lay a greet multitude of langwischinge men, blynde, krokid, drye, abidinge the stiring of the watir.

4 Forsothe the aungel of the Lord aftir tyme cam down in to the standing watir, and the watir was moued; and he that first cam down in to the susterne, aftir the mouyng of the watir, was maad hool of what euere siknesse he was holdun.

5 Forsothe sum man was there, hauynge eizte and thritti 3eeris in his syknesse.

6 Whanne Jhesu hadde seyn him liggynge, and hadde knowe, for now he hadde moche tyme, he seith to him, Wolt thou be maad hool?

7 The syke man answeride to him, Lord, I haue not a man that whanne the water schal be troublid, he sende me in to the susterne; forsoth the while I com, another goth down bfore me.

8 Jhesu seith to him, Ryse vp, taak thi bed, and wandre.

9 And a non the man is maad hool, and took vp his bed, and wandride. And saboth was in that day.

10 Therefore the Jewis seyden to him that was maad hool, It is saboth, it is not leefful to thee, for to take thi bed.

11 He answeride to hem, He that maade me hool, seide to me, Taak thi bed, and wandre.

12 Therefore thei axiden him, Who is that man, that seide to thee, Taak thi bed, and wandre?

13 Sothli he that was maad hool, wiste not who it was. Forsothe Jhesu howide him fro the company ordeyned<sup>t</sup> in the place.

14 Aftirward Jhesu fond him in the temple, and seide to him, Lo! thou ert maad hool; now nyle thou do synne, leste any thing worse bifalle to thee.

feast off the Iewes, and Jesus went vppe to Jerusalem.

2 There is at Jerusalem by the slaughter housse a pole, called in the Ebrue tonge Bethesda, hauynge five porches.

3 In them laye a greete multitude off sieke folke, off blynde, halt, and wyddered, waytynge for the moyynge off the watir.

4 For an angell went doune at a certayne ceason into the pole, and stered the water; whosoever then fyrst, after the sterynge off the water, stepped doune, was made whoale of what soever disease he had.

5 And a certayne man was there, which had bene diseased .xxxviij. yeares.

6 When Jesus sawe hym lye, and knewe, that he nowe longe tyme had bene diseased, he sayde vnto hym, Wilt thou be whoale?

7 The syke answered hym, Syr, I haue no man when the water is moved, to put me into the pole; butt in the meane tyme whill I am about to come, another steppeth doune before me.

8 Jesus sayde vnto hym, Ryse, take vp thy beed, and walke.

9 And immediatly that man was whole, and toke vp his beed, and went. And the same daye was the saboth daye.

10 The Iewes therefore sayd vnto hym that was made whole, It is the saboth daye, it is nott lauffull for the to cary thy beed.

11 He answered them, He that made me whole, sayde vnto me, Take vp thy beed, and gett the hence.

12 Then axed they hym, What man is that, which sayd vnto the, Take vp thy beed, and walke?

13 And he that was healed, wist not who yt was. For Jesus gatt hym silfe awaye, be cause that there was preace of people in the place.

14 After that Jesus founde hym in the temple, and sayd vnto hym, Beholde! thou arte made whole; se thou synne no moore, lest a worsse thinge happen vnto the.

15 Ðá fór se man, and cýdde hit ðam Iudeum, ðæt hit wære se Hælend ðe hinc hæilde.

16 Forðam ða Iudeás ehton ðone Hælend, . . . . forðam ðe he dyde ðas þing on reste-dæge.†

17 Ðá andswarode se Hælend him and ewæþ, Min fæder wyreþ oð ðys nú gyt, and ic wyree.

18 Ðæs ðe má ða Iudeas sôhton hinc to ofsleanne, næs ná forðam ánum ðe he ðone reste-dæg bræc, ac forðam ðe he ewæþ ðæt God wære his fæder, and hinc sylfne dyde Gode geliene.

19 Witodlice se Hælend andswarode, and ewæþ to him, Sôþ, ic eow seege, ne mæg se sunu nán þing dón, búton ðæt he gesyþþ his fæder dón ; ða þing ðe he wyreþ, se sunu wyreþ gelice.

20 Se fæder lufað ðone sunu, and geswútelap him calle ða þing ðe he wyreþ ; and máran weore ðonne ðás sýn he geswútelap him, ðæt ge wundrion.

21 Swá se fæder áweeþ ða deadan, and geliffæst, swá eac se sunu geliffæst ða ðe he wyle.

22 Ne se fæder ne dómþ nánnum menn, ac he sealde ælene dóm ðam suna,

23 Ðæt calle árwurþion ðone sunu, swá swá hig árwurþiaþ ðone fæder. Se ðe ne árwurþað ðone sunu, ne árwurþað he ðone fæder ðe hinc sende.

24 Sôþ, ic seege eow, ðæt se ðe mín word gehýrþ, and ðam gelyþþ ðe me sende, se hæþf ece lif, and ne cymþ æt ðam dóme, ac færþ fram deape to life.

25 Sôþ, ic seege eow, ðæt seo tíð cymþ, and nú is, ðonne ða deadan gehýraþ Godes suna stefne, and ða lybbaþ, ðe hig gehýraþ.

26 Swá se fæder hæþf lif on him sylfum, swá he sealde ðam suna ðæt he hæfde lif on him sylfum ;

21 Swaswe auk atta urraiseiþ ðaupans, yah liban gatauyiþ, swa yah sunus þanzei wili liban gatauyiþ.†

22 Nih þan atta ni stoyiþ ainohun, ak staua alla atgaf sunau,

23 Ei allai sweraina sunu, swaswe swerand attau. . . . .

15 The ilke man wente, and telde to the Jewis, for it was Jhesu that maad him hool.

16 Therefore the Jewis persueden Jhesu, . . . . for he dide this thing in the saboth.

17 Forsoth Jhesu answeride to hem, My fadir worchith til now, and I worche.

18 Therefore thanne the Jewis souzten more for to slee hym, for not oonly he brak the saboth, but and he seide his fadir God, makinge him euene to God.

19 And so Jhesu answeride, and seide to hem, Treuli, treuli, I seie to 3ou, the sone may not of him silf do ony thing, no but that thing that he schal se the fadir doynge; what euere thingis sothli he doith, thes thingis and the sone also doith.

20 Forsothe the fadir loueth the sone, and schewith to him alle thingis that he doith; and he schal schewe to him more workis than thes, that 3e wondre.

21 Forsothe as the fadir reysith deede men, and quykeneth, so and the sone quykeneth whiche he wole.

22 Sothli neither the fader iudgeth ony man, but hath 3ouun al the dom to the sone,

23 That alle men honoure the sone, as thei honouren the fadir. He that honoureth not the sone, honoureth not the fadir that sente him.

24 Treuli, treuli, I seye to 3ou, for he that heerith my word, and bileueth to him that sente me, hath euere lasting lyf, and cometh not in to dom, but passith fro deeth in to lyf.

25 Treuli, treuli, I seye to 3ou, for the our cometh, and now it is, whanne deede men schulen heere the vois of Goddis sone, and thei that schulen heere, schulen lyue.

26 Sothli as the fader hath lyf in him silf, so he 3af and to the sone for to haue lyf in him silf;

15 The man departed, and tolde the Iewes, that yt was Jesus the whyche had made hym whole.

16 And therefore the Iewes did persecute Jesus, and sought the meanes to slee hym, be cause he had done these thynges on the saboth daye.

17 Jesus answered them, My father worketh hidderto, and I worke.

18 Therefore the Iewes sought the moore to kill hym, not only be cause he had broken the saboth, but sayde alsoo that God was his father, and made hym silfe equal with God.

19 Then answered Jesus, and sayde vnto them, Verely, verely, I saye vnto you, the sonne can do noo thyng of hym silfe, but that he seyth the father do; for whatsoever he doeth, that doeth the sonne also.

20 For the father loveth the sonne, and sheweth hym all thynges whatsoever he him silfe doeth; and he will shewe hym gretter thynges then these, be cause ye shoulde marvayle.

21 For lykwyse as the father rayseth vppe the deed, and quykeneth them, even soo the sonne quykeneth whom he woll.

22 Nether iudgeth the father eny man, but hath committed all iudgment vnto the sonne,

23 Be cause that all men shulde honoure the sonne, even as they honoure the father. He that honoureth nott the sonne, the same honoureth not the father which hath sent hym.

24 Vyrely, verely, I saye vnto you, he that heareth my wordes, and beleveth on hym that sent me, hathe everlastynge lyfe, and shall not come in to damnacion, but is scaped from deth vnto lyfe.

25 Verely, verely, I saye vnto you, the tyme shall come, and nowe ys, when the deed shall heere the voyce off the sonne of God, and they that heere, shall live.

26 For as the father hath life in hym silfe, soo lyke wyse hath he geven to the sonne to have lyfe in hym silfe;

35 Yains was lukarn brinnando yah liuhtyando ; ip̃ yus wilededup̃ swignyan du wheilaĩ in liuhada is.†

36 Appañ ik̃ haba weitwodipã maizein pamma Iohanne, þo ank waurstwa poei atgaf̃ mis̃ atta eĩ ik̃ tauyau þo, þo waurstwa poei ik̃ tauya weitwodyand bi mik, þateĩ atta mik sandida.

37 Yah saei sandida mik̃ atta, sah weitwodeip̃ bi mik. Nih̃ stibna is̃ whan-luñ galausededup̃, nih̃ siuñ is̃ gasewhup̃.

38 Yah waurd̃ is̃ ni habaip̃ wisandõ iñ izwis ; þandẽ þaneĩ insandidã yains, þam-mulĩ yus̃ ni galaubeip̃.

27 And sealde him anweald̃ ðæt he mōste dēman, forðam̃ ðe he is mannes sunu.

28 Ne wundrion ge ðæs, ðæt seo tid cymþ, ðæt ealle gehýraþ his stefne, ðe on byrgenum̃ synd.

29 And ða ðe gód worhton, faraþ on lifes ærcēste ; and ða ðe yfel dydon, on dómēs ærcēste.†

30 Ne mæg ic nán þing dón fram me sylfum, ic dēme, swā swā ic gehýre, and min dóm is rylt, forðam̃ ic ne séce minne willan, ac . . . . . ðæs ðe me sende.

31 Gif ic gewitnesse be me eýðe, mín gewitnes nis sóp ;

32 O'ðer is se ðe eýþ̃ gewitnesse be me, and ic wát ðæt seo eýðnes is sóp, ðe he eýþ̃ be me.

33 Ge sendon to Iohanne, and he eýðde sópfiestnesse gewitnesse.

34 Ic ne onfó gewitnesse fram menn ; ac ðas̃ þing ic seege, ðæt ge sýn hāle.

35 He wæs byrneude leoht-fæt and lyhtende ; ge woldon sume hwile gebli-sian on his leohte.

36 Ic hæbbe mاران̃ gewitnesse ðonne Iohannes, witodlice ða weore ðe fæder me sealde ðæt ic hig fullfremme, ða weore ðe ic wyrece eýðap̃ gewitnesse be me, ðæt fæder me ásende.

37 And se fæder ðe me sende, eýþ̃ ge-witnesse be me. Ne ge nēfre his stefne ne gehýrdon, ne ge his hiw̃ ne gesawon.

38 And ge nabbap̃ his word on eow wunigende ; forðam̃ ðe ge ne gelyfaþ, ðam̃ ðe he sende.

39 Smeageap̃ hálige gewritu, forðam̃ ðe ge wēnaþ ðæt ge habboñ éce lif on ðam̃ ; and hig̃ synd, ðe gewitnesse eýðap̃ be me.

40 And ge nellap̃ cuman to me, ðæt ge habboñ lif.

41 Ne underfó ic nāne beorhtnesse æt mannum ;

42 Ae ic geencow̃ cow, ðæt ge nabbap̃ Godes lufe on cow.



27 And he gaf to him power for to make dom, for he is mannis sone.

28 Nyle 3e wondre this thing, for the our cometh, in which alle men that ben in buriels, schulen heere the vois of Goddis sone.

29 And thei that han do goode thingis, schulen come forth in to rysinge a3en of lyf; forsothe thei that han don yuele thingis, in to rysinge a3en of dom.

30 I may not of mysilf do ony thing, but as I heere, I iuge, and my dom is iust, for I seke not my wille, but the will of the fadir that sente me.

31 If I bere witnessng of my silf, my witnessng is not trewe;

32 Another is that berith witnessng of me, and I woot for his witnessng is trewe, that he berith of me.

33 3e senten to John, and he bar witnessng to the treuthe.

34 Sothly I take not witnessng of man; but I seie thes thingis, that 3e be saf.

35 Sothli he was a lanterne bremnyng and schynyng;† forsothe 3e wolden glade at oon our in his list.

36 Sothli I haue more witnessng than John, forsoth the workis that my fadir gaf to me that I performe hem, the ilke workis that I do beren witnessng of me, that the fadir sente me.

37 And the fadir that sente me, he bar witnessng of me. Nethir 3e herden euer his vois, nethir say3en his licnesse.†

38 And 3e han not his word dwellinge in 3ou; for 3e bileuen not to him, whom he sente.

39 Seke 3e scripturis, in whiche 3e gessen to haue euerlastinge lyf; and tho it ben, that beren witnessng of me.

40 And 3e wolen not come to me, that 3e haue lyf.

41 I take not clernesse of men;

42 Butt I haue knowen 3ou, for 3e han not the loue of God in 3ou.

27 And hath geven hym power alsoo to iudge, in that he is the sonne off man.

28 Marvayle nott at this, that the houre shall come, in the whych all that are in the graves, shall heere his voice,

29 And shall come forthe, they that have done goode, vnto the resurreccion off life; and they that have done evyll, vnto the resurreccion of dampnacion.

30 I can of myne awne silfe do noo thyng at all, as I heere, I iudge, and my iudgment ys iust, be cause I seke nott myne awne wyll, butt the will off the fater which hath sent me.

31 Yf I beare witness off my silfe, my witness ys nott true;

32 There ys another thatt beareth witness off me, and I am sure that the witness whyche he beareth of me, is true.

33 Ye sent vnto Jhon, and he bare witness vnto the trueth.

34 Butt I receive no recorde of man; neverthelesse these thynges I saye, that ye myght be safe.

35 He was a burnyng and a shynyng light; and ye wolde for a season have reioysed in his light.

36 Butt I haue gretter witness then the witness off Jhon, for the workes whych my fater hath geven me to fynnysshe, the same workes whych I do beare witness off me, thatt my fater sent me.

37 And my fater hym silfe which hath sent me, beareth witness off me. Ye have nott herde hys voice att eny tyme, nor yett have sene hys shape.

38 And hys wordes haue ye nott abydyng in you; for ye beleve not hym, whom he hath sent.

39 Searche the scriptures, for in them ye thynke ye haue eternal lyfe; and they are they, whych testify off me.

40 And yett will ye nott come to me, that ye myght have lyfe.

41 I receve nott prayse off men;

42 Butt I knowe you, that ye haue nott the love off God in you.

45 . . . . . þatei ik wrohidedyau  
izwis du attin ; ist saei wrohida izwis  
Moses, du þammei yus weneiþ.†

46 Yabai allis Mose galaubidedeiþ, ga-  
þau-laubidedeiþ mis ; bi mik auk yains  
gamelida.

47 Þande nu yainis melam ni galaub-  
eiþ, whaiwa meinaim waurdam galaub-  
yaiþ ?



CHAP. VI. † Afar þata galaip Īesus  
ufar marein þo Galeilaie, yah Tibairiade.

2 Yah laistida ina manageins filu ; unte  
gasewhun taiknius, þozei gatawida bi  
siukaim.

3 Usiddya þan ana fairguni Īesus, yah  
yainar gasat miþ siponyam seinaim.

4 Wasuh þan newha pascha, so dulps  
Īudaie.

5 Þaruh ushof augona Īesus, yah ga-  
umida, þammei manageins filu iddya du  
imma, qapuh du Filippau, Whapro bug-  
yam hlaibans, ei matyaina þai ?

6 Þatuh þan qap, fraisands ina ; iþ  
silba wissa þatei habaida tauyan.

7 Andhof imma Filippus, Twaim hund-  
an skatte hlaibos ni ganohai sind þain,  
þei nimai wharyizuh leitil.

8 Qap ains þize siponye is, Andraias,  
broþar Þaitraus Scimonaus,

9 Īst magula ains her, saei habaiþ .e.  
hlaibans barizeinans yah .b. fiskans ; akei  
þata wha ist du swa managaim ?

10 Iþ Īesus qap, Waurkeiþ þans mans  
anakumbyan. Wasuh þan hawi manag

43 Ic com on mines fæder naman, and  
ge me ne underfēngon. Gyf óder cymþ  
on his ágenum naman, hýne ge under-  
fōþ.

44 Hú máge ge gelyfan, ðe eow be-  
tweonau wuldor underfōþ, and ne sécaþ  
ðæt wuldor ðe is fram Gode sylfum ?

45 Ne wéne ge, ðæt ic eow wrége to  
fæder ; se is ðe eow wréþ Moyses, on  
ðone ge gehyltaþ.

46 Witodlice gif ge gelyfdon Moýse,  
ge gelyfdon eac me ; sóþlice he wrát  
be me.

47 Gif ge his stafum ne gelyfaþ, hú  
gelyfe ge minum wordum ?



CHAP. VI. † Āfter ðýssum fōr se  
Hǣlend ofer ða Galileisean sǣ, seo is  
Tiberiádis.

2 And him fylide mycel fole ; forðam  
ðe hig gesáwon ða tácna, ðe he worhte  
on ðam ðe wæron ge-untrumode.

3 Witodlice se Hǣlend ástáh on áne  
múnt, and sæt ðar mid his leorning-  
euhltum.

4 Hit wæs gehende eastron, Iudea  
freols-dæge.

5 Ðá se Hǣlend his eagan up-áhóf,  
and geseah, ðæt micel fole com to him,  
he cwæþ to Philippe, Hwær biege we  
hláfas, ðæt ðás eton ?

6 Ðæt he cwæþ, his fandigende ; he  
wiste hwæt he ðcn wolde.

7 Ðá andwyrd e him Philippus and  
cwæþ, Nabbap hi genoh on twegra hund-  
red penega weorþe hláfas, ðæt ælc sumne  
dæl nyme.

8 Ðá andwyrd e him án his leorning-  
euhlta, Andreas, Simones bróðer Petres,

9 Hér is án enapa, ðe hæfþ fif berene  
hláfas and twegen fixas ; ac hwæt synd  
ða þing betweox swá manegum man-  
num ?

10 Ðá cwæþ se Hǣlend, Dóp ðæt ðás  
men sitton. On ðære stówe wæs mycel

43 I cam in the name of my fadir, and 3e token not me. If another schal come in his owne name, 3e schulen receyue him.

44 How mown 3e bileue, that receyuen glorie ech of other, and 3e seken not the glorie that is of God aloone ?

45 Nyle 3e gesse, that I am to accusing 3ou aemptis the fadir ; it is Moyses that accusith 3ou, in whom 3e hopen.

46 Forsoth if 3e bileueden to Moyses, perauenture 3e schulden bileue and to me ; sothli he wroot of me.

47 Sothli if 3e belcuen not to his lettris, how schulen 3e bileue to my wordis ?

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CHAP. VI. 1 Aftir thes thingis Jhesu wente ouer the se of Galilee, that is Tiberiadis.

2 And a greet multitude suede him ; for thei syzen the tokenes, that he dide on hem that weren syke.

3 Therefore Jhesu wente in to an hil, and there he sat with his disciplis.

4 Forsoth pask was ful ny3, a feeste day of Jewis.

5 Therefore whanne Jhesu hadd lyft vp the yzen, and hadde seyn, for a greet multitude cam to him, he seith to Philip, Wherof schulen we bie loues, that thes men ete ?

6 Sothli he seide this thing, temptinge him ; forsoth he wiste what he was to doynge.

7 Philip answeride to him, The looues of two hundrid pens suffysen not to hem, that ech man take a litle what.

8 Oon of his disciplis, Andrew, the brother of Symount Petre, seith to him,

9 O child is here, that hath fyue barley looues and tweye fysches ; but what ben thes thingis among so many men ?

10 Therefore Jhesu seith, Make 3e men for to sitte at the mete. Forsoth there

43 I am come in my fathers name, and ye receave me not. Yff another shall come in hys awne name, hym wyll ye receave.

44 Howe can ye beleve, whych receave prayse won of another, and seke not the prayse which commeth of God only ?

45 Suppose nott, that I wyll accuse you to my father ; there is won that accuseth you, verely Moses in whom ye truste.

46 For had ye beleved Moses, ye wolde have beleved me ; for he wrote of me.

47 But when ye beleve not hys writtynge, howe shall ye beleve my wordes ?

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CHAP. VI. 1 After that went Jesus his waye over the see of Galile, nye to a cite called Tiberias.

2 And a greete multitude folowed hym ; because they hadde sene the myracles, that he did on them which were diseased.

3 Jesus went vp into a mountayne, and there he sate with his disciplis.

4 And ester, a feast of the Iewes, was nye.

5 Then Jesus lifte vppe hys eyes, and sawe a greete company come vnto hym, and sayde vnto Phillip, Whence shall we bye breed, that these might eate ?

6 This he sayde, to prove hym ; for he hym sylfe knewe what he wolde do.

7 Philip answered him, Two hondred peny worthe of breed are not sufficient for them, that every man have a litell.

8 Then sayde vnto hym won off hys disciplis, Andrew, Simon Peters brother,

9 There ys a ladde here, whych hath fyve barley loves and two fisses ; butt what ys that amonge so many ?

10 Jesus sayde, Make the people to sit doune. There was moche grasse in the

ana þamma stada. Þaruh anakumbi-dedun wairos, raþyon swaswe fimf þus-undyos.

11 Namuh þan þans hlaibans Īesus, yah awilindonds, . . . gadailida þaim anakumbyandam, samaleiko yah þize fiske, swa filu swe wilededun.

12 Þaruh biþe sadai waurþun, qaþ ðu siponyam seinaim, Galisiþ þos affihand-eins drauhsnos, þei wailtai ni fraqistnai.

13 Þaruh galesun, yah gafullidedun .ib. tainyons gabruko us fimf hlaibam þaim barizeinam, þatei affihoda þaim mat-yandam.

14 Þaruh þai mans, gasaiwhandans þoei gatawida taikn Īesus, qeþm, þatei sa ist bi sunyai praufetus, sa qimanda in þo manaseþ.

15 Īþ Īesus kunnands, þatei munai-dedun usgaggan yah wilwan, ei tawide-deina ina ðu þiudana, afidya aftra in faiguni is ains.

16 Īþ swe seiþu warþ, atiddyedun sip-onyos is ana marein.

17 Yah usstigun in skip, iddyedunuh ufar marein in Kafarnaum. Yah riqis yuþan warþ, yah ni atidya nauþþan ðu im Īesus.

18 Īþ marci, winda mikilamma wai-andin, urraisida was.

19 Þaruh faryandans swe spaurde .l. yah .e. aipþau .l. gasaiwhand Īesu gagg-andan ana marein, yah newha skipa qimandan ; yah ohtedun sis.

20 Þaruh is qaþ, Īk im ; ni ogeiþ izwis.

21 Þaruh wilededun ina niman in skip, yah sunsaiw þata skip warþ ana airþai ana þoei eis iddyedun.

22 Īftumin daga managei, sei stop hindar marein, sewlum, þatei skip au-þar ni was yainar alya ain, yah þatei miþ ni qam siponyam seinaim Īesus in þata skip, ak ainai siponyos

gaers. Ðar sæton ða, swylec fif þusend manna.

11 Se Hælend nam ða hlāfas, and þane-wurþlice dyde, . . . and hig to ðækle ðam sittendum, and callswā of ðam fixum, swā mycel swā hig woldon.

12 Ðá hig fulle wáeron, ðá ewæþ he to his leorning-enihtum, Gaderiaþ ða bryt-sena ðe ðar toláfe wáeron, ðæt hig ne losion.

13 Hig gegaderodon, and fyldon twelf wylian fulle ðara brytsena of ðam ðe ða læfdon, ðe of ðam fif berenan hláfon æton.

14 Ða men ewædon, ðá hig gesáwon ðæt he ðæt tæcen worhte, Ðæt ðes is scþ-lice witega, ðe on middan-geard eymþ.

15 Ðá se Hælend wiste, ðæt hig wold-on cuman and hine gelæcean, and to cyngedón, ðá fleah he ána uppon ðone mút.

16

17 And ðá hig eodon on seyp, hi comon ofer ða sæ to Capharnaum. Hit warþ ðá þýstre, and se Hælend ne com to him.

18 Mycel wind blew, and hit was hreoh sæ.

19 Witodlice ðá hig hæfdon gerówen swylec twentig furlanga oððe þrittig, ðá gesáwon hig ðone Hælend uppan ðere sæ gán, and ðæt he was gehende ðam seype ; and hi him ondrédon.

20 He ewaþ ðá to him, Ic hit com ; ne ondrædaþ eow.

21 Hig woldon hyne niman on ðæt seyp, and sóna ðæt seyp was æt ðam lande ðe hig woldon to faran.

22 Scþlice óðre dæge seo menigeo, ðe stód begeondan ðam mere, geseah, ðæt ðær næs búton án seyp,

and ðæt se Hælend ne code on seyp mid

was myche hey in the place. Therefore men saten at the mete, in noumbre as fyue thousandis.

11 Therefore Jhesu took fyue looues, and whanne he hadde do thankings, . . . he departide to men sittinge at mete, also and of the fischis, as myche as thei wolden.

12 Forsothe as thei ben fillid, he seide to his disciplis, Gedere 3e the relyfs that ben left, that thei perischen not.

13 Therefore thei gedriden, and filleden twelue coffyns of relyfs of the fyue barly looues and tweye fischis, that leften to hem that haddun etun.

14 Therefore tho men, whanne thei hadden seyn the tokenef that he hadde don, seyden, For this is verily the prophete, that is to comynge in to the world.

15 Therefore whanne Jhesu hadde knowun, for thei weren to comynge that thei schulden raunsehe him, and make him kyng, he aloone fledde eft in to an hil.

16 Sothli as euentyd was maad, his disciplis wenten down to the see.

17 And whanne thei hadden stized vp in to the boot, thei camen ouer the see in to Capharnaum. And derknessis weren now maad, and Jhesu hadde not comen to hem.

18 Forsothe a greet wynde blowynge, the see roos vp.

19 Therefore whanne thei hadden rowid as fyue and twenty furlongis or thritty, thei seen Jhesu walkinge on the see, and to be maad next to the boot; and thei dreden.

20 Sothli he seyde to hem, I am; nyle 3e drede.

21 Therefore thei wolden take him in to the boot, and anon the boot was at the lond in to which thei wenten.

22 On the tothir day the cumpanye, that stood ouer the see, sy3, for there was non othir boot there no but oon, and for Jhesu entride not with his disciplis in to the boot, but his disciplis

place. And the men sate doune, in nombre about five thousande.

11 Jesus toke the breed, and gave thanks, and gave to his disciples, and his disciples to them that were sett doune, and likwyse of the fysshes, as moche as they wolde.

12 When they had eten ynough, he sayde vnto his disciples, Gadder vppe the broken meate that remayneth, that nothinge be loost.

13 They gaddered it togedder, and filled twelve basketes wyth the broken meate of the five barly loves, which broken meate remayned vnto them that had eaten.

14 Then those men, when they had sene the myracle that Jesus did, sayde, This is off a trueth the same prophet, which shall come into the worlde.

15 Jesus knew wele ynough, that they wolde come and take hym vppe, to make hym kyng, and therfore departed he agayne into a mounstayne hymselfe a lone.

16 When even was come, his disciples went vnto the see.

17 And entred into a shyppe, and went ouer the see vnto Capernaum. And anon it was dareke, and Jesus was not come to them.

18 And the see arose, with a greate wynde.

19 When they had rowed aboute a xxv. or a xxx. furlonges, they sawe Jesus walke on the see, and to drawe nye vnto the shyppe; and they were afrayed.

20 He sayd vnto them, Itt is I; be nott a frayde.

21 Then wolde they have receaved hym into the shippe, and the shippe was by and by at the londe whyther they went.

22 The daye folowynge the people, which stode on the other syde of the see, sawe, that there was none other shyppe there save that won wher in his disciples were entred, and that Jesus

is galipun.

23 Anþara þan skipa qemun us Tibairiadau newha þamma stada, þarei matidedun hlaif, ana þammei awiliudoda Frauya.

24 Þaruh þan gasawh managei, þatei Iesus nist yainar, nih siponyos is, gastingun in skipa, yah qemun in Kafarnaum, sokyandans Iesu.

25 Yah bigetun ina hindar marcin, qeþunuh du imma, Rabbei, whan her qamt?

26 Andhof im Iesus, yah qap, Amen, amen, qiþa izwis, sokeip mik, ni þatei sewluþ taiknins yah fauratanya, ak þatei matideduþ þize hlaibe, yah sadai waurþuþ.

27 Waurkyaiþ ni þana mat þana fralusanan, ak mat þana wisandan du libainai aiweion, þarei sunus mans gibip izwis; þanuh auk atta gasiglida Guþ.

28 Þaruh qeþun du imma, Wha tauyaima, ei waurkyaima waurstwa Guþs?

29 Andhof Iesus, yah qap du im, Ðat-ist waurstw Guþs, ei galaubyaiþ, þammei insandida yains.

30 Qeþun du imma, Apþan wha tanyis þu taikne, ei saiwhaima, yah galaub-yaima þus? wha waurkeis?

31 Attans unsarai manna matidedun ana auþidai, swaswe ist gameliþ, Hlaif us himina gaf im du matyan.

32 Þaruh qap im Iesus, Amen, amen, qiþa izwis, ni Moses gaf izwis hlaif us himina, ak atta meins gaf izwis hlaif us himina þana sunycinan;

33 Sa auk hlaifs Guþs ist saei atstaig us himina, yah gaf libain þizai manasedai.

34 Þanuh qeþun du imma, Frauya, frauwigis gif unsis þana hlaif.

35 Yah qap du im Iesus, Ik im sa hlaifs libainais; þana gaggandan du mis, ni huggreiþ; yah þana galaubyandan du mis, ni þaurseiþ whanlun.

his leorning-cnihtum, ac his leorning-cnihtas sylfe ana fóron.

23 O'dre secpu comon fram Tiberiade wið ða stówe, ðar hig ðone hláf æton, Drihtne þanciende.

24 Ðá seo menigeo geseah, ðæt se Hælend ðar næs, ne his leorning-cnihtas, ðá eodon hig on secpu, and comon to Capharnaum, sóhton ðone Hælend.

25 And ðá hig gemetton hyne be-geondan ðam mere, hig ewædon to him, Læreow, hwænne com ðú hider?

26 Se Hælend him andswarode, and ewæþ, Sôþ, ic secege eow, ne sece ge me, forðam ðe ge tæcnu gesáwon, ac forðam ðe ge æton of ðam hláfon, and synd fullc.<sup>†</sup>

27 Ne wyrcaþ æfter ðam mete ðe forwyrþ, ac æfter ðam ðe þurh-wunaþ on éce lif, ðone mannes sunn eow sylþ; ðone God fæder getácnode.

28 Hig ewædon to him, Hwæt dó we, ðæt we wyrceon Godes weore?

29 Ðá andswarode se Hælend, and ewæþ to him, Ðæt is Godes weorc, ðæt ge gelyfon on ðone, ðe he sende.

30 Ðá ewædon hig, Hwæt dést ðú to tæcne, ðæt we geseon, and gelyfon, ðæt ðú hit wyrce?

31 U're fæderas æton heofonlicne mete on wéstene, swá hit áwriten is, He scalde him etan hláf of heofone.

32 Se Hælend ewæþ to him, Sôþ, ic secege eow, ne scalde Moyses eow hláf of heofenum, ac min fæder eow sylþ sóþne hláf of heofenum;

33 Hit is Godes hláf ðe of heofene com, and sylþ middan-carde lif.

34 Hig ewædon to him, Drihten, syle us ðysne hláf.

35 Se Hælend ewæþ to him, Ic eom lifes hláf; ne hingraþ ðone, ðe to me cymþ; and ne þyrst ðone næfre, ðe on me gelyfþ.

alooone wenten.

23 Forsothe othere bootis camen fro Tiberiade bisydis the place, where thei eeten breed, doynge thankngis to God.

24 Therefore whanne the company hadden seyn, for Jhesu was not there, nethere his disciplis, thei stizeden in to bootis, and camen to Capharnaum, sekinge him.

25 And whanne thei hadden founden him ouer the see, thei seyden to him, Raby, hou hast thou com hidur?

26 Jhesu answeride to hem, and seyde, Treuli, treuli, I seie to 3ou, 3e seken me, not for 3e sy3 the tokenis,<sup>†</sup> but for 3e eeten of looues, and ben fillid.

27 Worche 3e not mete that perischith, but that dwellith in to euerlastinge lyf, which *mete* mannis sone schal 3yue to 3ou; forsothe God the fadir bitokenede<sup>†</sup> him.

28 Therefore thei seiden to him, What schulen we do, that we worche the workis of God?

29 Jhesu answeride, and seide to hem, This is the work of God, that 3e bileue in to him, whom he sente.

30 Therefore thei seiden to him, Therefore what tokene doist thou, that we se, and bileue to thee? what worchist thou?

31 Oure fadris eeten manna in desert, as it is writun, He 3af to hem breed fro heuene for to eate.

32 Therefore Jhesu seith to hem, Treuli, treuli, I seie to 3ou, not Moyses 3af to 3ou very breed fro heuene, but my fadir 3yueth to 3ou verri breed fro heuene;

33 Sothli it is verri breed that cometh down fro heuene, and 3yueth lyf to the world.

34 Therefore thei seiden to him, Lord, euere 3yue to vs this breed.

35 Sothly Jhesu seide to hem, I am breed of lyf; he that cometh to me, schal not hungre; he that bileueth in me, schal neuere thirste.

went nott in with them into the shippe, butt that hys disciples were gone awaye alone.

23 There cam other shippes from Tiberias nye vnto the place, where they ate breed, when the Lorde had blessed.

24 Then when the people sawe, that Jesus was not there, nether hys disciples, they also toke shippynge, and cam to Caparnaum, sekinge for Jesus.

25 And when they had founde hym on the other syde of the see, they sayd vnto hym, Master, when camest thou hidder?

26 Jesus answered them, and sayde, Verely, verely, I saye vnto you, ye seke me, nott be cause ye sawe the myracles, but be cause ye ate of the breed, and were filled.

27 Laboure not for the meate which perissbeth, but for the meate that endureth vnto everlastynge lyfe, whiche meate the sonne of man shall geve vnto you; for hym hath God the father sealed.

28 Then sayde they vnto hym, What shall we do, that we myght worke the workes of God?

29 Jesus answered, and sayd vnto them, This is the worke of God, that ye beleve on him, whom he hath sent.

30 They sayde vnto hym, What signe shewest thou then, that we maye se, and beleve the? what doest thou worke?

31 Oure fathers did eate manna in the desert, as yt ys writun, He gave them breed from heven to eate.

32 Jesus sayde vnto them, Verely, verely, I saye vnto you, Moses gave you not breed from heven, but my father geveth you the true breed from heven;

33 For he is the breed of God which commeth doune from heven, and geveth lyfe vnto the worlde.

34 Then sayde they vnto hym, Master, ever moore geve vs this breed.

35 And Jesus sayde vnto them, I am that breed of lyfe; he that commeth to me, shall not hongre; and he that beleveth on me, shall never thirst.

36 Akei qap izwis, þatei gasewhup mik, yah ni galaubeiþ.

37 All, þatei gaf mis atta, du mis qimip; yah þana gaggandan du mis, ni uswairpa ut.

38 Unte atstaig us himina, nih þeci tauyau wilyan meinana, ak wilyan þis sandyandins mik.

39

40 Patuh þan ist wilya þis sandyandins mik, ei whazuh saei saiwhiþ þana sunu, yah galaubeiþ du imma, aigi libain aiweinon; yah urraisya ina ik in spedistin daga.

41 Birodidedun þan İndaieis bi ina, unte qap, İk im hlaifs sa atsteigands us himina.

42 Yah qeþun, Niu sa ist İesus, sa sunus İosefis, þizei weis kunþedum attan yah aipein? Whaiwa nu qiþiþ sa, þatei us himina atstaig?

43 Andhof þan İesus, yah qap du im, Ni birodeip miþ izwis misso.

44 Ni manna mag qiman at mis, nibai atta saei sandida mik, atþinsip ina; yah ik urraisya ina in þamma spedistin daga.

45 İst gameliþ ana praufetum, Yah wairþand allai laisidai Guþs. Whazuh nu sa gahausyands at attin, yah ganam, gaggiþ du mis.

46 Ni þatei attan sewhi whas, nibai saei was fram attin, sa sawh attan.

47 Amen, amen, qiþa izwis, saei galaubeiþ du mis, aih libain aiweinon.

48 İk im sa hlaifs libainais.

49 Attans izwarai matidedun manna in auþidai, yah gaswultun.

50 Sa ist hlaifs saei us himina atstaig, ei saei þis matyai, ni gadauþnai.

51 İk im hlaifs sa libanda, sa us himina qumana. Yabai whas matyiþ þis hlaibis, libaiþ in ayukduþ. Yah þan sa hlaifs

36 Ae ic eow saede, ðæt ge gesawon me, and ne gelyfdon.

37 Eall, ðæt fæder me sylþ, cymþ to me; and ic ne weorpe ut done, ðe to me cymþ.

38 Fordam ðe ic ne com of heofenum, ðæt ic minne willan dō, ac ðæs willan ðe me sende.

39 ðæt is ðæs fæder willa ðe me sende, ðæt ic nánþing ne forlose of ðam, ðe he me scalde, ac áwece ðæt on ðam ýtemestan dage.

40 Dis is mines fæder willa ðe me sende, ðæt ælc ðe ðone sunu gesylþ, and on hine gelyff, hæbbe éce lif; and ic hine áwece on ðam ýtemestan dage.

41 Ða murenodon ða Iudeas be him, fordam ðe he cwæþ, Ic eom hláf ðe of heofenum com.

42 And hig cwædon, Hú nis ðis se Hælend, İosepes sunu, we cunnon his fæder and his móder? Húmeta se gþ ðes, Ic com of heofenum?

43 Se Hælend him andswarode, and cwæþ to him, Ne mureniaþ eow betweonan.<sup>†</sup>

44 Ne mæg nán man euman to me, búton se fæder ðe me sende, hyne teō; and ic hine árære on ðam ýtemestan dage.

45 On ðæra witegena bōcum is áwriten, Ealle eadlære beoþ Godes. Ælc ðe gehyrde at fæder, and leornode, cymþ to me.

46 Ne geseah nán man fæder, búton se ðe is of Gode, se gesylþ fæder.

47 Sōþ, ic seege eow, se hæfþ éce lif, ðe on me gelyff.

48 Ic eom lifes hláf.

49 Ure fæderas æton heofenliene mete on wéstene, and hig synd deade.

50 Dis is se hláf ðe of heofenum com, ðæt ne swelte, se ðe of him ytt.

51 Ic eom lybbende hláf, ðe of heofenum com. Swá hwá swá ytt of dyson hláfe, he leofaþ on écuysse. And se hláf ðe



36 But I seide to 3ou, for and 3e han seyn me, and 3e bilededen not.

37 Al thing, that the fadir 3yueth to me, schal come to me; and I schal not caste out him, that cometh to me.

38 For I cam down fro heuene, not that I do my wille, but the wille of him that sente me.

39 Forsothe this is the wille of him that sente me, the fadris, that al thing that the fadir 3af to me, I leese not of it, but a3en reise it in the laste day.

40 Sothly this is the wille of my fadir that sente me, that ech man that seeth the sone, and bileueth in to him, haue euerlasting lyf; and I schal a3en reyse him in the laste day.

41 Therefore Jewis grucchiden of him, for he hadde seyde, I am breed that cam down fro heuene.

42 And thei seiden, Wher this is not Jhesu, the sone of Joseph, whos fadir and modir we han knowun? Therefore hou seith this, I cam down fro heuene?

43 Therefore Jhesu answeride, and seide to hem, Nyle 3e grucche to gidere.

44 No man may come to me, no but the fadir that sente me, schal drawe him; and I schal a3en reyse him in the laste day.

45 It is writun in prophetis, And alle men schulen ben able to be tau3t of God. Ech man that herde of the fadir, and lernede, cometh to me.

46 Not for ony man sy3 the fadir, no but this that is of God, this sy3 the fadir.

47 Sothli, sothli, I seye to 3ou, he that bileueth in me, hath euerlasting lyf.

48 I am the breed of lyf.

49 3oure fadris eeten manna in desert, and ben deede.

50 This is breed comynge down fro heuene, that if ony man schal ete therof, he deyeth not.

51 I am quyk breed, that cam down fro heuene. If ony man schal ete of this bred, he schal lyue with outen ende.

36 Butt I saye vnto you, that ye have sene me, and yett beleve ye not.

37 All, that my father geveth me, cometh to me; and hym that cometh to me, cast I not out at the dores.

38 For I cam doune from heven, nott to do myne awne will, butt his will whiche hathe sent me.

39 And this is my fathers will which hath sent me, that of all which he hath geven me, I shulde loose noo thyng, but shulde rayse it vp agayne at the laste daye.

40 And this is the wyll off hym that sent me, that every man whych seith the sonne, and beleveth on hym, haue everlastynge lyfe; and I wyll rayse hym vp att the laste daye.

41 The Iewes murmured att itt, because he sayde, I am thatt breed which is come doune from heven.

42 And they sayde, Is nott this Jesus, the sonne of Joseph, whose father and mother we knowe? Howe ys yt then thatt he sayeth, I cam doune from heven?

43 Jesus answered, and sayde vnto them, Murmur not betwene youre selves.

44 No man can come to me, except my father which hath sent me, drawe hym; and Y will rayse hym vp at the laste daye.

45 Hit is written in the prophetes, And they shall all be taught of God. Every man which hath herde, and learned of the father, cometh vnto me.

46 Not that eny man hath sene the father, save he which is off God, the same hath sene the father.

47 Verely, verely, I saye vnto you, he that beleveth on me, hath everlastynge lyfe.

48 I am that breed of lyfe.

49 Your fathers did eate manna in the wildernes, and are deed.

50 This is that breed which cometh from heven, that he wich off it eateth, shulde also not deye.

51 I am that livynge breed, which cam doune from heven. Yf eny man eate of this breed, he shall live for ever:

þanei ik giba, leuk mein ist, þatei ik giba  
in þizos manasedais libainais.

52 Þanuh sokun miþ sis misso Iúdaieis,  
qíþandans, Whaiwa mag sa unsis leuk  
giban du matyan?

53 Þaruh qaþ du im Iesus, Amen,  
amen, qíþa izwis, nibai matyiþ leuk þis  
sunaus mans, yah driggkaip is bloþ, ni  
habaip libain in izwis silbam.

54 Saei matyiþ mein leuk, yah driggkip  
mein bloþ, aih libain aiweinon, yah ik  
urraisya ina in þamma spedistin daga.

55 Þata auk leuk meinata bi sunyai ist  
mats, yah þata bloþ mein bi sunyai ist  
draggak.

56 Saei matyiþ mein leuk, yah driggkip  
mein bloþ, in mis wisip, yah ik in imma.

57 Swaswe insandida nuk libands atta,  
yah ik liba in attins, yah saei matyiþ  
mik, yah sa libaip in meina.

58 Sa ist hlaiþs, saei us himina atstaig.  
Ni swaswe matidedum attans izwarai  
manna, yah gadauþnodedum; ip saei  
matyiþ þana hlaiþ, libaip in ayukdup.

59 Þata qaþ in swnagoge, laisyands in  
Kafarnaum.

60 Þanuh managai gahausyandans pize  
siponye is, qeþun, Hardu ist þata waurd,  
whas mag þis hausyon?

61 Ip witands Iesus in sis silbin, þatei  
birodidedum þata þai siponyos is, qaþ du  
im, þata izwis gamarzeip?

62 Yabai nu gasaiwhip sunu mans  
ussteigan, þatei was faurþis?

63 Ahma ist saei liban tauyip, þata  
leik ni boteip wait; þo waurda þoei  
ik rodida izwis, ahma ist yah libains  
ist.

64 Akei sind izwara sumai þaiei ni  
galaubþyand. Wissuh þan us frumist-  
ya Iesus, wharyai sind þai ni galaub-  
þyandans, yah whas ist saei galeiweip  
ina.

65 Yah qaþ, Duþe qaþ izwis, þatei ni  
ainshun mag qiman at mis, nibai ist

ie sylle, is min flæsc for middan-eardes  
life.

52 Ðá Iudeas fliton him betweonan,  
and ewædon, Hú mæg ðes his flæsc  
us syllan to etanne?

53 Ðá cwæþ se Hælend to him,† Sôþ,  
ic secge eow, næbbe ge lif on eow, búton  
ge eton mannes suna flæsc, and his blóð  
drincon.

54 Se hæfþ éce lif, ðe ytt min flæsc,  
and drineþ min blóð, and ic hine áraere  
on ðam ýtemestan dæge.

55 Sôþlice min flæsc is mete, and min  
blóð ys drine.

56 Se ðe ytt min flæsc, and drineþ min  
blóð, he wunaþ on me, and ic on him.

57 Swá swá lybbende fæder me sende,  
and ic lybbe þurh fæder, and se ðe me  
ytt, he leofaþ þurh me.

58 Ðis is se hláf, ðe of heofenum com.  
Ná swá swá úre fæderas æton heofen-  
licne mete, and deade wæron; se ðe  
ytt ðysne hláf, he leofaþ on écnysse.

59 Ðás þing he sæde on gesamnunge,  
ða he lærde on Capharnaum.

60 Manega his leorning-cnihta ewædon,  
ða hig ðis gehýrdon, Heard is ðeos  
spræc, hwá mæg hig gehýran?

61 Ðá wiste se Hælend, ðæt his leorn-  
ing-cnihtas murenedon betweox him  
sylfum be ðysum, and he cwæþ to him,  
Ðæt eow beswicþ?

62 Gif ge geseoþ mannes sunu ástig-  
endne, ðær he ær wæs?

\* 63 Gást is se ðe geliffæst, flæsc ne  
fremað nánþing; ða word ðe ic eow  
sæde, synd gást and lif.

64 Ac sume ge ne gelyfaþ. Witodlice  
se Hælend wiste fram fruman, hwæt ða  
gelyfendan wæron, and hwá hine belæw-  
an wolde.

65 And he cwæþ, Fordig ic eow sæde,  
ðæt nán man ne mæg eunan to me,

And the breed that I schal 3yue, is my fleisch for lyf of the world.

52 Therefore the Jewis chidden to gidere, seyinge, Hou may this 3yue to vs his fleisch for to ete?

53 Therfore Jhesu seith to hem, Treuly, treuli, I seye to 3ou, no but 3e schulen ete the fleisch of mannis sone, and drynke his blood, 3e schulen not haue lyf in 3ou.

54 He that etith my fleisch, and drynketh my blood, hath euerlasting lyf, and I schal a3en reyse him in the laste day.

55 Forsoth my fleisch is verily mete, and my blood is verily drynke.

56 He that etith my fleisch, and drynkith my blood, dwellith in me, and I in him.

57 As my fadir lyuynge sente me, and I lyue for the fadir, and he that etith me, schal lyue for me.

58 This is breed, that cam down fro heuene. Not as 3oure fadris eeten manna, and ben dede; he that etith this breed, schal lyue with outen ende.

59 He seide thes thingis in the synagoge, techinge in Capharnaum.

60 Therefore manye of his disciplis heeringe, seyden, This word is hard, who may heere him?

61 Forsoth Jhesu witynge anemptis him silf, for his disciplis grucehiden of this thing, seide to hem, This thing sclaudrith 3ou?

62 Therefore if 3e schulen se mannis sone sti3ynge vp, wher he was bifore?

63 It is the spirit that quykeneth, the fleysch profiteth nothing; the wordis that I haue spokun to 3ou, ben spirit and lyf.

64 But ther ben summe of 3ou that bileuen not. Sothli Jhesu wiste at the bigynnyng, whiche weren bileuynge, and who was to bitrayng him.

65 And he seide, Therefore I seide to 3ou, that no man may come to me, no

And the breed that I will geve, is my flesshe, which I will geve for the lyfe of the worlde.

52 The Iewes strove amonge them selves, sayinge, Howe can this felowe geve vs his flesshe to eate?

53 Jesus sayde vnto them, Verely, verely, I saye vnto you, except ye eate the flesshe off the sonne of man, and drynke his bloude, ye shall not have lyfe in you.

54 Whosoever eateth my flesshe, and drynketh my bloude, the same hath eternall lyfe, and I will rayse hym vp at the last daye.

55 For my flesshe is meate in dede, and my bloude is drynke in dede.

56 He thatt eateth my flesshe, and drynketh my bloude, dwelleth in me, and I in hym.

57 As my lyvyng father hath sent me, even soo lyve I by my father, and he that eateth me, shall live by me.

58 This is the breed, which cam from heven. Nott as youre fathers have eaten manna, and are dede; he that eateth of this breed, shall live ever.

59 These thinges sayd he in the synagoge, as he taught in Capernaum.

60 Many of his disciples when they had herde this, sayd, This is an herde sayinge, who can abyde the hearyng of it?

61 Jesus knew in hym silfe, that his disciples murmured at hit, and sayde vnto them, Doth this offende you?

62 What and if ye shall se the sonne off man ascende vp, wher he was before?

63 It is the sprete that quykeneth, the flesshe proffeteth nothyng; the wordes that I speake vnto you, are sprete and lyfe.

64 But there are some off you that beleve not. For Jesus knewe from the begynnyng, which they were that belevd not, and who shulde betraye hym.

65 And he sayde, Therefore sayd I vnto you, that no man can come vnto me,

atgiban imma fram attin meinamma.

66 Uzuh þanma mela managai galipun siponye is ibukai, yah þanaseiþs miþ imma ni iddyedun.

67 Þaruh qaþ Iesus du þaim twalibim, Ibai yah yus wileiþ galeiþan ?

68 Þaruh andhof imma Seimon Paitrus, Frauya, du whamma galeiþaima? Waurda libainais aiweinons habais ;

69 Yah weis galaubidedun, yah uf-kunþedun, þatei þu is Christus, sunus Guþs libandins.

70 Andhof im Iesus, Niu ik izwis .ib. gawalida, yah izwara ains diabaulus ist ?

71 Qaþuh þan þana Iudan Seimonis, Iskariotu, sa auk habaida ina galewyan, ains wisands þize twalibe.

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CHAP. VII. † Yah wharboda Iesus afar þata in Galeilaia, ni auk wilda in Iudaia gaggan, unte sokidedun ina þai Iudaieis usqiman.

2 Wash þan newha dulþs Iudaie, so Hleprastakeins.

3 Þaruh qeþun du imma broþryus is, Usleiþ þaþro, yah gagg in Iudaian, ei yah þai siponyos saiwhaina waurstwa þeina þoci þu tauyis ;

4 Ni manna auk in analaugnein wha tauyiþ, yah sokeiþ sik uskunþana wisan. Yabai þata tauyis, bairhtei þuk silban þizai manasedai.

5 Ni auk þai broþryus is galaubidedun imma.

6 Þaruh qaþ im Iesus, Mel mein ni nauh ist, ip mel izwar sinteino ist manwu.

7 Ni mag so manaseþs fiyan izwis, ip mik fiyaiþ ; unte ik weitwodya bi ins, þatei waurstwa ize ubila sind.

8 Yus galeiþiþ in dulþ þo, ip ik ni nauh galeiþa in þo dulþ, unte meinata mel ni nauh usfulliþ ist.

9 Þaruh þan qaþ du im, wisands in Galeilaia.

10 Ip biþe galipun þai broþryus is,

búton min fæder hit him sylle.

66 Syððan manega his leorning-enihta eyrdon on bæc, and ne eodon mid him.

67 Ða ewæþ se Hælend to ðam twelfum, Cwede ge wylle ge fram me ?

68 Ða andwyrde him Simon Petrus and ewæþ, Drihten, to hwam gá we ? Ðú hæfst éccs lifes word ;

69 And we gelyfaþ, and witon, ðæt ðú eart Crist, Godes sunu.

70 Se Hælend him andswarode and ewæþ, Hú ne geceas ic eow twelfe, and eower an is deofol ?

71 And he hyt ewæþ be Iuda Searioþe, . . . . des hine belæwde, ða he wes an ðara twelfa.

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CHAP. VII. † Syððan fór se Hælend to Galilea, he nolde faran to Iudea, forðam ðe ða Iudeas hine sohton and woldon hyne ofsleán.

2 Hit was gehende Iudea freols-dæge.

3 His bróðro cwædon to him, Far he non, and gá on Iudea land, ðæt ðine leorning-enihtas geseon ða weore ðe ðú wyrest ;

4 Ne deþ nán man nánþing on diglum, ac seþp ðæt hit open sý. Gif ðú ðas þing dæst, geswütela ðe sylfne middan-cardre.

5 Witodlice ne his magas ne gelyfdon on hine.

6 Ða ewæþ se Hælend to him, Gyt ne com min tid, eower tid is symle gearu.

7 Ne mæg middan-card eow hatian, ac he hatap me ; forðam ic eyde gewitnesse be him, ðæt his weore synd yfele.

8 Fare ge to ðisum freols-dæge, ic ne fare to ðisum freols-dæge, forðam min tid nis gyt gefylled.

9 He wunode on Galilea, ða he ðas þing sæde.

10 Eft ða his bróðru fóron, ða fór

but it were 3ouun to him of my fadir.

66 Fro this tyme manye of his disciplis wenten a bak, and now wenten not with him.

67 Therefore Jhesu seide to the twelue, Where and 3e wolen go awaye?

68 Therefore Symount Petre answeride to him, Lord, to whom schulen we go? Thou hast wordis of euerelasting lyf;

69 And we han bileuyd, and knowun, for thou art Crist, the sone of God.

70 Therefore Jhesu answeride to hem, Wher I chees not 3ou twelue, and oon of 3ou is a deuel?

71 Forsothe he seide of Judas of Symount, of Scarioth, forsoth this was to bitraiunge him, whanne he was oon of twelue.

except it were geven vnto hym of my father.

66 From that tyme many of his disciples went a waye from him, and companied no moore with hym.

67 Then sayde Jesus to the twelue, Will ye alsoo goo awaye?

68 Simon Peter answered hym, Master, to whom shall we goo? Thou haste the wordes off eternall lyfe;

69 And we have beleved, and knowen, that thou arte Christ, the sonne off the lvyngye God.

70 Jesus answered them, Have not I chosen you twelue, and yett one off you is the devyll?

71 He spake it off Judas Iscariot, the sonne of Simon, for he itt was that shulde betraye hym, and was one of the twelue.

CHAP. VII. 1 Forsothe aftir thes thingis Jhesu walkide in to Galilee, for he wolde not walke in to Judee, for the Jewis sou3ten for to sle him.

2 Sothli ther was in the nexte a feeste day of Jewis, Scenofegia.†

3 Forsothe his bretheren seiden to him, Passe fro hennis, and go in to Judee, that and thi disciplis se thi werkis that thou doist;

4 Forsothe no man doth ony thing in hid place,† and he sekith to be in to opyn. If thou dost thes thingis, schewe thi silf to the world.

5 Forsothe nether his britheren beleueden in to him.

6 Therefore Jhesu seith to hem, My tyme cam not 3it, but 3oure tyme is euermore redy.

7 The world may not haue hatid 3ou, sothli it hatith me; for I bere witness-ing therof, for the workis of it ben yuele.

8 Stize 3e vp at this feeste day, but I schal not stize vp at this feeste day, for my tyme is not 3it fillid.

9 Whanne he hadde seid thes thingis, he dwelte in Galilee.

10 Forsothe as his britheren stizeden

CHAP. VII. 1 After that Jesus went about in Galile, and wolde not goo about in Iewry, for the Iewes soughtt to kyll hym.

2 The Iewes Tabernacle feast was at honde.

3 His brethren therefore sayde vnto hym, Gett thy silfe hence, and goo into Iewry, that thy disciples maye se thy workes that thou doest;

4 There is no man that doeth eny thyng secretly, and he hym silfe seketh to be knowen. Yf thou do soche thynges, shewe thy silfe to the worlde.

5 For as yet his brethren beleved not in hym.

6 Then Jesus sayd vnto them, My tyme is not yett come, youre tyme is all waye redy.

7 The worlde can not hate you, me it hateth; be cause I testyfy off hitt, thatt the workes off itt are evyll.

8 Goo ye vppe vnto this feast, I will nott goo vppe yett vnto this feaste, for my tyme is nott yett full come.

9 These wordes he sayde vnto them, and aboode still in Galile.

10 As sone as his brethren were goone

panuh yah is galaip in þo dulþ, ni andaugyo, ak swe analauginba.

11 Panuh Iudaeis sokidedun ina in þizai dulþai, yah qeþun, Whar ist yains ?

12 Yah birodeins mikila was in managein. Sumail qeþun, Þatei sunyeins ist ; anþarai qeþun, Ne, ak airzeiþ þo managein ;

13 Nih þan ainsnun sweþauh balþaba rodida bi ina, in agisis Iudaeic.

14 Iþ yuþan ana midyai dulþ, usstaig Iesus in alh, yah laisida.

15 Yah sildaleikidedun manageins, qiþ-andans, Whaiwa sa bokos kann, unus-laisiþs ?

16 Andhof þan Iesus, yah qaþ, So meina laiseins nist meina, ak þis sandyandins mik.

17 Yabai whas wili wilyan is tauyan, ufkunnaip bi þo laisein, framuh Gupa siyai, þau iku fram mis silbin rodyā.

18 Saci fram sis silbin rodeiþ, hauhiþa seinā sokeiþ ; iþ saci sokeiþ hauhiþa þis sandyandins sik, sah sunyeins ist, yah inwindiþa in imma nist.

19 Niu Moses gaf izwis witōþ, yah ni ainshun izwara tauyiþ þata witōþ ? Wha mik sokeiþ usqiman ?

20 Andhof so managei, yah qeþun, Unhulþon habais ; whas þuk sokeiþ usqiman ?

21 Andhof Iesus, yah qaþ du im, Ain waurstw gatawida, yah allai sildaleikeiþ.

22 Duppe Moses atgaf izwis bimait ; ni þatei fram Mose siyai, ak us attam ; yah in sabbato bimaitiþ mannan.

23 Yabai bimait nimiþ manna in sab-bato, ei ni gatairaidau witōþ þata Mosezis, iþ mis hatizōþ, unte allana mannan hailana gatawida in sabbato ?

24 Ni stoyaiþ bi siunai, ak þo garailhton stana stoyaiþ.

25 Qeþunuh þan sumai þize Iairu-saulwmeite, Niu sa ist, þammei sokyand usqiman ?

he eac to ðam freols-dæge, næs nā openlice, ac dýggollice.

11 Ðā Iudeas hine sóhton on ðam freols-dæge, and cwædon, Hwar is he ?

12 And mycel gehlýd wæs on ðære menigeo be him. Sume cwædon, He ys góð ; óðre cwædon, Nese, ac he beswicþ ðis fole ;

13 Ðeah hwæðere ne spæc nán man openlice be him, for ðera Iudeá ege.†

14 Ðā hit wæs mid-dæg ðæs freols-dæges, ðā eode se Hælend into ðam temple, and lærde.

15 And ða Iudeas wundredon, and cwædon, Húmeta ean ðes stafas, ðonne he ne leornode ?

16 Se Hælend him andswarode, and cwæþ, Mín lár nis nā mín, ac ðæs ðe me sende.

17 Gyf hwá wyle his willan dón, he geenæwþ be ðære láre, hwæðer heo si of Gode, hwæðer ðe ic be me sylfum spece.

18 Se ðe be him sylfum sprycþ, sécþ his ágen wuldor ; se ðe sécþ ðæs wuldor ðe hyne sende, se is sóþfast, and nis nán unrihtwisnys on him.

19 Hú ne sealde Moyses eow æ, and cower nán ne healt ða æ ? Hwi séce ge me to ofsleanne ?

20 Ðā andswarode seo menigeo, and cwæþ, Deofol ðe sticþ on ; hwá sécþ ðe to ofsleanne ?

21 Ðā andswarode se Hælend, and cwæþ to him, An weore ic worhte, and calle ge wundriþ.

22 Fordý Moyses eow sealde ymb-snyðdenysse ; næs nā fordí ðe heo of Moyses sý, ac of fiederon ; and on reste-dæge ge ymb-snyððap mann.

23

. . . . ðæt Moyses æ ne sý toworpen, and ge belgaf wið me, forðam ðe ic gehæelde ánne man on reste-dæge ?

24 Ne dème ge be ansýne, ac dēmap rihtne dóm.

25 Sume cwædon ða ðe wæron of Hierusalem, Hú nis ðis, se ðe hi sécþ to ofsleanne ?

vp, thanne and he stizede vp at the feeste day, not opynli, but as in pryuei.

11 Therefore the Jewis souzten him in the feeste day, and seiden, Wher is he ?

12 And moche grueching was of him in the company of peple. Forsothe summe seiden, For he is good ; forsoth othere seiden, Nay, but he disceyueth the companyes ;

13 Netheles no man spak opynly of him, for the drede of Jewis.

14 Forsothe now the feeste day medlinge,† Jhesu wente vp in to the temple, and tauzete.

15 And the Jewis wondriden, seyinge, Hou kan this *man* lettris, sithen he hath not lernyd ?

16 Jhesu answeride to hem, and seide, My doctrine is not myn, but his that sente me.

17 If ony man schal wilne to do his wille, he schal knowe of the techinge, wher it be of God, wher I speke of my silf.

18 He that spekith of himself, sekith his owne glorie ; forsoth he that sekith the glorie of him that sente him, this is sotlifast, and vuri3tfulnesse is not in him.

19 Wher Moyses 3af not to 3ou a lawe, and no man of 3ou doth the lawe ? What seken 3e to sle me ?

20 The company answeride, and seide, Thou hast a deuyl ; who sekith for to sle thee ?

21 Jhesu answeride, and seide to hem, I haue don o work, and alle 3e wondren.

22 Therefore Moyses 3af to 3ou circumcioun ; not for it is of Moyses, but of fadris ; and in the saboth 3e circumcididen a man.

23 If a man takith circumcioun in the saboth, that the lawe of Moyses be not brokun, han 3e indignacioun† to me, for I made al the man hool in the saboth ?

24 Nyle 3e deme vp the face, but deme a ri3tful dom.

25 Therefore summe of Jerusalem seiden, Wher this is not, whom the Jewis seken to slee ?

vppe, then went he also vppe vnto the feast, nott openly, butt as it were prevely.

11 Then sought hym the Iewes at the feast, and sayde, Where is he ?

12 And moche murmurynge was there of hym amonge the people. Some sayde, He is goode ; wothier sayde, Naye, but he deceaveth the people ;

13 No man spake openly of hym, for feare of the Iewes.

14 In the myddes of the feast, Jesus went vppe into the temple, and taught.

15 And the Iewes marveyllid, saiynge, Howe knoweth he the scriptures, seynge that he never learned ?

16 Jesus answered them, and sayde, My doctrine is nott myne, butt hys thatt sent me.

17 Yf eny man wyll do hys will, he shall knowe of the doctrine, whether it be of God, or whether I spake of my silfe.

18 He that speaketh of him silfe, seketh his awne prayse ; butt whosoever seketh his prayse that sent him, he ys true, and no vnrightewesnes is in hym.

19 Did not Moses geve you a lawe, and yet none off you kepeth the lawe ? Why goo ye a boutte to kill me ?

20 The people answered, and sayde, Thou hast the devyll ; who goeth aboutte to kill the ?

21 Jesus answered, and sayde vnto them, I have done won worke, and ye all marvayle.

22 Moses therfore gave vnto you circumcioun ; not because it is of Moses, but of the fathers ; and yet ye on the saboth daye circumcise a man.

23 Yf a man on the saboth daye receave circumcioun, with out breakynge of the lawe off Moses, disdayne ye at me, be cause I made a man every whit whoale on the saboth daye ?

24 Judge not after the vtter aperaunce, but iudge rightewes iudgement.

25 Then sayd sum of them of Jerusalem, Is nott this he, whom they went aboutte to kill ?

26 Yah sai ! andaugiba rodeip, yah waiht du ïmma ni qipand. İbai aufio bi sunyai ufkunpedun pai reiks, patei sa ist bi sunyai Christus ?

27 Akei pana kunnun, whapro ist ; İp Christus bipe qimip, ni manna wait whapro ist.

28 Hropida pan, in alh laisyands İesus, yah qipands, Yah mik kunnun, yah witun whapro im ; yah af mis silbin ni qam, ak ist sunyeins saei sandida mik, panei yus ni kunnun.

29

. . . İp ik kann ina, unte fram imma im, yah is mik insandida.

30 Sokidedun pan ina gafahan, yah ni ainhun uslagida ana im handu, unte nauhanun ni atiddya wheila is.

31 İp managai pizos manageins galaubidedun imma, yah qepun, Christus pan qimip, İbai ei managizeins talkuins tauyai, panei sa tawida ?

32 Hausidedun pan Fareisaieis fo managein birodyandein bi ina pata ; inuh-saudidedun andbahtans pai Fareisaieis, yah pai aulumistans gudyans, ei gafafaeina ina.

33 Panuh qap İesus, Nauh leitila wheila mip izwis im, yah pan gagga du panma sandyandin mik.

34 Sokeip mik, yah ni bigitip ; yah parei im ik, yus ni magup qiman.

35 Panuh qepun pai İudaieis du sis misso, Whadre sa skuli gaggan, bei weis ni bigitaima ina ? nibai in distahein piudo skuli gaggan, yah laisyan piudos ?

36 Wha siyai pata waurd, patei qap, Sokeip mik, yah ni bigitip ; yah parei im ik, yus ni magup qiman ?

37 İp in spedistin daga panma mikilin dulpais, stop İesus, yah hropida, qipands, Yabai whana paursyai, gaggai du mis, yah driggkai.

38 Saei galanbeip du mis, swaswe qap gameleins, Awhos us wambai is rinnand watins libandins.

39 Patuh pan qap bi Alman, panei skuldedun niman pai galaubyandans du

26 And nu ! he spyep openlice, and hig ne cweðap nan þing to him. Cweðe we hwæder ða ealdras ongyton, ðæt ðis is Crist ?

27 Ac we witon, hwanon ðes is ; ðonne Crist cymþ, ðonne nat nan man hwanon he biþ.

28 Se Hælend clypode, and larde on ðam temple, and cwæþ, Me ge cunnon, and ge witon hwanon ic eom ; and ic ne eom fram me sylfum, ac se is soþ ðe me sende, ðone ge ne cunnon.

29 Ic hine can, and gif ic secge ðæt ic hine ne cunne, ic beo leas, and eow gelic ; ic hine can, and ic eom of him, and he me sende.

30 Hig hine solhton to nimanne, and hyra nan hys ne æt-hran, forðam ðe his tid ne eom ða gyt.

31 Manega of ðære menigeo gelyfdon on hine, and cwædon, Cweðe ge wyrep Crist ma tæna, ðonne he cymþ, ðonne ðes ðeþ ?

32 Ða Pharisei gehyrdon ða menigeo ðus mureniende be him ;<sup>†</sup> ða ealdras and ða Pharisei sendon hyra þenas, ðæt hig woldon hine gefon.

33 Ða cwæþ se Hælend, Gyt ic beo sume hwile mid eow, and ic gange to ðam, ðe me sende.

34 Ge secap me, and ne findap ; and ge ne magon cuman, ðar ic eom.

35 Ða Iudeas cwædon betweenan him sylfum, Hwýder wyle ðes faran, ðæt we hine ne findon ? cwyst ðu wyle he faran on þeoda todræfednesse, and hig laran ?

36 Hwæt is ðeos spræc, ðe he sprycþ, Ge secap me, and ne findap ; and ge ne magon cuman, ðar ic eom ?

37 On ðam æftemestan mæran freolsdage, stod se Hælend, and clypode, Cume to me, se ðe hine þyrste, and drince.

38 Se ðe gelyfþ on me, swa ðæt gewrit cwyþ, Lybbendes wætres flod flowap of his innoðe.

39 Ðæt he cwæþ be ðam Gaste, ðe ða sceoldon underfon ðe on hine gelyf-



26 And lo! he spekith opynly, and thei seyn no thing to him. Wher the princes knewen verili, for this is Crist?

27 But we witen this *man*, of whennis he is; forsoth whanne Crist schal come, no man wot of whennis he is.

28 Therefore Jhesu criede in the temple, techinge hem, and seyinge, And 3e witen me, and of whennis I am; and I cam not of my silf, but he is trewe that sente me, whom 3e knowen not.

29 I woot him, and if I schal seie for I woot not him, I schal be lyk to 3ou, a lyere; and I woot him, for of him I am, and he sente me.

30 Therefore thei sou3ten for to take him, and no man sente in to him houdis, for his our cam not 3it.

31 Sothli many of the cumpanye bileueden in to him, and seiden, Whanne Crist schal come, wher he schal do mo tokens, than this doth?

32 Pharisees herden the cumpenye of peple grucching of him thes thingis; and the princes of Pharisees senten mynistris, that thei schulden take him.

33 Therefore Jhesu seide to hem, 3it a litel tyme I am with 3ou, and I go to the fadir, that sente me.

34 3e schulen seke me, and 3e schulen not fynde; and where I am, 3e mown not come.

35 Therefore the Jewis seiden to hem silf, Whidur is this to goynge, for we schulen not fynde him? wher he is to goynge in to scateringe<sup>t</sup> of hethene men, and is to techinge hethene men?

36 What is this word, which he seide, 3e schulen seke me, and 3e schulen not fynde; and where I am, 3e mown not come?

37 Forsoth in the laste day of the grete feeste, Jhesu stood, and criede, seyinge, If ony man thirstith, come he to me, and drynke he.

38 He that bileueth in to me, as the scripture seith, Flodis of quyke watir schulen flowe of his wombe.

39 Sothli he seide this thing of the Hooly Goost, whom men bileuyng in

26 Beholde! he speaketh boldly, and they saye nothyng to him. Do not oure ruelars knowe in dede, that this is very Christ?

27 Butt we knowe this man, whence he is; but when Christ commeth, no man shall knowe whence he is.

28 Then cryed Jesus in the temple, as he taught, sayinge, And me ye knowe, and whence I am ye knowe; and I am nott come off my silfe, butt he thatt sent me is true, whom ye knowe nott.

29

. . . . I knowe hym, for I am off hym, and he hath sent me.

30 Then sought the Iewes to take hym, butt no man layde hondes on hym, be cause his tyme was nott yett come.

31 Many off the peple beleved on hym, and sayde, When Christ commeth, will he do moo myracles, then this man hath done?

32 The Pharises herde that the peple murmured suche thynges about hym; and the Pharises and scribes sent ministers forthe, to take hym.

33 Then sayde Jesus vnto them, Yett am I a lytell whyle with you, and then goo I vnto hym, that sent me.

34 Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come.

35 Then sayde the Iewes bitwene them selves, Whither will he goo, that we shall nott fynde hym? will he goo amonge the gentylys which are scattered all a broade, and teache the gentylys?

36 What maner off sayinge ys thys, that he sayde, Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come?

37 In the laste daye, that grett daye off the feaste, Jesus stode, and cryed, sayinge, Yf eny man thyrst, lett hym come vnto me, and drynke.

38 Whosoever beleveth on me, as sayeth the scripture, Out off his belly shall flowe ryvers off water off lyfe.

39 This spake he off the Sprete, which they that beleved on hym shulde re-

imma ; unte ni nauhþanuh was Alma sa Weiha ana im, unte Iesus nauhþanuh ni hauhiþs was.

40 Managai þan þizos manageins, hausyandans þize waurde, qeþun, Sa ist bi sunyai sa praufetes.

41 Sumaih qeþun, Sa ist Christus. Sumaih qeþun, Iþai þau<sup>†</sup> us Galeilaia Christus qimip ?

42 Niu gameleins qaþ, þatei us fraiwa Daweidis, yah us Bepilaihim weihsa, þarei was Daweid, Christus qimip ?

43 Þanuh missaqiss in þizai managein warþ bi ina.

44 Sumaih þan izc wildedun fahan ina, akei ni ainshun uslagida ana ina handuus.

45 Galipun þan þai andbahtos du þaim auhumistam gu lyam yah Farcisaium, þaruh qeþun du im yaiuai, Duwhe ni attauhþ ina ?

46 Andhofun þai andbahtos, Ni whanahun aiw rodida manna, swaswe sa manna.

47 Andhofun þan im þai Farcisaieis, Iþai yah yus afairzidai siyup ?

48 Sai yau ainshun þize reike galaubidedi imma, aiþþau Farcisaie ?

49 Alya so managei, þaiei ni kunnun witop, fraqipanai sind.

50 Qaþ Nikandemus du im, saei atildya du imma in naht, sumis wisands izci,

51 Iþai witop unsar stoyip mannan, nibai faurþis hauseip fram imma, yah nfkunnaip wha tauyai ?

52 Andhofun, yah qeþun du imma, Iþai yah þu us Galeilaia is ? Ussokei, yah saiwh, þatei praufetus us Galeilaia ni urreisip.

53

don ; ðá gyt næs se Gást gescald, forðam ðe se Hælend næs ðá gyt gewuldrod.<sup>†</sup>

40 Of ðære tide seo menigeo cwæþ, ðá heo gehyrde ðás his spráce, Ðes is sóþ witega.

41 Sume cwædon, He is Crist. Sume cwædon, Cwede ge, cymþ Crist fram Galilea ?

42 Hú ne ewyþ ðæt gewrit, ðæt Crist cymþ of Dauides cynne, and of Bethleem ceastre, ðar ðar Daud was ?

43 Witodlice ungeþwærnes wæs geworden on ðære menigeo for him.

44 Sume hig woldon hine niman, ac hyra nán his ne æt-hrán.

45 Ðá þénas comon to ðam biseopum and to ðam Phariscum, and hig cwædon to him, For hwi ne brohton ge hine hider ?

46 Ðá andwyrdon ða þénas and cwædon, Ne sprec næfre nán man, swá ðes man sprycþ.

47 Ðá cwædon ða Pharisei to him, Synd ge beswicene ?

48 Cwede ge gelyfde ænig ðæra caldra, odde ðæra Pharisea on hinc ?

49 Ac ðeos menigeo, ðe ne eúde ða æc, hig synd áwyrgeðe.

50 Ðá cwæþ Nichodemus to him, se ðe com to him on nyht, se wæs hyra áu,

51 Cwyst ðú dēmp ure æc ænigne man, búton hinc man ær gehýre, and wite hwæt he dó ?

52 Hig andswaredon, and cwædon to him, Cwyst ðú ðæt ðú sí Galileise ? Smea, and geseoh, ðæt nán witega ne cymþ fram Galilea.

53 And hig cyrdon calle hám.

CHAP. VIII. †1 Se Hælend fcr on Oliuetes dune.

2 And com eft on dæg-réd to ðam temple ; and call ðæt fole com to him ; and he sæt and lærde hig.

to him weren to takinge; forsoth the Spirit was not ȝit ȝouun, for Jhesus was not ȝit glorified.

40 Therefore of that cumpanye, whanne thei hadden herde thes wordis of him, thei seiden, This is verili a prophete.

41 Othere seiden, This is Crist. Forsoth summe seiden, Wher Crist cometh fro Galilee?

42 Wher the scripture seith not, that of the seed of Dauith, and of the castel of Bethleem, where Dauith was, Crist cometh?

43 And so dissencioun is maad in the company for him.

44 Forsothe summe of hem wolden take him, but no man sente hondis on him.

45 Therefore the mynistris camen to the bischopis and Pharisees, and thei seiden to hem, Whi brouȝte ȝe not him?

46 The mynistris answeriden, Neuere man spak so, as this spekith.

47 Therefore the Farisees answeriden to hem, Wher and ȝe be disceyued?

48 Wher ony of the princes bileueden in to him, or of the Pharisees?

49 But this company of peple, that knew not the lawe, ben cursid.

50 Nycodeme seith to hem, he that cam to him in nyȝte, that was oon of hem,

51 Wher oure lawe demeth a man, no but first it haue herd of him, and knowe what he doth?

52 Thei answeriden, and seiden to him, Wher and thou ert a man of Galilee? Seke thou scripturis, and se thou, for a prophete rysith not of Galilce.

53 And thei turnedyn aȝen, ech in to his hows.

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CHAP. VIII. 1 Forsothe Jhesu wente in to the mount of Olyuete.

2 And erly eft he cam in to the temple; and al the peple cam to him; and he sittinge tauȝte hem.

ceave; for the Holy Gost was not yet there, because that Jesus was nott yett glorified.

40 Many off the peple, when they herde this sayinge, sayd, This is no doute a prophet.

41 Wother sayde, This is Christ. Some sayde, Shall Christ come out off Galile?

42 Sayeth nott the scripture, that Christ shall come off the seed off David, and out of the toune off Bethleem, where David was?

43 So was there dissencion amonge the peple for hys sake.

44 And some off them wolde have taken hym, butt noo man layed hondes on hym.

45 Then cam the ministers to the hye prestes and Pharises, and they sayde vnto them, Why have ye not brought hym?

46 The servauntes answered, Never man spake, as thys man speaketh.

47 Then answered them the Pharises, Are ye alsoo disceaved?

48 Doth eny of the ruelers, or off the Pharises beleve on hym?

49 Butt the comen peple, whyche knowe nott the lawe, are a cursid.

50 Nicodemus sayde vnto them, he that cam to Jesus by nyght, whych was one off them,

51 Doth oure lawe iudge eny man, before it be herde, and knowen what he hath done?

52 They answered, and sayde vnto hym, Arte thou alsoo off Galile? Searche, and loke, for out of Galile aryseth noo prophet.

53 And every man went vnto his awne housse.

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CHAP. VIII. 1 Jesus went vnto the Mounte Olivete.

2 And erly in the mornynge cam agayne into the temple; and all the peple cam vnto hym; and he sate doune and tauȝte them.

3 Ðá læddon ða Pharisei and ða bôceras to him ân wif seo wæs áparod on unriht-hæmede, and setton hig to-middes hyra,

4 And cwædon to him, Lárceow, ðis wif wæs áfúnden on unrihton hæmede, .

5 Moyses us bebead on ðære á ðæt we sceoldon ðus gerade mid stánum oftorfian ; hwæt cwyst ðú ?

( Ðis hig cwædon his fandiende, ðæt hig hine wréhton. Se Hælend ábeah nyðer, and wrát mid his fingre on ðære corþan.

7 Ðá hig þurh-wunedon hine ácsiende, ðá árás he upp, and cwæþ to him, Lóca, hwyle cower si synleas, weorpe árest stán on hí.

8 And he ábeah eft, and wrát on ðære corþan.

9 Ðá hig ðis gehýrdon, ðá eodon hig út ân æfter ánum, . . . . . ; and he gebád ðar sylf, and ðæt wif stód ðær on middan.

10 Se Hælend árás up, . . . . . and cwæþ to hyre, Wif, hwar synd ða ðe ðe wrégdon ? ne fordémde ðe nán man.

11 And heo cwæþ, Ná, Drihten. And se Hælend cwæþ, Ne ic ðe ne fordéme ; dó gá, and ne synga ðú næfre má.

12 †Eft se Hælend spræc ðás þing to him, and cwæþ, Ic com middan-eardes leoht ; se ðe me fyligþ, ne gæþ he ná on þýstro, ac he hæþ lifes leoht.

13 Ðá Pharisei cwædon to him, Ðú cýdst gewitnesse be ðe sylfum ; nis ðin gewitnes sóþ.

14 Se Hælend andswarode, and cwæþ to him, Gif ic cýde gewitnesse be me sylfum, mín gewitnes is sóþ ; forðam ðe ic wát hwanon ic com, and hwyder ic gá. Ge nyton hwanon ic com, ne hwyder ic gá.

15 Ge démaþ æfter flæsee, ic ne déme nánum men ;

16 And gyf ic déme, mín dóm is sóþ,

12 Aftra du im Iesus rodida, qapuh, Ik im liuhap manasedais ; saci laisteip mik, ni gaggiþ in riqiza, ak habaip liuhap libainais.

13 Ðanuh qeþun du imma þai Farcisais, þu bi þuk silban weitwodeis ; so weitwodiþa þeina nist sunyeina.

14 Andhof Iesus, yah qap du im, Yah yabai ik weitwodya bi mik silban, sunya ist so weitwodiþa meina ; unte wait whapro qam, yah whap galeiþa. Ip yus ni witup whapro qima, aipþau whap galeiþa.

15 Yus bi leika stoyip, ip ik ni stoya ainnohun ;

16 Apþan yabai stoya ik, staua meina

3 Sothli scribis and Pharisees bryngen a womman takun in auowtrie, and settiden hir in the middil,

4 And seiden to him, Maistir, this womman is now takun in auoutrie, . . .

5 Forsoth in the lawe Moyses commaundide vs for to stoonne sicke; therefore what seist thou?

6 Sothli thei seiden this thing temptinge him, that thei myȝten accuse him. Forsothe Jhesu bowinge him silf down, wrot with the fynȝir in the erthe.

7 Sothly whanne thei lastiden<sup>†</sup> axinge him, he reiseid him silf, and seide to hem, Which of ȝou that is with oute synne, first sende a stoon in to hir.

8 And eft he bowinge down him silf, wroot in the erthe.

9 Sothli thei heeringe thes thingis, wenten away oon aftir an other, thei bigynnyng at the eldere men; and Jhesu dwelte aloone, and the womman stondeinge in the myddel.

10 Sothli Jhesu reisyng him silf, . . . seide to hir, Womman, wher ben thei that accusiden thee? no man dampnede thee.

11 The which seyde, No man, Lord. Jhesu seith to hir, Nether I schal dampne thee; go thou, and now aftirward nyle thou do synne.

12 Therefore eft Jhesu spak to hem, seyinge, I am the liȝt of the world; he that sueth me, walkith not in derknessis, but schal haue the liȝt of lyf.

13 Therefore the Pharisees seiden, Thou berist witnessing of thi silf; thi witnessing is not trewe.

14 Jhesu answeride, and seide to hem, And if I bere witnessing of my silf, my witnessing is trewe; for I woot fro whennis I cam, and whidur I go. Forsothe ȝe witen not fro whennis I come, or whidur I go.

15 Forsoth ȝe demen vp the fleisch, I deme not ony man;

16 And if I deme, my dom is trewe,

3 The scribes and Pharises brought vnto hym a woman taken in advoutry, and sett her in the middes,

4 And sayde vnto hym, Master, thys woman was taken in advoutry, even as the dede was a doying.

5 Moses in the lawe commaundid vs that suche shulde be stoned; what sayst thou therefore?

6 And thys they sayde to tempt hym, that they myȝt have wher off to accuse hym. Jesus stouped doune, and wyth hys fynȝer wrote on the grounde.

7 And whill they continued axynge hym, he lifte hym sylfe vppe, and sayde vnto them, Lett hym thatt ys a monge you wyth out synne, cast the fyrst stone at her.

8 And agayne he stouped doune, and wrote on the grounde.

9 As sone as they herde that, they went out won by won, the eldest fyrst; and Jesus was lefte a lone, and the woman stondeinge in the myddes.

10 When Jesus had lifte vppe hym sylfe agayne, and sawe noo man butt the woman, he sayde vnto her, Woman, wher are those thyne accusars? hath no man condempned the?

11 She sayde, Syr, no man. Jesus sayde, Nether do I condempne the; goo hence, and synne no moare.

12 Then spake Jesus agayne vnto them, sayinge, I am the light off the worlde; he that foloweth me, shall nott walke in darcknes, butt shall have the light of lyfe.

13 The Pharises sayde vnto hym, Thou bearest recorde of thy sylfe; thy recorde ys not true.

14 Jesus answered, and sayde vnto them, And yf I beare recorde off my sylfe, my recorde is true; for I knowe whence I cam, and whither I goo. Ye cannot tell whence I come, and whither I goo.

15 Ye iudge after the flesshe; I iudge no man;

16 And yff I iudge, then ys my iudg-

sunyaina ist, unte ains ni im, ak ik yah saei sandida mik atta.

17 Yah þan in witoda izwamma gameliþ ist, þatei twaddye manne weitwoliþa sunya ist.

18 Ik im, saei weitwodya bi mik silban, yah weitwodeiþ bi mik, saei sandida mik, atta.

19 Qeþun þan du imma, Whar ist sa atta þeins? Andhof Iesus, Ni mik kunnþ, nih attan meinana; iþ mik kunnþedeiþ, yah þau attan meinana kunnþedeiþ.

20 Þo waurda rodida in gazaufwlakio, laisyands in alh; yah ainshun ni faifah ina, unte nauþpanuh ni qam wheila is.

21 Þanuh qaþ aftra du im Iesus, Ik galeiþa, yah sokeiþ mik, yah in frawaurhtai izwarai gadauþniþ; þadei ik gagga, yus ni maguþ qiman.

22 Qeþun þan Iudaieis, Nibai usqimai sis silbin, ei qipiþ, þadei ik gagga, yus ni maguþ qiman?

23 Yah qaþ du im Iesus, Yus us þaim dalapro siyup, iþ ik us þaim iupapro im; yus us þamma fairwhau siyup, iþ ik ni im us þamma fairwhau.

24 Qaþ nu izwis, þatei gadauþniþ in frawaurhtim izwaraim; yabai auk ni galaubeiþ þatei ik im, gadauþniþ in frawaurhtim izwaraim.

25 Þaruh qeþun du imma, Du whas is? Yah qaþ du im Iesus, Anastodeins, þatei yah rodya du izwis.

26 Manag skal bi izwis rodyan, yah stoyan, akei saei sandida mik sunyains ist; yah ik, þatei hausida at imma, þata rodya in þamma fairwhau.

27 Ni froþun, þatei attan im qaþ.

28 Qaþuh þan du im Iesus, Þan ushauþeiþ þana sunu mans, þanuh ufkunnaiþ, þatei ik im, yah af mis silbin tanya ni waiht; ak swaswe laisida mik atta meins, þata rodya.

29 Yah saei sandida mik miþ mis ist, ni bilaiþ mis ainamma atta; unte ik, þatei leikaiþ imma, tanya sinteino.

fordam ðe ic ne eom ana, ac ic and se fæder ðe me sende.

17 And on eowre a is awriten, ðæt twegra manna gewitnes is soþ.

18 Ic eom, ðe eýðe gewitnesse be me sylfum, and se fæder ðe me sende, eýþ gewitnesse be me.

19 Witodlice hig cwædon to him, Hwar is ðin fæder? Se Hælend him andswarode and cwæþ, Ne cunne ge me, ne minne fæder; gyf ge me eúdon, wén is ðæt ge eúdon minne fæder.

20 Ðás word he spæc æt ceap-secemele, . . . . .; and nán man hýne ne nam, forðam ðe hys tid ne com ðá gyt.

21 Witodlice eft se Hælend cwæþ to him,<sup>†</sup> Ic fare, and ge me sécaþ, and ge sweltaþ on eowre syune; ne máge ge euman, ðyder ic fare.

22 Ðá cwædon ða Iudeas, Cweðe ge ofslýþ he hine sylfne, forðam he segh, Ge ne mágon euman, ðyder ic fare?

23 Ðá cwæþ he to him, Ge synd nyðane, and ic eom ufane; ge synd of ðisum middan-earde, ic ne eom of ðisum middan-earde.

24 Ic eow sáede, Ðæt ge sweltaþ on eowrum synnum; gif ge ne gelyfaþ ðæt ic hit sý, ge sweltaþ ou eowre syune.

25 Ðá cwædon hí to him, Hwæt eart ðú? Se Hælend cwæþ to him, Ic eom fruma, ðe to eow sprece.

26 Ic hæbbe fela be eow to sprecanne, and to démanne, ac se ðe me sende is soþfrest; and ic sprece on middan-earde ða þing, ðe ic æt him gehýrde.

27 And hig ne undergétan, ðæt he tealde him God to fæder.

28 Se Hælend cwæþ to him, Donne ge mannes sunu up-áhebbað, ðonne ge-enáwe ge, ðæt ic hit eom, and ic ne dó nán þing of me sylfum; ac ic sprece ðás þing, swá fæder me lærde.

29 And se ðe me sende is mid me, and he ne forlæt me áne; forðam ðe ic wyrc symle ða þing, ðe him synd geewéme.

for I am not aloone, but I and the fadir that sente me.

17 And in 3oure lawe it is writun, for the witnessing of twei men is trewe.

18 I am, that bere witnessing of my silf, and the fadir that sente me, berith witnessing of me.

19 Therefore thei seiden to him, Wher is thi fadir? Jhesu answeride, Nether 3e witen<sup>†</sup> me, nether 3e witen my fadir; if 3e wisten me, peraventure and 3e schulden wite my fader.

20 Jhesu spak thes wordis in the treserie, techinge in the temple; and no man took him, for his our cam not 3it.

21 Therefore eft Jhesu seide to hem, Lo! I go, and 3e schulen seche me, and 3e schulen deye in 3oure synne; whidur I go, 3e mown not come.

22 Therefore the Jewis seiden, Wher he schal sle him silf, for he seith, Whidur I go, 3e mown not come?

23 And he seide to hem, 3e ben of bynethe, I am of aboue; 3e ben of this world, I am not of this world.

24 Therefore I seide to 3ou, For 3e schulen dye in 3oure synnes; forsothe if 3e schulen not bileue for I am, 3e schulen deye in 3oure synne.

25 Therefore thei seiden to him, Who art thou? Jhesu seide to hem, The biggnyng,<sup>†</sup> which and speke to 3ou.

26 I haue many thingis for to speke, and deme of 3ou, but he that sente me is sothfast; and I speke in the world thes thingis, that I herde of him.

27 And thei knewen not, for he seide his fadir God.

28 Therefore Jhesu seith to hem, Whanne 3e han reysid mannis sone, thanne 3e schulen knowe, for I am, and of my silf I do no thing; but as my fadir tau3te me, I speke thes thingis.

29 And he that sente me is with me, and lefte not me aloone; for I do euer the thingis, that ben plesant to him.

ment true, for I am not a lone, butt I and my father that sent me.

17 Itt ys also written in youre lawe, that the testimony of two men ys true.

18 I am won, that beare wites off my sylfe, and my father that sent me, beareth wites off me.

19 Then sayde they vnto hym, Where is thy father? Jesus answered, Ye nether knowe me, nor yet my father; yff ye had knowen me, ye shulde have knowen my father alsoo.

20 These wordes spake Jesus in the tresury, as he taught in the temple; and no man layde hondes on hym, for hys tyme was nott yett come.

21 Then sayde Jesus agayne vnto them, I goo my waye, and ye shall seke me, and shall deye in youre synnes; whither I goo, thither can ye not come.

22 Then spake the Iewes, Wyll he kyll him sylfe, be cause he sayth, Whither I goo, thither can ye not come?

23 And he sayde vnto them, Ye are from beneth, I am from aboue; ye are of this worlde, I am nott off thys worlde.

24 I sayde therefore vnto you, That ye shall deye in youre synnes; for except ye beleve that I am he, ye shall deye in youre synnes.

25 Then sayde they vnto hym, Who arte thou? And Jesus sayde vnto them, Even the very same thyng, that I saye vnto you.

26 I have many thynges to saye, and to iudge of you, but he that sent me is true; and I speake in the worlde those thynges, whych I have herde of hym.

27 They vnderstode not, that he spake of his father.

28 Then sayde Jesus vnto them, When ye have lift vppe an hye the sonne off man, then shall ye knowe, that I am he, and thatt I do nothyng off my silfe; butt as my father hath taught me, even soo I speake.

29 And he that sent me ys with me, my father hath nott lefte me alone; for I do alwayes those thynges, that please him.

30 Þata ïmma rodyandin, managai galaubidedun ïmma.

31 Þanuh qap Ìesus du þaim galaub-yandam sis Ìudaium, Yabai yus gastandip ïn waurda meinamma, bi sunyai siponyos meinai siyup ;

32 Yah ufkunnaip sunya, yah so sunya friyans ïzwis briggip.

33 Andhofun ïmma, Fraiw Abrahamis siyum, yah ni manuhun skalkinodedun aiw whanhun ; whaiwa þu qipis, Þatei friyai wairþip ?

34 Andhof ïm Ìesus, Amen, amen, qifa ïzwis, þatei whazuh saci tauyip fra-waurht, skalks ïst frawaurhtai.

35 Sah þan skalks ni wisip ïn garda, du aiwa, sunus wisip du aiwa.

36 Yabai nu sunus ïzwis friyans briggip, bi sunyai friyai siyup.

37 Wait þatei fraiw Abrahamis siyup, akei sokeip mis usqiman, unte waurd mein ni gamot ïn ïzwis.

38 Ìk þatei gasawh at attin meinamma rodya ; yah yus, þatei hausidedup fram attin ïzwaranma, tauyip.

39 Andhofun, yah qeþun du ïmma, Atta unsar Abraham ïst. Qap ïm Ìesus, Ìþ barna Abrahamis weseip, waurstwa Abrahamis tawidecip.

40 Ìþ nu sokeip mik usqiman, mannan ïzei sunya ïzwis rodida, þoei hausida fram Guþa ; þatuh Abraham ni tawida.

41 Yus tauyip toya attins ïzwaris. Þanuh qeþun ïmma, Weis us horinassau ni siyum gabauranai ; ainana attan aigum, Guþ.

42 Qap du ïm Ìesus, Yabai Guþ atta ïzwar wesi, friodedeip þau mik ; unte ïk fram Guþa urramn, yah qam ; nih þan auk fram mis silbin ni qam, ak ïs mik ïnsandida.

43 Duwhe maþlein meina ni kunnup ? unte ni magup hausyan waurd mein.

44 Yus us attin, diabaulau, siyup, yah lustuns þis attins ïzwaris wileip tauyan. Yains manamaurþrya was fram frum-istya, yah ïn sunyai ni gastop ; unte mist sunya ïn ïmma. Þan rodeip liugu,

30 Ðá he ðás þing spræc, manega gelyfdon on hine.†

31 Witodlice se Hælend cwæp to ðam Iudeum, ðe him gelyfdon, Gif ge wuniaþ on minre spræce, sôþlice ge beoþ mine leorning-cnihtas ;

32 And ge oncnáwaþ sôþfæstnysse, and sôþfæstnes eow álýst.

33 Ðá andswarodon hi him and cwædon, We synd Abrahames cynnes, and ne þeowodon we nánum men næfre ; húmeta cwyst ðú, Ge beoþ frige ?

34 Se Hælend him andswarode and cwæp, Sôþ, ic eow scege, ðæt ælc ðe synne wyreþ, is ðære synne þeow.

35 Witodlice se þeow ne wunaþ on húse, on écnesse, se sunu wunaþ on écnesse.

36 Gif se sunu eow álýst, ge beoþ sôþlice frige.

37 Ic wát ðæt ge synd Abrahames bearn, ac ge sécaþ me to ofsleanne, forðam min spræc ne wunaþ on eow.

38 Ic spræc ðæt, ðe ic mid fæder ge-seah ; and ge dôþ ða þing, ðe ge mid cowrum fæder gesáwon.

39 Ðá andswarodon hig, and cwædon to him, Abraham is úre fæder. Ðá cwæp se Hælend to him, Gif ge Abrahames bearn synd, wyrcaþ Abrahames weorc.

40 Nú ge sécaþ me to ofsleanne, ðone man ðe eow sæde sôþfæstnesse, ða ðe ic gehýrde of Gode ; ne dyde Abraham swá.

41 Ge wyrcaþ eowres fæder weorc. Hig cwædon witodlice to him, Ne synd we of forligere ácennede ; we habbaþ áne, God, to fæder.

42 Witodlice se Hælend cwæp to him Gif God wære cower fæder, witodlice ge lufedon me ; ic eom of Gode ; ne eom ic ná fram me sylfum, ac he me sende.

43 Hwi ne gecnáwe ge mine spræce ? [forðam ðe ge ne mágon gehýrau mine spræce.]†

44 Ge synd deofles bearn, and ge willaþ wyrcean eowres fæder willan. He wæs fram frympe man-sлага, and he ne wunode on sôþfæstnesse ; forðam ðe sôþfæstnes nis on him. Ðonne he sprycþ leas-



30 Him spekinge thes thingis, many men bileueden in to him.

31 Therefore Jhesu seide to the Jewis, that bileueden in to him, If 3e schulen dwelle in my word, verili 3e schulen be my disciplis;

32 And 3e schulen knowe the treuthe, and the treuthe schal delyuere 3ou.

33 Therefore the Jewis answeriden to him, We ben the seed of Abraham, and to no man we seruyden euere; hou seist thou, 3e schulen be free?

34 Jhesu answeride to hem, Treuli, treuli, I seie to 3ou, for ech man that doth synne, is the seruaunt of synne.

35 Sothli the seruaunt dwellith not in the hous, into withouten ende, the sone dwellith into withouten ende.

36 Therfor if the sone schal delyuere 3ou, verili 3e schulen be free.

37 I woot for 3e ben Abrahams sones, but 3e seken for to sle me, for my word takith not in 3ou.

38 And I speke tho thingis, that I sy3 at my fadir; and 3e don tho thingis, that 3e sy3en at 3oure fadir.

39 Thei answeriden, and seiden to him, Abraham is oure fadir. Jhesu seith to hem, If 3e ben the sones of Abraham, do 3e the werkis of Abraham.

40 Sothli now 3e seken to sle me, a man that haue spoken to 3ou treuthe, that I herde of God; Abraham dide not this thing.

41 3e don the workis of 3oure fadir. And so thei seiden to him, We ben not born of fornyacioun; we hau o fadir, God.

42 Therefore Jhesu seide to hem, If God were 3oure fadir, sothli 3e schulden loue me; forsothe I procedide<sup>†</sup> of God, and cam; nether sothli I cam of my sif, but he sente me.

43 Whi knowen 3e not my speche? for 3e mown not heere my word.

44 3e ben of the fadir, the deuyl, and 3e wolen do the desyris of 3oure fadir. He was a mansleere fro the bigynnyng, and in treuthe he stood not; for treuthe is not in him. Whanne he spekith a

30 As he spake these wordes, many beleued on hym.

31 Then sayde Jesus to those Iewes, which beleued on hym, Yf ye continue in my sayinge, then are ye my very disciples;

32 And ye shall knowe the trueth, and the trueth shall make you free.

33 They answered hym, We are Abrahams seede, and were never bonde to eny man; why sayest thou then, Ye shalbe made fre?

34 Jesus answered them, Verely, verely, I saye vnto you, that whosoever committeth synne, is the seruaunt of synne.

35 And the seruaunt abydeh nott in the housse, for ever, butt the sonne abydeh ever.

36 Yf the sonne therfore shall make you fre, then are ye fre in dede.

37 I knowe that ye are Abrahams seed, butt ye seke means to kyll me, be cause my sayinges haue noo placē in you.

38 I speake, that I haue sene wyth my father; and ye do that, whych ye haue sene wyth youre father.

39 They answered, and sayde vnto hym, Abraham is oure father. Jesus sayde vnto them, Yf ye were Abrahams children, ye wolde do the dedes of Abraham.

40 But nowe ye goo about to kill me, a man that haue tolde you the treuthe, which I haue herde off my father; this did not Abraham.

41 Ye do the dedes of youre father. Then sayde they vnto hym, We were nott borne of fornyacioun; we haue won father, that is God.

42 Jesus sayde vnto them, Yf God were youre father, then wolde ye haue loved me; for I procede forthe, and come from God; nether cam I of my sylfe, butt he sent me.

43 Why do ye nott knowe my speache? be cause ye cannot abyde the hearynge off my wordes.

44 Ye are of youre father, the devyll, and the lustes off youre father ye will folowe. He was a murtherer from the begynnyng, and aboode nott in the trueth; be cause there ys noo trueth in hym.

us seinaim rodeip; unte liugnya ist, yah atta is.

45 Ip ik patei sunya rodida, ni galaubeip mis.

46 Whas izwara gasakip mik bi fra-waurht? þande sunya qifa, duwhe ni galaubeip mis?

47 Sa wisands us Gu'ra, waurda Gups hauseip; duþe yus ni hauseip, unte us Guþa ni siyup.

48 Andhofun þan þai Iudaeis, yah qeþun du imma, Niu waila qifam weis, þatei Samareites is þu, yah unhulþon habais?

49 Andhof Iesus, Ik unhulþon ni haba, ak swera attan meinana, yah yus unsweraip mik.

50 Ik ni sokya hauhein meina; ist, saci sokcip, yah stoyþ.

51 Amen, amen, qifa izwis, yabai whas waurd mein fastaip, dauþu ni gasaiwhip aiwa dage.

52 Ðanuh qeþun du imma þai Iudaeis, Nu ufkunþedum, þatei unhulþon habais. Abraham gadauþnoda, yah praufeteis, yah þu qipis, Yabai whas mein waurd fastai, ni kausyai dauþau aiwa dage.

53 Ibai þu maiza is attin unsaramma Abrahamama, saci gadauþnoda, yah praufeteis gadauþnodedun; whana þuk silban tauyis þu?

54 Andhof Iesus, Yabai ik hauhya mik silban, so hauheins meina ni wailts ist; ist atta meins, saci hauheip mik, þanci yus qipip, þatei Guþ unsar ist.

55 Yah ni kunnup ina, ip ik kann ina; yah yabai qeþyan þatei ni kunnyau ina, siyau galeiks izwis liugnya; ak kann ina, yah waurd is fasta.

56 Abraham, atta izwar, sifaida, ei gasewli dag meinana; yah gasawh, yah faginoda.

57 Ðanuh qeþun þai Iudaeis du imma, Fimftiguns yere nauh ni habais, yah Abraham sawht?

58 Qap im Iesus, Amen, amen, qifa izwis, faurþizei Abraham waurþi, im ik.

59 Ðanuh nemun stainans, ei waurpeina

unga, he sprycþ of him sylfum; forðam ðe he is leas, and his fæder eac.

45 Witodlice ge ne gelyfap me, forðam ðe ic seege eow sôþfastnesse.†

46 Hwyle cower ascunap me for synne? gif ic sôþ seege, hwi ne gelyfe ge me?

47 Se ðe is of Gode, gehyrþ Godes word; forðig ge ne gehyraþ, forðam ðe ge ne synd of Gode.

48 Witodlice ða Iudeas andswaredon, and ewædon to him, Hwi ne eweðe we wel, ðæt ðu cart Samaritanise, and cart wôd?

49 Se Hælend andswarode, and ewaþ, Ne com ic wôd, ac ic arwurþige minne fæder, and ge unarwurþedon me.

50 Witodlice ne sêe ic min wuldor; se is, ðe sêþ, and dêmþ.

51 Sôþ, ic seege eow, gif hwá mine spræce gehealt, ne gesylþ he deaþ næfre.

52 Ðá ewædon ða Iudeas, Nú we witon, ðæt ðu cart wôd. Abraham was dead, and ða witegan, and ðu ewyst, Gif hwá mine spræce gehealt, ne biþ he næfre dead.

53 Cwyst ðu ðæt ðu sý mærra ðonne úre fæder Abraham, se wæs dead, and ða witegan wæron deade; hwæt þineþ ðe ðæt ðu sý?

54 Se Hælend him andswarode, Gif ic wuldrige me sylfne, nis min wuldor náht; min fæder is, ðe me wuldraþ, be ðam ge eweðaþ, ðæt he sý úre God.

55 And ge ne eúdon hine, ic hine cann; and gif ic seege ðæt ic hine ne cunne, ic beo leas and eow gelic; ac ic hyne cann, and ic healde his spræce.

56 Abraham, cower fæder, geblissode, ðæt he gesáwe mine dæg; and he ge-seah, and geblissode.

57 Ðá Iudeas ewædon to him, Gyt ðu ne cart fiftig wintre, and gesáwe ðu Abraham?

58 Se Hælend ewaþ to him, Ic wæs, ærðam ðe Abraham wæs.

59 Hig námón stánas, to ðam ðæt hig

lesinge, he spekiþ of his owne thingis ; for he is a lyere, and fadir of it.

45 Sotheli for I seye treuthe, 3e bileuen not to me.

46 Who of 3ou schal reprove me of synne ? if I seie treuthe, whi bileuen 3e not to me ?

47 He that is of God, heerith the wordis of God ; therefore 3e heeren not, for 3e ben not of God.

48 Therefore the Jewis answeriden, and seiden, Wher we seyn not wel, for thou art a Samaritan, and hast a deuel ?

49 Jhesu answeride, and seide, I haue not a deuel, but I honoure my fadir, and 3e han vnhonourid me.

50 Forsothe I seke not my glorie ; ther is, that sekith, and demeth.

51 Treuli, treuli, I seie to 3ou, if any man schal kepe my word, he schal not se<sup>t</sup> deeth in to with outen ende.

52 Therfor the Jewis seiden, Now we han knowen, for thou hast a deuel. Abraham is deed, and the prophetis, and thou seist, If any man schal kepe my word, he schal not taaste deeth in to with outen ende.

53 Wher thou ert more than oure fadir Abraham, that is deed, and the prophetis ben deede ; whom makist thou thi silf ?

54 Jhesu answeride, If I glorifie my silf, my glorie is no3t ; my fadir is, that glorifieth me, whom 3e seyn, for he is 3oure God.

55 And 3e han not knowen him, forsoth I haue knowe him ; and if I schal seye for I woot not him, I shal be a lyere lyk to 3ou ; but I woot him, and I kepe his word.

56 Abraham, 3oure fader, ful out ioyede, that he schulde se my day ; and he sy3, and he ioyede.

57 Therefore the Jewis seyden to him, Thou hast not 3it fifty 3eer, and hast thou seyn Abraham ?

58 Therefore Jhesu seide to hem, Treuli, treuli, I seye to 3ou, bifore that Abraham was maad, I am.

59 Therefore thei token stoones, that

When he speaketh a lye, then speaketh he off hys awne ; for he ys a lyar, and the father therof.

45 And be cause I tell you the truethe, therfore beleve ye nott me.

46 Which of you can rebuke me off synne ? yf I say the truethe, why do not ye beleve me ?

47 He that is of God, heareth Goddes wordes ; ye therfore heare them not, be cause ye are nott of God.

48 Then answered the Iewes, and sayde vnto hym, Saye we nott well, that thou arte a Samaritan, and hast the devyll ?

49 Jesus answered, I haue not the devyll, butt I honour my father, and ye haue dishonoured me.

50 I seke nott myne awne prayse ; there is won, that seketh it, and iudgeth.

51 Verely, verely, I saye vnto you, yf a man kepe my sayinges, he shall never se deeth.

52 Then sade the Iewes to hym, Nowe knowe we, that thou hast the devyll. Abraham is deed, and also the prophettes, and yett thou sayest, Yf a man kepe my sayinge, he shall never tast deeth.

53 Arte thou greater then oure father Abraham, which is deed, and the prophettes are deed ; whome makest thou thy silfe ?

54 Jesus answered, Yf I prayse my silfe, my prayse is nothyng worth ; hit is my father, that prayseth me, which ye saye, is youre God.

55 And yet have ye not knowen hym, but I knowe hym ; and yf I shulde saye I knowe hym nott, I shulde be a lyare lyke vnto you ; but I knowe hym, and kepe his sayiuge.

56 Youre father, Abraham, was glad to se my daye ; and he sawe it, and reioysed.

57 Then sayde the Iewes vnto hym, Thou arte not yet .l. yere olde, and hast thou seue Abraham ?

58 Jesus sayd vnto them, Verely, verely, I say vnto you, yer Abraham was, I am.

59 Then toke they vppe stoness, to caste

ana ïna ; ð þ Jesus þan gafallh sik, yah usiddya us alh, usleipands þairh midyans ïns, yah wharboda swa.

CHAP. IX. 1 Yah þairhgaggands, gaumida mann blindamma us gabaurþai.

2 Þaruh frehun ïna siponyos ïs qipandans, Rabbei, whas frawaurhta, sau, þau fadrein ïs, ei blinds gabaurans warþ ?

3 Andhof Æsus, Nih sa frawaurhta, nih fadrein ïs ; ak ei bairhta waurþeina waurstwa Guþs ana ïmma.

4 Æk skal waurkyan waurstwa þis sandyandins mik, unte dags ïst ; qiniþ nahts, þanei ui manna mag waurkyan.

5 Þan ïn þamma fairwhau ïm, liuhap ïm þis fairwhaus.

6 Þata qipands, gaspaiw dalap, yah gawaurhta fani us þamma spaiskuldra, yah gasmait ïmma ana augona þata fani þamma blindin,

7 Yah qap du ïmma, Gagg, þwahan ïn swumfsl Siloamis, þatei gaskeriyada, Æsandijþ. Galaiþ, yah afþwoh, yah qam saiwhands.

8 Þanuh garaznans, yah þai saiwhandans ïna faurþis, þatei ïs bidagwa was, qeþun, Nin sa ïst, saei sat, aihtronds ?

9 Sumaih qeþun, Þatei sa ïst ; sumaih, þatei galcihs þamma ïst. Æþ ïs qap, þatei Æk ïm.

10 Þanuh qeþun du ïmma, Whaiwa usluknodedun þus þo augona ?

11 Andhof yains yah qap, Manna haitans Æsus, fani gawaurhta, yah bismait mis augona, yah qap mis, Gagg, afþwahan ïn þata swumfsl Siloamis ; ðþ Æk galaiþ, yah biþwahands, ussawh.

12 Qeþun þan du ïmma, Whar ïst sa ? Æþ ïs qap, Ni wait.

13 Gatiuhand ïna du Fareisaium þana saei was blinds.

woldon hine torfian ; se Hælend hine bediglode, and eode of ðam temple, . . . .

CHAP. IX. †1 Ðá se Hælend fór, ðá geseah he ánne man ðe wæs blind geboren.

2 And his leorning-eihtas hine ácsodon and cwædon, Læreow, hwæt syngode, ðes, oððe his magas, ðæt he wære blind geboren ?

3 Se Hælend andswarode and cwæþ, Ne syngode he, ne his magas ; ac ðæt Godes weore wære geswútelod on him.

4 Me gebyraþ to wyrcanne ðæs weore ðe me sende, ða hwile ðe hit dæg is ; niht eymþ, ðonne náu man wyrcan ne mag.

5 Ie eom middan-eardes leoht, ða hwile ðe ic on middan-earde eom.

6 Ðá he ðás þing sæde, ðá spætte he on ða corþan, and worhte fenn of his spætle, and smýrede mid ðam fenne ofer his eagan,

7 And cwæþ to him, Gá, and þweah ðe on Syloes mere, . . . . He fór, and þwóh hine, and com geseonde

8 Witodlice his neah-geburas, and ða ðe hine gesáwon, ðá he wædla wæs, cwædon, Hú nis ðis se, ðe sæt, and wædlode ?

9 Sume cwædon, He hyt is ; sume cwædon, Nese, ac is him gelic. He cwæþ sóþlice, Ie hit eom.

10 Ðá cwædon hig to him, Hú wæron ðine eagan ge-openede ?

11 He andswarode and cwæþ, Se man, ðe is genemned Hælend, worhte fenn, and smýrede mine eagan, and cwæþ to me, Gá to Syloes mere, and þweah ðe ; and ic eode, and þwóh me, and geseah.

12 Ðá cwædon hig to him, Hwar is he ? Ðá cwæþ he, Ie nát.

13 Hig læddon to ðam Phariseon ðone ðe ðar blind wæs.

thei schulden caste in to him; sothli Jhesu hidde him, and wente out of the temple. . . . .

at hym; but Jesus hid hym silfe, and went out of the temple. . . . .

CHAP. IX. 1 And Jhesu passinge, sy3 a man blynd fro the birthe.

CHAP. IX. 1 And as Jesus passed by, he sawe a man which was blynde from his birth.

2 And his disciplis axiden him, Raby,<sup>†</sup> who synnede, this man, or his fadir and modir, that he schulde be born blynd?

2 And his disciples axed hym, sayinge, Master, who did synne, this man, or his father and mother, that he was borne blynde?

3 Jhesu answeride, Nether this man synnede, neither his fadir and moder; but that the werkis of God be schewid in hym.

3 Jesus answered, Nether this man hathe synned, nor yet his father and mother; but that the workes of God shulde be shewed on hym.

4 It bihoueth me for to worche the werkis of him that sente me, the while the day is; the ny3t schal come, whanne no man may worche.

4 I must worke the workes off hym that sent me, whill it is daye; the nyght commeth, when no man can worke.

5 Hou longe I am in the world, I am the lyst of the world.

5 As longe as I am in the worlde, I am the light of the worlde.

6 Whanne he hadde seid thes thingis, he spette in to erthe, and made cley of the spotle, and leyde<sup>†</sup> the cley on his y3en,

6 As sone as he had thus spoken, he spate on the grounde, and made claye of the spetle, and rubbed the claye on the eyes off the blynde,

7 And seide to him, Go, and be thou wayschen in the watir<sup>†</sup> of Siloe, that is interpretid, Sent. Therefore he wente, and waischide, and cam seynghe.

7 And sayde vnto hym, Goo, wesshe the in the pole of Siloe, which by in terpretacion signifieth, Sent. He went his waye, and wessed, and cam agayne seinge.

8 And so neizeboris, and thei that hadden seyn hym byfore, for he was a beggere, seiden, Wher this is not he, that sat, and beggide?

8 The neighboures, and they that had sene hym before, howe that he was a begger, sayde, Is not this he, that sate, and begged?

9 Othere men seiden, For this it is; othere men forsothe, Nay, but it is a lyk of him. Forsoth he seide, For I am.

9 Some sayde, This is he; other sayd, He is lyke hym. He hym silfe sayde, I am even he.

10 Therefore thei seiden to him, How ben thin y3en openyd to thee?

10 They sayde vnto hym, Howe are thyne eyes openned then?

11 He answeride, The ilke man, that is seid Jhesu, made cley, and anoyntide myn y3en, and seide to me, Go thou to the watir<sup>†</sup> of Siloe, and waische; and I wente, and waischide, and sy3.

11 He answered and sayde, The man, that is called Jesus, made claye, and anoynted myne eyes, and sayd vnto me, Goo to the pole Siloe, and wesshe; I went, and wessed, and receaved my sight.

12 And thei seiden to him, Wher is he? He seith, I woot not.

12 They sayde vnto hym, Where is he? He sayde, I cannot tell.

13 Thei leden him that was blynd to the Pharisees.

13 Then brought they to the Pharises him that a litell before was blynde.

14 Wasuh þan sabbato, þan þata fani gawaurhta Iesus, yah uslauk ïmma augona.

15 Aftra þan frehun ïna yah þai Farcisaicis, whaiwa ussawh. Iþ is qap yah þaim, Fani galagida mis ana augona; yah afþwoh, yah saiwha.

16 Qeþun þan sumai þize Farcisaic, Sa manna nist fram Guþa, þande sabbate daga ni witaip. Sumaih qeþun, Whaiwa mag manna frawaurhts swaleikos taikunins tauyan? Yah missaqiss warþ miþ im.

17 Qeþunuh du þamma faurþis blindin aftra, þu wha qipis bi þana, ei uslauk þus augona? Iþ is qapuh, Þatei prau-fetus ist.

18 Ni galaubidedun þan Iudaicis bi ïna, þatei is blinds wesi, yah ussewhi, unte atwopidedun þans fadrein is, þis ussaiwhandins.

19 Yah frehun ïns, qipandans, Sau ist sa sunus izwar, þanci yus qipip, þatei blinds gabaurans waurþi? whaiwa nu saiwhip?

20 Andhofun þan im þai fadrein is, yah qeþun, Witum, þatei sa ist sunus unsar, yah þatei blinds gabaurans warþ;

21 Iþ whaiwa nu saiwhip, ni witum, aiþþau whas uslauk ïmma þo augona, weis ni witum; silba uswahsans ist, ïna frailniþ, silba bi sik rodyai.

22 Þata qeþun þai fadrein is, unte ohtedun sis Iudaiuns; yuþan auk gapeþun sis Iudaicis, ei yabai whas ïna andhaihaiti Christu, utana swagogais wairþai.

23 Duhþe þai berusyos is qeþun, Þatei uswahsans ist, silban frailniþ.

24 Atwopidedun þan anþamma sinþa þana mannan, saci was blinds, yah qeþun du ïmma, Gif hauhein Guþa; weis witum, þatei sa manna frawaurhts ist.

25 Þanuh andhof yains, Yabai frawaurhts ist, ik ni wait; þat-ain wait, ei blinds was, iþ nu saiwha.

14 Hit wæs reste-dæg, dā se Hælend worhte dæt fenn, and his eagan untýnde.

15 Eft dā Pharisei hyne áscedon, hū he gesáwe. He ewæþ to him, He dyde fenn ofer mine eagan; and ic þwōh, and ic geseo.

16 Sume dā Pharisei ewædon, Nis des man of Gode, ðe reste-dæg ne hylt. Sume ewædon, Hū mag synful man dās tæcn wyrcan? And hig fliton him betweenan.

17 Hig ewædon eft to ðam blindan, Hwæt segst dū be ðam, ðe ðine eagan untýnde? He ewæþ, He is witega.

18 Ne gelyfdon dā Iudeas be him, dæt he blind wære, and gesáwe, ærdam ðe hig clypodon his magas, ðe gesáwon.

19 And áscodon hig, and ewædon, Is dīs cower sunu, ðe ge seegaþ, dæt blind wære ácenned? hūmeta gesylþ he nū?

20 Hys magas him andswaredon, and ewædon, We witon, dæt des ys úre sunu, and dæt he was blind ácenned;

21 We nyton, hūmeta he nū gesylþ, ne hwá his eagan untýnde; áesiaþ hine sylfne, ylde he hæfþ, sprece for hine sylfne.

22 His magas spræcon dās þing, forðam ðe hig ondrédon dā Iudeas; dā gedilhton dā Iudeas, gif hwá Crist andette dæt he wære, bútan hyra gefér-rædene.

23 Forðam ewædon his magas, He hæfþ ylde, áesiaþ hine sylfne.

24 Dā clypedon hig eft ðone man, ðe ær blind wæs, and ewædon to him, Sege Gode wuldor; we witon, dæt he is synful.

25 And he ewæþ, Gif he synful is, dæt ic nāt; án þing ic wāt, dæt ic was blind, and dæt ic nū geseo.

14 Forsoth it was saboth, whanne Jhesu made cley, and openyde his y3en.

15 Eft Pharisees axiden him, how he hadde seyn. Sothly he seide to hem, He puttide to me cley on the y3en ; and I waischide, and I se.

16 Therefore summe of Pharisees seiden, This man is not of God, for he kepith not the saboth. Othere men seyden, How may a man synnere do thes syngnyys ?<sup>†</sup> And dyuysioun was a mong hem.

17 Therefore thei seyn eftsoone to the bynd man, What seist thou of him, that openyde thin y3en ? Sothli he seide, For he is a prophete.

18 Therefore Jewis bileueden not of him, for he was bynd, and hadde seyn, til thei clepiden his fadir and modir, that hadde seyn.

19 And thei axiden hem, seyng, Is this 3oure sone, whom 3e seyn, for he is born bynd ? hou therefore seeth he now ?

20 His fadir and modir answeriden to hem, and seyden, We witen, for this is oure sone, and for he is born bynd ;

21 Sothli how he seeth now, we witen not, or who openyde his y3en, we witen not ; axe 3e him, he hath age, speke he of him silf.

22 His fadir and modir seiden thes thingis, for thei dredden Jewis ; forsoth now the Jewis hadden conspirid, that if ony man knowlechide him Crist, he schulde be don out of the synagoge.

23 Therefore his fadir and modir seiden, For he hath age, axe 3e him.

24 Therefore eftsoone thei clepiden the man, that was bynd, and seyden to him, 3yue thou glorie to God ; we witen, for this man is a synner.

25 Therefore he seide, If he is a synner, I woot not ; o thing I woot, for whanne I was bynd, now I se.

14 Hit was the saboth daye, when Jesus made the claye, and opened his eyes.

15 Then agayne the Pharises also axed hym, howe he had receaved his sight. He sayde vnto them, He putt claye apon myne eyes ; and I wasshed, and I se.

16 Then sayde some of the Pharises, This man is not of God, be cause he kepeth not the saboth daye. Other sayde, Howe can a man that is a synner do suche myracles ? And there was stryfe a monge them.

17 Then spake they vnto the blynde agayne, What sayst thou of hym, be cause he hath opened thyne eyes ? And he sayd, He ys a prophet.

18 The Iewes did nott beleve off the felowe, howe that he was blynde, and had receaved hys sight, vntill they had called the father and mother off him, that had receaved his sight.

19 And they axed them, saying, Ys this youre sonne, whome ye saye was borne blynde ? howe doth he nowe se then ?

20 His father and mother answered them, and sayde, We wote wele, that this is oure sonne, and that he was borne blynde ;

21 Butt by what meanes he nowe seyth, that can we nott tell, or who hath opened his eyes, can we nott tell ; he is olde ynough, axe hym, lett hym answer for hym sylf off thynges that pertayne to hym sylf.

22 Suche wordes spake his father and mother, be cause they feared the Iewes ; for the Iewes had conspyred all redy, that yff eny man did confesse that he was Christ, he schulde be excommunicat out of the sinagoge.

23 Therefore sayde his father and mother, He is olde ynough, axe hym.

24 Then agayne called they the man, that was blynde, and sayd vnto hym, Geve God the prayse ; we knowe, thatt thys man ys a synner.

25 He answered and sayde, Whither he be a synner or noo, I cannot tell ; won thyng I am sure off, that I was blynde, and nowe I se.

26 Þanuh qeþun aftra, Wha gatawida þus? whaiwa uslauk þus augona?

27 Andhof im, Qaþ izwis yu, yah ni hausideduþ; wha aftra wileiþ hausyan? ibai yah yus wileiþ þamma siponyos wairþan?

28 Þanuh lailoun imma, yah qeþun, Þu is siponeis þamma; ip weis Mose siponyos siyum.

29 Weis witum, þatei du Mose rodida Guþ; ip þana ni kunnum, whaþro ist.

30 Andhof sa manna, yah qaþ du im, Auk in þamma sildaleik ist, þatei yus ni wituþ whaþro ist, yah uslauk mis augona.

31 Witumuh þan, þatei Guþ frawaurhtaim ni andhauseiþ, ak yabai whas guþblostreis ist, yah wilyau is tauyiþ, þamma hauseiþ.

32 Fram aiwa ni gahausiþ was, þatei uslukip whas augona blindamma gabauramma;

33 Nih wesi sa fram Guþa, ni mahtedi tauyan ni wait.

34 Andhofun, yah qeþun du imma, In frawaurhtin þu gabaurans warst alls, yah þu laiseis unsis? Yah uswaurpun imma ut.

35 Hausida Iesus, þatei uswaurpun imma ut; yah bigat ina, qaþuh du imma, Þu gaulaubeis du sunau Guþs?

36 Andhof yains, yah qaþ, An whas ist, Frauya, ei galaubyau du imma?

37 Qaþ þan imma Iesus, Yah gasawht ina, yah saei rodeiþ miþ þus, sa ist.

38 Ip is qaþuh, Galaubya, Frauya. . . . . Yah inwait ina.

39 Yah qaþ Iesus, Du stauai, ik in þamma fairwhlau qam, ei þai unsaiwhandans, saiwhaina, yah þai saiwhandans, bliudai wairþaina.

40 Yah hausidedun þize Fareisaie sunai þata, þai wisandans miþ imma, yah qeþun du imma, Ibai yah weis bliudai siyum?

41 Qaþ im Iesus, Ip bliudai weseiþ, ni

26 Ða ewædon hig to him, Hwæt dyde he ðe? hū ontýnde he ðine eagau?

27 He andswarode him and ewæþ, Ic eow sæde ær, and ge gehýrdon; hwi wylle ge hyt eft gehýran? eweðe ge wylle ge beou his leorning-enihtas?

28 Ða wyrigdon hig hine, and ewædon, Si ðú his leorning-eniht; we synd Moyses leorning-enihtas.

29 We witon, ðæt God spræc wið Moyses; nyte we, hwanon ðes is.

30 Se man andswarode, and ewæþ to him, Ðæt is wundorlic, ðæt ge nytou hwanon he is, and he untýnde mine eagan.

31 We witon sôþlice, ðæt God ne gehýrþ synfulle, ac gif hwá is Gode gecoren, and his willan wyrþ, ðone he gehýrþ.

32 Ne gehýrde we næfre on worulde, ðæt ænig ontýnde ðas eagan ðe wære blind geboren;

33 Ne mihte ðes nán þing dón, gif he nære of Gode.

34 Hig andswaredon, and ewædon to him, Eall ðú eart on synnum geboren, and ðú lærst us? And hig drifon hine út.

35 Ða se Hælend gehýrde, ðæt hig hine drifon út; ðá ewæþ he to him, Ðá he hine gemitte, Gelyfst ðú on Godes sunu?

36 He andswarode, and ewæþ, Hwyle is, Drihten, ðæt ic on hine gelyfe?

37 And se Hælend ewæþ to him, Ðú hine gesáwe, and se ðe wið ðe sprycþ, se hit is.

38 Ðá ewæþ he, Drihten, ic gelyfe. And he feoll nyðer, and ge-cadmédde hyne.

39 And se Hælend ewæþ to him, Ic eom on ðysne middan-eard, to ðemenue, ðæt ða secolon geseon, ðe ne geseoþ, and beon blinde, ða ðe geseoþ.

40 Ða ðæt gehýrdon ða Pharisei, ðe mid him wæron, ðá ewædon hig to hym, Cwyst ðú synd we blinde?

41 And se Hælend ewæþ to him, Gif



26 Therefore thei seiden to him, What dide he to thee? how openyde he thin y3en?

27 He answeride to hem, I seide to 3ou now, and 3e herden; what wolen 3e eftsoone heere? wher and 3e wolen be maad his disciplis?

28 Therefore thei wariden<sup>t</sup> him, and seiden, Be thou his disciple; we ben disciplis of Moyses.

29 We witen, for God spak to Moyses; forsoth we witen no3t this, of whennis he is.

30 The ilke man answeride, and seide to hem, Forsoth in this thing is wonderful, that 3e witen not of whennis he is, and he hath opened myn y3en.

31 Sothli we witen, for God heerith not synneris, but if ony man is worshiper of God, and doth his wille, hym he heerith.

32 Fro the world it is not herd, that ony man openyde the y3en of a blynd born man;

33 No but this were of God, he my3te not do ony thing.

34 Thei answeriden, and seiden to him, Thou art al boren in synnes, and techist thou vs? And thei castiden out him.

35 Jhesu herde, for thei han east out him; and whanne he hadde founden him, he seide to him, Bileuest thou in to the sone of God?

36 He answeride, and seide, Lord, who is he, that I bileue in to him?

37 And Jhesu seide to him, And thou hast seyn him, and he it is, that spekith with thee.

38 And he seide, Lord, I bileue. And he fallinge doun, worshipide him.

39 Therefore Jhesu seide to him, I cam in to this world, in to dom, that thei that seen not, se, and thei that seen, be maad blynde.

40 And summe of the Pharisees herden, that weren with him, and thei seiden to him, Wher and we ben blynde?

41 Jhesu seide to hem, If 3e weren

26 Then sayde they to him agayne, What did he to the? howe opened he thyne eyes?

27 He answered them, I tolde you yer-whyle, and ye did nott heare; wherfore wolde ye heare ytt agayne? wyll ye alsoo be hys disciples?

28 Then rated they hym, and sayde, Thou arte hys disciple; we are Moses disciplis.

29 We are sure, that God spake wyth Moses; thys felowe we knowe not, from whence he ys.

30 The man answered, and sayde vnto them, This is a merveleous thyng, that ye wote nere whence he is, and yet bath he openned myne eyes.

31 We knowe wele ynought, that God heareth noo synners, but yf eny man be a worshipper of God, and do what his will is, him heareth he.

32 Sence the world began was it nott herde, that eny man opened the eyes off won that was borne blind;

33 If this man were not of God, he coulde have done noo thyng.

34 They answered, and sayd vnto him, Thou arte altogedder borne in synne, and dost thou teache vs? And they cast hym out.

35 Jesus herde, that they had excommunicate him; and as sone as he had founde hym, he sayd vnto hym, Doest thou beleve on the sonne of God?

36 He answered, and sayde, And who ys yt, Lorde, that I myght beleve on hym?

37 And Jesus sayde vnto hym, Thou hast both sene hym, and he it is, that talketh with the.

38 And he sayde, Lorde, I beleve. . . . And worshipped hym.

39 Jesus sayde, I am come vnto iudgement, into this worlde, that they which se nott, myght se, and they which se, myght be made blynde.

40 And some off the Pharises, whych were wyth hym, herde these wordes, and sayde vnto hym, Are we then blynde?

41 Jesus sayde vnto them, Yf ye were

þau habadedeiþ frawaurhtais ; iþ nu qipþ, þatei gasaiwham, eiþan frawaurhts izwara þairhwisþ.

CHAP. X. 1 Amen, amen, qiþa izwis, saei inn ni atgaggiþ þairh daur in gardan lambe, ak steigþ alyapro, sah bliftus ist yah waidedya.

2 Iþ sa inngaggands þairh daur, hairdeis ist lambe.

3 Þammuh daurawards uslukip, yah þo lamba stibnai is hausyand, yah þo swesona lamba haitip bi namin, yah ustiuhþ þo.

4 Yah þan þo swesona ustiuhþ, faura im gaggiþ, yah þo lamba ina laistyand ; unte kunnun stibna is.

5 Iþ framþyana ni laistyand, ak þliuhand faura imma ; unte ni kunnun þize framþyane stibna.

6 Þo gayukon qap im Iesus ; iþ yainai ni froþun wha was þatei rodida du im.

7 Þanuh qap aftra du im Iesus, Amen, amen, qiþa izwis, þatei ik im daur þize lambe.

8 Allai swa managai swe qemun, þinbos sind yah waidedyans, akei ni hausidedun im þo lamba.

9 Ik im þata daur. Þairh mik yabai whas inngaggiþ, ganisþ ; yah inngaggiþ, yah utgaggiþ, yah winya bigitip.

10 Þiubs ni qimip, nibai ei stilai, yah ufsneipai, yah fragistyai ; iþ ik qam, ei libain aigeina, yah managizo aigeina.

11 Ik im hairdeis gods ; hairdeis sa goda saiwala seina lagyip faur lamba.

12 Iþ asneis, yah saei nist hairdeis, þizei ni sind lamba, swesa gasaiwhip wulf qimandan, yah bileipþ þaim lamban, yah þliuhþ ; yah sa wulfs frawilwip þo, yah distahyip þo lamba.

13 Iþ sa asneis afþliuhþ, unte asneis

ge blinde wæron, næfde ge nane synne ; nu ge scegaþ, ðæt ge geseon, ðæt is eowre syn.

CHAP. X. †1 Sôþ, ic scege eow, se ðe ne gæþ æt ðam geate into sceapa falde, ac stýhþ elles ofer, he is peof and sceapa.

2 Se ðe in-gæþ æt ðam geate, he is sceapa hyrde.

3 Ðæne se geat-weard læt in, and ða sceap gehýraþ his stefne, and he nemþ his ágene sceap be naman, and læt hig út.

4 And ðonne he his ágene sceap læt út, he gæþ beforan him, and ða sceap him fyliaþ ; forðam ðe hig gecnáwaþ his stefne.

5 Ne fyliaþ hig unecúðum, ac fleoþ fram him ; forðam ðe hig ne geceowon unecúðra stefne.

6 Ðis hig-spell se Hælend him sæde ; hig nyston hwæt he spræc to him.

7 Eft se Hælend cwæþ to him, Sôþ, ic eow scege, ic eom sceapa geat.

8 Ealle ða ðe comon, wæron þeofas and sceapan, ac ða sceap hig ne gehýrdon.

9 Ic eom geat. Swá hwyle swá þurh me gæþ, byþ hál ; and gæþ in, and út, and fiut læse.

10 Þeof ne cymþ, búton ðæt he stele, and slea, and fordó ; ic eom, to ðam ðæt hig habbon lif, and habbon genóh.†

11 Ic eom gód hyrde ; gód hyrde sylþ his lif for his sceapum.

12 Se hýra, se ðe nis hyrde, and se ðe náh ða sceap, ðonne he ðone wulf gesylþ, ðonne flyhþ he, and forlæt ða sceap ; and se wulf nimþ, and todrifþ ða sceap.

13 Se hýra flyhþ, forðam ðe he bip

blynde, 3e schulden not haue synne ; but now 3e seyn, For we seen, 3oure synne dwellith.

blynde, ye shulde have noo synne ; but nowe ye saye, We se, therefore youre synne remayneth.

CHAP. X. 1 Treuli, treuli, I seie to 3ou, he that cometh not in by the dore in to the fold of the sheep, but stizeth vp by another weye, is nyzt thef and day thef.

2 Forsothe he that entrith by the dore, is the shepherde of the sheep.

3 To this the porter openeth, and the sheep heeren his vois, and he clepith his owne sheep by name, and ledith out hem.

4 And whanne he hath sent out his owne sheep, he goth bifore hem, and the sheep suwen him ; for thei knowen his vois.

5 Sothli thei suwen not an alien, but fleen fro him ; for thei han not knowen the voys of alyens.

6 Jhesu seide to hem this prouerbe ; forsoth thei knewen not what he spak to hem.

7 Therefore Jhesu seide to hem eftsoone, Treuli, treuli, I seie to 3ou, for I am the dore of the sheep.

8 Alle how manye euere camen, ben nyzt theues and day theues, but the sheep herden not hem.

9 I am the dore. If ony man schal entre by me, he schal be saued ; and he schal go yn, and schal go out, and he schal fynde lesewis.

10 A nyzt theef cometh not, no but that he stele, and sle, and leese ; I cam, that thei haue lyf, and haue more plentifulously.

11 I am a good shepherde ; a good shepherde 3yueth his soule<sup>†</sup> for his sheep.

12 Forsoth a marchaunt,<sup>†</sup> and that is not shepherde, whos ben not the sheep his owne, seeth a wolfe comynge, and he leeueth<sup>†</sup> the sheep, and fleeth ; and the wolfe rauyschith, and disparplith<sup>†</sup> the sheep.

13 Forsoth the marchaunt fleeth, for

CHAP. X. 1 Uerely, verely, I saye vnto you, whosoever entreth not in by the dore into the shepe folde, but clymth vppe some other waye, he is a thefe and a robber.

2 He thatt goeth in by the dore, is the shepherde of the shepe.

3 To this man the porter openeth the dore, and the shepe heere hys voyce, and he calleth hys awne shepe by name, and leadeth them out.

4 And when he hath sent forthe hys awne shepe, he goeth before them, and the shepe folowe hym ; for they knowe hys voyce.

5 A straunger they will nott folowe, butt wyll flye from hym ; for they knowe nott the voyce of straungers.

6 This manner of sayinge spake Jesus vnto them ; and they vnderstode nott what thynges they were whych he spake vnto them.

7 Then sayde Jesus vnto them agayne, Verely, verely, I saye vnto you, thatt I am the dore of the shepe.

8 All even as many as cam before me, are theves and robbers, but the shepe did not heare them.

9 I am the dore. By me yf eny man enter in, he shalbe safe ; and shall goo in, and out, and fynde pasture.

10 The thefe commeth not, but for to steale, and kyll, and destroye ; I cam, that they myght have lyfe, and have yt more abundantly.

11 I am a goode shepheard ; a goode shepheard geveth his lyfe for his shepe.

12 An heyred servaunt, which is not the shepheard, nether the shepe are his awne, seith the wolfe comynge, and levethe the shepe, and flyeth ; and the wolfe catcheth, and scattereth the shepe.

13 The heyred servaunt flyeth, be cause

ist, yah ni kar-ist ina þize lambe.

14 Ik im hairdeis sa goda, yah kann meina, yah kunnun mik þo meina.

15 Swaswe kann mik atta, yah ik kann attan; yah saiwala meina lagya faur þo lamba.

16 Yah anþara lamba aih, þoei ni sind þis awistris, yah þo skal briggan, yah stibnos meinaizos hausyand; yah wairþ-and ain aweþi ains hairdeis.

17 Duhþe atta mik friyof, unte ik lagya saiwala meina, ei aftra niman þo.

18 Ni whashun nimip þo af [mis, akei ik lagya þo af]<sup>†</sup> mis silbin. Waldufni haba aflagyan þo, yah waldufni haba aftra niman þo. Þo anabusn nam at attin meinamma.

19 Þanuh missaqiss aftra warþ mip Iudaium in þize waurde.

20 Qeþunuh managai ize, Unhulpon habaip, yah dwalmof; wha þamma hanscip?

21 Sumaih qeþun, þo waurda ni sind unhulpon habandins. Ibai mag unhulþo blindaim augona uslukan?

22 Warþ þan inniuyiþa in Iairusaulwmai, yah wintrus was.

23 Yah wharboda Iesus in alh, in ubizwai Saulaumonis.

24 Þanuh birumun ina Iudaicis, yah qeþun du imma, Und wha saiwala unsara hahis? yabai þu siyais Christus, qiþ unsis andaugiba.

25 Andhof Iesus, Qap izwis, yah ni galaubeip; waurstwa þoei ik tauya in namin attins meinis, þo weitwodyand bi mik.

26 Akei yus ni galaubeip, unte ni siyup lambe meinaize, swaswe qap izwis.

27 Lamba meina stibnai meinai hausyand, yah ik kann þo, yah laistyand mik.

28 Yah ik libain aiweimon giba im, yah ni fraqistunand aiw, yah ni frawilwiþ

ahyroð, and him ne gebyraþ to ðam sceapum.

14 Ic eom gôð hyrde, and ic geenáwe mine sceap, and hig geenáwaþ me.

15 Swá mîn fæder can me, ic can minne fæder; [and ic sylle mîn ágen lif for mînum sceapum].<sup>†</sup>

16 And ic hæbbe óðre sceap, ða ne synd of ðisse heorde, and hit gebyraþ ðæt ic læde ða, and hig gehýraþ mine stefne; and hyt byþ án heord and án hyrde.

17 Forðam fæder me lufaþ, forðam ðe ic sylle mîne sáwle, and hig eft mine.

18 Ne nimþ hig nán man æt me, ac læte hig fram me sylfum. Ic hæbbe anweald mine sáwle to áláttanne, and ic hæbbe anweald hig eft to nimanne. Ðis bebod ic nam æt mînum fæder.

19 Eft wæs ungeþwærnes geworden betwýx ðam Iudeum for ðysum spræcum.

20 Manega hira ewædon, Deofol is on him, and he wét; hwi hlyste ge him?

21 Sume ewædon, Ne synd ná ðis wódes mannes word. Cwyst ðú mæg wóð man blindra manna cagan ontýnan?<sup>†</sup>

22 Ðá wæron templ-hálgunga on Hierusalem, and hit wæs winter.

23 And se Hælend eode on ðam temple, on Salomones portice.

24 Ðá bestódon ða Judeas hync útan, and ewædon to him, Hú lange gælst ðú úre lif? sege us openlice, hwæder ðú Crist sý.

25 Se Hælend him andswarode and ewaþ, Ic spece to cow, and ge ne gelyfaþ; ða weore ðe ic wyree on mînes fæder naman, ða eýðaþ gewitnesse be me.

26 Ac ge ne gelyfaþ, forðam ðe ge ne synd of mînum sceapum . . . .

27 Mîne sceap gehýraþ mine stefne, and ic geenáwe hig, and hig folgiaþ me.

28 And ic him sylle éce lif, and hig ne forwurðaþ næfre, and ne nimþ hig

he is a marchaunt, and it perteyneth not to him of the sheep.

14 I am a good shepherde, and I knowe my sheep, and my sheep knowen me.

15 As my fadir hath knowun me, and I knowe the fadir; and I putte my lyf for my sheep.

16 And I haue othere sheep, that ben not of this folde, and it bihoueth me for to leede hem to, and thei schulen heere my vois; and it schal be maad o fold and o shepherde.

17 Therefore the fadir loueth me, for I putte my soule, that eftsoone I take it.

18 No man takith it fro me, but I putte it fro my silf. I haue power for to putte it, and I haue power for to take it eftsoone. This maundement I haue take of my fadir.

19 And so dissencioun was maad among the Jewis for thes wordis.

20 Forsoth manye of hem seiden, He hath a deuel, and maddith;† what heeren 3e him?

21 Othere men seiden, Thes wordis beth not of a man hauynge a fend. Wher a deuel may opene the 3yen of blynde men?

22 Forsothe newe feestis of halwing of the temple ben maad in Jerusalem, and it was wyntir.

23 And Jhesu walkide in the temple, in the porche of Salomon.

24 Therefore Jewis ennyrowneden him, and seiden to him, Hou longe dost thou a wey oure soule? if thou ert Crist, seie to vs opynly.

25 Jhesu answeride to hem, I speke to 3ou, and 3e bileuen not; the workis that I do in the name of my fadir, thes beren witnessing of me.

26 But and 3e bileuen not, for 3e ben not of my sheep. . . .

27 My scheepe heeren my vois, and I knowe hem, and thei suen me.

28 And I 3yue to hem euerelasting lyf, and thei schulen not perische in to with

he is an heyred seruaunt, and careth not for the shepe.

14 I am that goode shepheard, and knowe my shepe, and am knowen of myne.

15 As my father knoweth me, even soo knowe I my father; and I geve my sylfe for my shepe.

16 And other shepe I have, which are not off this folde, them also must I bringe, and they shall heere my voyce; and there shalbe won flocke and won shepheard.

17 Therefore doth my father love me, be cause I put my lyfe from me, that I myght take it agayne.

18 No man taketh it from me, butt I put ytt away off my sylfe. I haue power to put it from me, and power I haue to take it agayne. Thys commaundment haue I receaved of my father.

19 Agayne there was dissencion amonge the Iewes for these saynges.

20 And many of them sayd, He hath the devyll, and is madde; why heare ye hym?

21 Other sayde, These are nott the wordes off hym that hath the devyll. Can the devyll open the eyes off the blynde?

22 Hit was at Jerusalem the feaste of the dedicacion, and itt was wynter.

23 And Jesus walked . . . in Solomons hall.

24 Then cam the Iewes rounde aboute hym, and sayde vnto hym, Howe longe dost thou make vs doute? yff thou be Chryst, tell vs playnly.

25 Jesus answered them, I tolde you, and ye beleve nott; the workes that I do in my fathers name, beare witness off me.

26 Butt ye beleve not, because ye are not of my shepe, as I sayde vnto you.

27 My shepe heere my voyce, and I knowe them, and they folowe me.

28 And I geve vnto them eternall lyfe, and they shall never perishe, nether

whashun þo us handau meinai.

29 Atta meins þatei fragaf mis, maizo allaim ist; yah ni aiw ainshun mag frawilwan þo us handau attins meinis.

30 Īk yah atta meins ain siyu.

31 Nemun aftra stainans þai Īudaicis, ei waurpeina ana ina.

32 Andhof im Īesus, Managa goda waurstwa ataugida izwis us attin meinamma, in wharyis þize waurstwe staineiþ mik?

33 Andhofun imma þai Īudaieis, Īn godis waurstwis ni stainyam þuk, ak in wayamereins, yah þatei þu, manna wisands, tauyis þuk silban du Guþa.

34 Andhof im Īesus, Niu ist gameliþ in witoda izwaramma, Īk qaþ, Guda siyuþ?

35 Yabai yainans qaþ guda, du þaimci waurd Guþs warþ, yah ni maht ist gaitairan þata gamelido,

36 Þanci atta gaweihaida, yah insandida in þana fairwlu, yus qipþ, Þatei wayameryau, unte qaþ, Sunus Guþs im?

37 Niba tauyau waurstwa attins meinis, ni galaubeiþ mis;

38 Īþ yabai tauyau, niba mis galaubyaiþ, þaim waurstwam galaubyaiþ; ei ufkunnaþ yah galaubyaiþ, þatei in mis atta, yah Īk in imma.

39 Sokidedun ina aftra gafahan, yah usiddya us handum ize.

40 Yah galaþ aftra ufar Īaurdanu, in þana stad þarei was Īohannes frumist daupyands, yah salida yainar.

41 Yah managai qemun at imma, yah qeþun, Þatei Īohannes gatawida taikne ni ainohun; Īþ allata þatei qaþ Īohannes bi þana, sunya was.

42 Yah galaubidedun managai du imma yainar.

nán man of mīnre handa.

29 Ðæt ðe mīn fæder me scalde, is mærrer ðonne ænig oðer þing; and ne mæg hit nán man niman of mines fæder handa.

30 Ic and fæder synd án.

31 Ða Iudeas námon stánas, ðæt hig woldon hyne torfian.

32 Se Hælend him andswarode and cwæþ, Manega góde weore ic eow æt-cowde be mīnum fæder, for hwyleum ðæra weorea wylle ge me hænna?

33 Ða Iudeas him andswaredon and cwædon, Ne hæne we ðe for góðum weorce, æc for ðīnre bysmer-spæce, and forðam ðe ðú eart man, and wyrest ðe to Gode.

34 Se Hælend him andswarode and cwæþ, Hú nys hit áwriten on eowre æ, Ðæt ic sæde, Ge synd godas?

35 Gif he ða tealde godas, ðe Godes spæc to wæs geworden, and ðæt hálige gewrit ne mag beon áwend,

36 Ðe fæder gehálgode, and sende on middan-eard, ge seegaþ, Ðæt ðú bysmer spycst, forðam ic sæde, Ic eom Godes sunu?

37 Gif ic ne wyrec mīnes fæder weore, ne gelyfaþ me;

38 Gif ic wyrec mīnes fæder weore, and gif ge me nellap gelyfan, gelyfaþ ðam weorcum; ðæt ge onenáwon and gelyfon, ðæt fæder ys on me, and ic on fæder.

39 Hig smeadon wītodlice ymbe ðæt hig woldon hine gefōn, and he eode út fram him.

40 And he fōr eft ofer Iordanen, to ðære stōwe ðe Iohannes was and ærest on fullode, and he wunode ðær.

41 And manega comon to him, and cwædon, Wītodlice ne worhte Iohannes nán tæen; ealle ða þing ðe Iohannes sæde be ðyssum, wæron soþe.

42 And manega gelyfdon on hyne.

outen ende, and ony man schal not rauysche hem of myn hond.

29 That thing that my fadir 3af to me, is more than alle ; therefore no man may rauysche fro my fadris hond.

30 I and the fadir ben o thing.

31 Jewis token vp stoones, for to stoono hym to the deeth.

32 Jhesu ausweride to hem, I haue schewid to 3ou manye goode werkis of my fadir, for which werk of hem stoonen 3e me ?

33 The Jewis answeriden to him, We stoonen not thee of good work, but of blasphemye, and for thou, sithen thou art a man, makist thi silf God.

34 Jhesu answeride to hem, Wher it is not writun in 3oure lawe, For I seide, 3e ben goddis ?

35 If he seide hem goddis, to whiche the word of God is maad, and the scripture, which the fadir halwide, and sente in to the world, may not be vndon,

36 And 3e seyn, for I blasphemie, for I seide, I am Goddis sone ?

37 If I do not the workis of my fadir, nyle 3e bileue to me ;

38 Sothli if I do, thou 3e wolen not bileue to me, bileue 3e to the werkis ; that 3e knowe and bileue, for the fadir is in me, and I in the fadir.

39 Therefore thei souzten for to take him, and he wente out of her hondis.

40 And he wente eftsoone ouer Jordan, in to that place where John was first baptisinge, and he dwelte there.

41 And manye camen to him, and seiden, Forsoth John dide no signe ;† forsothe alle thingis what euere John seide of this, weren sothe.

42 And many bileueden in to him.

shall eny man plucke them out off my honde.

29 My father wich gave them me, is greater then all men ; and no man is able to take them out off my fathers honde.

30 And I and my father are one.

31 Then the Iewes agayne toke vppe stonnes, to stone hym with all.

32 Jesus answered them, Many goode workes have I shewed you from my father, for which off them wyll ye stone me ?

33 The Iewes answered hym, sayinge, For thy goode workes sake we stone the not, but for thy blasphemy, and be cause that thou, beinge a man, makest thy silfe God.

34 Jesus answered them, Is it not written in youre lawe, I have sayde, Ye are goddes ?

35 Yf he called them goddes, vnto whom the worde of God was spoken, and the scripture can nott be broken,

36 Saye ye then to hym, whom the father hath sanctified, and sent into the worlde, Thou blasphemest, because I sayd, I am the sonne of God ?

37 Yf I do not the workes off my father, beleve me not ;

38 Butt . . . though ye beleue not me, yett beleve the workes ; that ye maye knowe and beleve, that the father is in me, and I in hym.

39 Agayne they went aboute to take hym, but he escaped out of their hondes.

40 And went away agayne beyonde Jordan, into the place where Jhon before had baptised, and there aboode.

41 And many resorted vnto hym, and sayd, Jhon did no miracle ; butt all thynges that Jhon spake of this man, are true.

42 And there many beleved on hym.

Lazarus af Bebanias, us haimai Maryins yah Marþins, swistrs izos.

2 Wasuh þan Marya, socii salboda Frauyan balsana, yah biswarb fotuns is skufta seinamma, þizozei broþar Lazarus siuks was.

3 Ænsandedun þan þos swistryus is du imma, qihandains, Frauya, sai! þanci friyos, siuks ist.

4 Æþ is galausyands qap, So siukei nist du dauþau, ak in hauheinais Guþs, ei hauhyaidau sunus Guþs þairh þata.

5 Friyoduh þan Æsus Marþan, yah swistar izos, yah Lazaru.

6 Swe hausida, þatei siuks was, þanuh þan salida in þammei was stada twans dagans.

7 Ðaþroh þan afar þata qap du siponyam, Gaggam in Iudaian aftra.

8 Qeþun du imma þai siponyos, Rabbei, nu sokidedun þuk afwairþan stainam Iudaieis, yah aftra gaggis yaind?

9 Andhof Æsus, Niu twalif sind wheilos dagis? Yabai whas gaggip in dag, ni gastiggqip, unte liuhap þis fairwhaus gasaiwhip.

10 Aþþan yabai whas gaggip in nalt, gastiggqip, unte liuhad nist in imma.

11 Ðo qap, yah afar þata qipip du im, Lazarus, friyonds unsar, gasaizlep, akci gaggam ei uswakyau ina.

12 Ðanuh qeþun þai siponyos is, Frauya, yabai sleþip, hails wairþip.

13 Qaþuh þan Æsus bi dauþu is; ip yainai hugidedun, þatei is bi sleþ qeþi.

14 Ðanuh þan qap du im Æsus swikunþaba, Lazarus gaswalt;

15 Yah fagino in izwara, ei galaub-yaiþ, unte ni was yainar; akci gaggam du imma.

16 Ðanuh qap Ðomas, saci haitada Didimus, þaim gahlaiham seinaim, Gaggam yah weis, ei gaswiltaima mip imma.

man wæs, genemned Lazarus of Bethania, of Marian ceastre and of Marthan, his swustra.

2 Hit wæs scó Maria, ðe smýrede Drihten mid ðære sealf, and drigde his fet mid hyre loccum, Lazarus hyre bróðer was ge-yfelod.

3 His swustra sendon to him, and cwædon, Drihten, nú! is seoc, se ðe ðu lufast.

4 Ðá se Hælend ðæt geliyrde, ðá cwæp he to him, Nys ðeos untrummys ná for deape, ac for Godes wuldre, ðæt Godes sunu sig gewuldrod þurh hyne.

5 Sôþlice se Hælend lufode Marthan, and hyre swustor Marian, and Lazarum hyra bróðer.

6 Witodlice he wæs twegen dagas on ðære sylfan stówe, ðá he gehýrde, ðæt he seoc wæs.

7 Æfter ðyssum he cwæp to his leorning-cnihtum, Uton faran eft to Iudea lande.

8 His leorning-cnihtas cwædon to him, Láreow, nú ða Iudeas sóhton ðe ðæt hig woldon ðe hænan, and wylt ðu eft faran dyder?

9 Se Hælend him andswarode and cwæp, Hú ne synd twelf tida ðæs dæges? Gif hwá gæp on dag, ne æt-spyrnþ he, forðam he gesyhþ ðyses middan-eardes leolt.

10 Gif he gæp on niht, he æt-spyrnþ, forðam ðe ðæt leolt nis on hyre.

11 Ðás þing he cwæp, and syððan he cwæp to him, Lazarus, ure freond, slæþþ, ac ic wylle gán and áwreccan hyne of slæpe.

12 His leorning-cnihtas cwædon, Drihten, gif he slæþþ, he byþ hál.

13 Se Hælend hit cwæp be his deape; hi wéndon sóþlice, ðæt he hyt sæde be swefnes slæpe.

14 Ðá cwæp se Hælend openlice to him, Lazarus ys dead;

15 And ic com bliþe for eowrum þingum, ðæt ge geliýfon, forðam ic næs ðara; ac uton gán to him.

16 Ðá cwæp Thomas . . . . to hys geférum, Uton gán, and sweltan mid him.



syk man, Lazarus of Bethanye, of the castel of Mary and Martha, his sistris.

2 Forsoth Mary it was, which anyntide the Lord with oynement, and wipte his feet with hir heeris, whos brother Lazarus was syk.

3 Therefore his sistris senten to him, seyinge, Lord, lo! he whom thou louest, is syk.

4 Forsoth Jhesu heeringe seide to hem, This sicknesse is not to the deeth, but for the glorie of God, that Goddis sone be glorified bi it.

5 Sothli Jhesu louede Martha, and hir sistir Marye, and Lazarus.

6 Therefore as Jhesu herde, for he was syk, thanne sothli he dwellide in the same place tweye dayes.

7 Therof aftir thes thingis he seide to his disciplis, Go we eft in to Judee.

8 Disciplis seyen to him, Raby,<sup>†</sup> now the Jewis souzten for to stoone thee, and eft thou gost thidur?

9 Jhesu answeride, Wher ther ben not twelue ouris of the day? If ony man schal wandre in the day, he hirtith not, for he seeth the lizt of this world.

10 Sothli if he schal wandre in the ny3t, he hirtith, for lizt is not in him.

11 He seith thes thingis, and aftir thes thingis he seith to hem, Lazarus, oure frend, slepith, but I go for to reyse him fro slepe.

12 Therefore his disciplis seiden, Lord, if he slepith, he schal be saf.

13 Forsothe Jhesu hadde seid of his deeth; but thei gessiden, that he seide of the slepinge of sleep.

14 Thanne therfore Jhesu seide to hem opynli, Lazarus is deed;

15 And I enioye for 3ou, that 3e beleue, for I was not there; but go we to him.

16 Therefore Thomas, that is seid Didymus, seide to euen disciplis, And go we, that we deye with him.

sicke, named Lazarus of Bethania, the toune off Mary, and her sister Martha.

2 It was that Mary, which annoynted Jesus with oyntment, and wept his fete with her heere, whose brother Lazarus was sicke.

3 And his sister sent vnto hym, sayinge, Lorde, behold! he whom thou lovest, is sicke.

4 When Jesus that herde he sayd, This infirmite is not vnto deth, but for the laude of God, that the sonne off God myght be prayسد by the reason of it.

5 Jesus loved Martha, and her sister, and Lazarus.

6 After he herde, thatt he was sicke, then aboode he two dayes still in the same place where he was.

7 Then after that sayd he to his disciples, Let vs goo into Iewry agayne.

8 His disciples sayde vnto hym, Master, the Iewes lately sought meanes to stone the, and wilt thou goo thither agayne?

9 Jesus answered, Are there not twelue houres in the daye? Yf a man walke in the daye, he stombleth not, because he seith the light of this worlde.

10 Yf a man walke in the nyght, he stombleth, be cause there is no light in hym.

11 This sayd he, and after that he sayde vnto them, Oure frende Lazarus slepeth, but I goo to wake hym outt of slepe.

12 Then sayde his disciples, Lorde, iff he slepe, then shall he do wele ynough.

13 Jesus spake of his deeth; but they thought, that he had spoken of the naturall slepe.

14 Then sayde Jesus vnto them playnly, Lazarus is deed;

15 And I am gladde for youre sakes, that I was not there, be cause ye maye beleue; neverthelesse let vs goo vnto hym.

16 Then sayde Thomas, which is called Didimus, vnto the disciples, Let vs also goo, that we maye deye with him.

17 Qimands þan Æsus, bigat ïna yu-þan fidwor dagans habandan ïn hlaiwa.

18 Wasuh þan Bepania newha Æairu-saulwmiam, swaswe ana spaurdim fimf-tailunim.

19 Yah managai Æudaie gaqemun bi Marþan yah Maryan, ei gaþrafstidedeina ïyos bi þana broþar ïzo.

20 Æþ Marþa sunsei hausida, þatei Æsus qimip, wipraiddya ïna ; ip Marya ïn garda sat.

21 Ðanuh qaþ Marþa du Æsua, Frauya, ip weseci her, ni þau gadauþnodedi broþ-ar meins.

22 Akei yah nu wait, ei þiswhah þei bidyis Guþ, gibip þus Guþ.

23 Qaþ izai Æsus, Usstandip broþar þeins.

24 Qaþ du ïmma Marþa, Wait, þatei usstandip ïn usstassai ïn þamma sped-istiu daga.

25 Qaþ þan Æsus, Æk ïm so usstass yah libains ; saei galaubeip du mis, þauh ga-ba-daupniþ,<sup>+</sup> libaid ;

26 Yah whazuh saei libaiþ, yah galaubeip du mis, ni gadaupniþ aiw. Galaubeis þata ?

27 Qaþ ïmma, Yai, Frauya, ik galaub-ida, þatei þu is Christus, sunus Guþs, sa ïn þana fairwhu qimanda.

28 Yah þata qipandei, galaiþ, yah wop-ida Maryan, swistar seina, þiubyo, qipand-ei, Laisareis qam, yah haitip þuk.

29 Æþ yaina, sunsei hausida, urrais sprauto, yah iddya du ïmma.

30 Niþ-þan nauþpanuh qam Æsus ïn weihsa, ak was nauþpanuh ïn þamma stada, þarei gamotida ïmma Marþa.

31 Æudaieis þan þai wisandans miþ izai ïn garda, þrafstyandans ïya, gasaiwhand-ans Maryan, þatei sprauto usstop, yah usiddya, iddyedunuh afar izai, qipand-ans, þatei gaggip du hlaiwa, ei greitai yainar.

32 Æþ Marya, sunsei qam þarei was Æsus, gasaiwhandei ïna draus ïmma du fotum, qipandei du ïmma, Frauya, ip

17 Ðá fór se Hælend, and gemette ðæt he was forþ-faren, and for feower dagum beþyrged.

18 Bethania ys gehende Hierusalem, ofer fyftyue furlang.

19 Manega ðara Iudea comon to Marthan and to Marian, ðæt hig woldon hi fræfrīan for hyra brōðor þingum.

20 Ðá Marþa gehyrde, ðæt se Hælend com, ðá arn heo ongean hyne ; and Maria sæt æt hām.

21 Ðá ewaþ Marþa to ðam Hælende, Drihten, gif ðu wære hér, nære min brōðor dead.

22 And eac ic wát nú ðá, ðæt God ðe sylþ, swá hwæt swá ðú hyne bitst.

23 Ðá ewaþ se Hælend to hyre, Ðin brōðor árist.

24 And Marþa ewaþ to him, Ic wát, ðæt he árist on ðam ytemestan dæge.

25 And se Hælend ewaþ to hyre, Ic com æryst and lif ; se ðe gelyþ on me, ðeah he dead sý, he leofaþ ;

26 And ne swylt nán ðara, ðe leofaþ, and gelyþ on me. Gelyfst ðú dyses ?

27 Heo ewaþ to him, Witodlice, Drihten, ic gelyfe, ðæt ðu eart Crist, Godes sunu, ðe on middan-eard come.

28 And ðá heo ðás þing sæde, heo eode, and eþpode, d'gollice, Marian, hyre swustor, ðus eweðende, Hér is úre lárcow, and eþpaþ ðe.

29 Ðá heo ðæt gehyrde, heo árás raðe, and com to him.

30 Ðá gyt ne com se Hælend binnan ða ceastre, ac was ðá gyt on ðære stówe, ðær Marþa him ongean com.

31 Ða Iudeas ðe wæron mid hyre on huse, and hi fræfrodon, ðá hig gesáwon, ðæt Maria árás, and mid ofeste út-eode hig, fyligdon hyre, ðus eweðende, Heo gæþ to his byrgene, ðæt heo wépe ðara.

32 Ðá Maria com ðar se Hælend was, and heo hine geseah, heo feoll to his fótum, and ewaþ to him Drihten, gif

17 And so Jhesu cam, and foud him hauynge now foure dayes in the graue.

18 Sothli Bethanye was bisydis Jerusalem, as fiftene furlongis.

19 Forsothe manye of Jewis camen to Marie and Martha, for to comforte hem of her brother.

20 Therefore as Martha herde, for Jhesu cam, she renneth to him; Marie forsothe sat at hom.

21 Therefore Martha seide to Jhesu, Lord, if thou haddist be here, my brother hadde not be deed.

22 But and now I woot, that what euere thingis thou schalt axe of God, God schal 3yue to thee.

23 Jhesu seith to hir, Thi brother schal ryse a3en.

24 Martha seith to him, I woot, for he schal ryse a3en in the a3enrysing in the laste day.

25 Jhesu seith to hir, I am a3enrysing and lyf; he that bileueth in me, 3he, if he schal be deed, schal lyue;

26 And ech that lyueth, and bileueth in me, schal not deie with outen ende. Bileuyst thou this thing?

27 She seith to him, Forsothe,<sup>†</sup> Lord, I haue bileuyd, for thou art Crist, the sone of quyk God, that hast come in to this world.

28 And whanne she hadde seide this thing, she wente, and clepide Marie, hir sistir, in silence,<sup>†</sup> seyinge, The maistir cometh, and clepith thee.

29 She, as she herde, roos anon, and cam to him.

30 Sothli Jhesu cam not 3it in to the castel, but he was 3it in that place, wher Martha hadde comen a3ens him.

31 Therefore the Jewis that weren with hir in the hous, and comfortiden hir, whanne thei sizen Marie, for soone she roos, and wente out, sueden hir, seyinge, For she goth to the graue, for to wepe there.

32 Forsothe Marie, whanne she hadde seyn wher Jhesu was, seyng him felde to his feet, and seide to him, Lord, if

17 Then went Jesus, and founde that he had lyne in his grave foure dayes alrede.

18 Bethani was neye vnto Jerusalem, aboute .xv. furlonges of.

19 And many of the Iewes cam to Martha and Mary, to comforte them over their brother.

20 Martha as sone as she herde, that Jesus was commynge, went and met hym; Mary sate stille at home.

21 Then sayde Martha vnto Jesus, Lorde, yff thou haddest bene her, my brother had not bene deed.

22 But neverthesse I knowe, that whatsoever thou axest of God, God will geve it the.

23 Jesus sayde vnto her, Thy brother shall ryse agayne.

24 Martha sayde vnto hym, I knowe wele, he shall ryse agayne in the resurreccion att the laste daye.

25 Jesus sayde vnto her, I am the resurreccion and lyfe; whosoever beleveth on me, ye, though he were deed, yet shall he lyve;

26 And whosoever liveth, and beleveth on me, shall never deye. Belevest thou this?

27 She sayde vnto hym, Ye, Lorde, I beleve, thatt thou arte Christ, the sonne off God, which shall come in to the worlde.

28 And as sone as she soo had sayde, she went her waye, and called her sister, secretly, sayinge, The master is come, and calleth for the.

29 She, as sone as she herde thatt, arose quickly, and cam vnto hym.

30 Jesus was not yet come into the toone, but was in the place, wher Martha mett hym.

31 The Iewes then which were with her in the housse, and comforted her, when they sawe Mary, that she rose vppe hastely, and went out, folowed her, sayng, She goth vnto the grave, to wepe there.

32 Then when Mary was come where Jesus was, and sawe hym, she fell doune at his fete, sayinge vnto hym, Lorde, if

weiseis her, ni þauh gaswulti meins broþar.

33 Þanuh Æsus sunsei gasawh ÿa greitandein, yah Ædaiuns þaiei qemun miþ izai gretandans, inrauhitida almin, yah inwagida sik silban,

34 Yah qaþ, Whar lagidedun ina? Qeþun du imma, Frauya, hiri yah saiwh.

35 Yah tagrida Æsus.

36 Þaruh qeþun þai Ædaiuis, Sai! whaiwa frioda ina.

37 Sumai þan ize qeþun, Niu mahta sa, izei uslauk augona þamma blindin, gatauyan ei yah sa ni gadauþnodedi?

38 Þanuh Æsus aftra inrauhitips in sis silbin, gageip du þamma hlaiwa. Wasuh þan hulundi, yah staina ufarlagida was ufaro.

39 Qaþ Æsus, Afnimip þana stain. Qaþ du imma swistar þis dauþins, Marþa, Frauya, yu fuls ist, fidurdogs auk ist.

40 Qaþ izai Æsus, Niu qaþ þus, þatei yabai galaubeis, gasaiwhis wulþu Guþs?

41 Ushofun þan þana stain þarei was. Æþ Æsus uzulhof augona iup, yah qaþ, Atta, awiludo þus, unte andhausides mis;

42 Yah þan ik wissa, þatei sinteino mis andhauseis, akei in manageins þizos bistanceins, qaþ, ei galaubyaina, þatei þu mik insandides.

43 Yah þata qiþands, stibnai mikilai hropida, Lazaru, hiri ut.

44 Yah urrann sa dauþa, gabundans hunduns yah fotuns faskyam, . . . . .  
. . . . . yah wlits is auralya bibundans. Qaþ du im Æsus, Andbindip ina, yah letip gaggan.

45 Þanuh managai þize Yudaiei þai qimandans at Maryin, yah saiwhandans þatei gatawida, galaubidedun imma.

46 Sumaiþ-þan ize galiþun du Farei-

ða wære hér, nære min bróðor dead.

33 Ðá se Hælend geseah ðæt heo weop, and ðæt ða Iudeas weopon ðe mid hyre comon, he geon rofe on hys gaste, and gedrefde hyne sylfne,

34 And ewaþ, Hwar lède ge hine? Hig cwædon to him, Drihten, gá and geseoh.

35 And se Hælend weop.

36 And ða Iudeas cwædon, Lóca nú! hū he hyne lufode.

37 Sume hī cwædon, Ne mihte ðes, ðe ontýnde blindes eagan, dón eac ðæt ðes nære dead?

38 Eft se Hælend geomrode on him sylfum, and com to ðære byrgene. Hit wæs án seræf, and ðar wæs án stán on-urpan geléd.

39 And se Hælend ewaþ, Dóþ áweg ðone stán. Ðá ewaþ Martha to him, ðes swuster ðe ðar dead wæs, Drihten, nú he stincþ, he wæs for feower dagum dead.

40 Se Hælend ewaþ to hyre, Hū ne sæde ic ðe, ðæt ðú gesyhst Godes wuldor, gif ðú gelyfst?

41 Ðá dydon hig áweg ðone stán. . . .  
. . . . Se Hælend ahóf his eagan up, and ewaþ, Fæder, ic dó þancas ðe, forðan ðú gehýrdest me;

42 Ie wát, ðæt ðú me symle gehýrst, ac ic ewaþ, for ðam folce ðe hér ymbútan stent, ðæt hi gelyfon, ðæt ðú me ásendest.

43 Ðá he ðás þing sæde, he clypode mycelre stefne, Lazarus, gá út.

44 And sóna stóp forþ, se ðe dead wæs, gebunden handum and fótum, . . .  
. . . . and hys neb wæs mid swát-line gebunden. Ðá ewaþ se Hælend to him, Unbindaþ hine, and lætaþ gán.

45 Manega ðara Iudea ðe comon to Marián, and gesáwon ða þing ðe he dyde, gelyfdon on hine.

46 Hi sume fóron to ðam Phariseon,

thou haddist be here, my brother hadde not be deed.

33 Therefore as Jhesu siȝ hir wepyng, and the Jewis that weren with hir wepyng, he made noyse in spirit, and troublide him silf,

34 And seide, Wher han ȝe putt him? Thei seyen to him, Lord, come and se.

35 And Jhesu wepte.

36 Therefore the Jewis seiden, Lo! hou he louede him.

37 Forsothe summe of hem seiden, Wher this *man* that openyd the ȝen of the born blynde, miȝte not make that and this deiede not?

38 Therefore Jhesu eft makynge noyse in him silf, cam to the graue. Forsothe ther was a denne, and a stoon was put theron.

39 Jhesu seith, Take ȝe a wey the stoon. Martha, the sistir of him that was deed, seith to him, Lord, he stynkith now, sothli he is of foure dayes.

40 Jhesus seith to hir, Wher I haue not seid to thee, for if thou schalt bileue, thou schalt se the glorie of God?

41 Therefore thei taken a wey the stoon. . . . Forsothe the ȝen reysid vpward, Jhesu seide, Fadir, I do thankynȝis to thee, for thou herddest me;

42 Forsoth I wiste, for thou euer heerest me, but for the peple that stonddith aboute, I seide, that thei bileue, for thou hast sent me.

43 Whanne he hadde seid thes thingis, he criede with greet vois, Lazarus, come thou out.

44 And anon he that was deed, cam forth, bounden the hondis and feet with bondis, . . . and his face was boundun with a sudarie.<sup>†</sup> Jhesu seith to hem, Vnbynde ȝe him, and suffre ȝe go away.

45 Therefore manye of the Jewis that camen to Marie and Martha, and syȝen what thingis he dide, bileueden in to him.

46 Sothli summe of hem wenten to

thou haddest bene here, my brother had not bene deed.

33 When Jesus sawe her wepe, and the Iewes also wepe whych cam with her, he groned in his spret, and vexed hym silfe,

34 And sayde, Where have ye layed hym? They sayde vnto hym, Lorde, come and se.

35 And Jesus wept.

36 Then sayde the Iewes, Beholde! howe he loved hym.

37 Some off them sayde, Coulede not he which opened the eyes of the blynde, have made also that this man shulde not have deyed?

38 Jesus agayne gronyng in hym silfe, cam to the grave. It was a cave, and a stone layde on it.

39 Jesus sayd, Take ye away the stone. Martha, the sister of hym that was deed, sayde vnto him, Lorde, by this tyme he stenketh, for he had bene deed foure dayes.

40 Jesus sayde vnto her, Sayde I not vnto the, that if thou diddest beleve, thou shuldest se the glory of God?

41 Then they toke away the stone from the place where the deed was layde. Jesus lifte vppe his eyes, and sayd, Father, I geve the thankes, be cause that thou hast herde me;

42 I knewe wele, that thou hearest me all wayes, but because of the peple that stonde by, I sayde it, that they myght beleve, that thou hast sent me.

43 And when he thus had spoken, he cryed with a loud voyce, Lazarus, come forth.

44 And he that was deed, cam forth, bounde hand and fote with bondes, after the manner as they were wonte to bynde their deed with all, and his face was bounde with a napkyn. Jesus sayde vnto them, Loose hym, and lett hym goo.

45 Then many of the Jewes which cam to Mary, and had sene the thynges which Jesus did, beleved on hym.

46 But some off them went their wayes

saium, jah qeþun du im, þatei gatawida  
Īesus.

47 Galesun þan þai aulumistaus gud-  
yans jah þai Farei . . . .

and sædon him, ða þing ðe se Hælend  
dyde.†

47 Witodlice ða biseopas and ða  
Pharisei gaderodon gemōt, and ewædon,  
Hwæt dō we? forðan ðes man wyrcþ  
mycele tæna.

48 Gif we hine forlætap, ealle gelyfap  
on hine; and Romane cumap, and nimap  
ūre land and ūrne þeodscipe.

49 Hyra ān was genemned Caiphas,  
se was ðā on geare biseop, and cwæp  
to him, Ge nyton nāþing,

50 Ne ne geþenceap, ðæt us ys betere,  
ðæt ān man swelte for folce, and call  
þeod ne forwurde.

51 Ne cwæp he ðæt of him sylfum, ac  
ðā he was ðæt gear biseop, he witegode,  
ðæt se Hælend sceolde sweltan for ðære  
þeode,

52 And nā synderlice for ðære þeode,  
ac ðæt he wolde gesomnian togædere  
Godes bearn ðe todrifene wæron.

53 Of ðam dæge hig þohton ðæt hi  
woldon hyne ofslean.

54 Ðā ne fōr se Hælend nā openlice  
gemang ðam Iudeum; ac fōr on ðæt  
land wið ðæt wēsten, on ða burh, ðe  
ys genemned Effrem, and wunode ðær  
mid his leorning-cnihtum.

55 Iudea castron wæron gehende, and  
manega fōron of ðam lande to Hieru-  
salem ær ðam castron, ðæt hig woldon  
hig sylfe gehālgian.

56 Hig sōlton ðone Hælend, and  
spræcon him betwýnan, ðær hig stódon  
on ðam temple, and ðus ewædon, Hwæt  
wéne ge, ðæt he ne cume to freols-  
dæge?

57 Ða biseopas and ða Pharisei  
hæfdon beboden, gif hwá wiste hwar  
he wære, ðæt he hyt cýdde, ðæt hig  
mihton hine niman.

Pharisees, and seiden to hem, what thingis he dide.

47 Therfore the bischops and Pharisees gedriden a counceil agens Jhesu, and seiden, What don we? for this man doth many signes.†

48 If we leue him thus, alle men schulen bileue in to him; and Romayns schulen come, and schulen take oure place and flok.

49 Forsoth oon of hem, Cayfas by name, whanne he was bischop of that 3eer, seide to hem, 3e witen no thing,

50 Nethir thenken, for it spedith to 3ou, that o man deie for the peple, and that alle folk perische not.

51 Forsoth he seide not this thing of him silf, but whanne he was bischop of that 3eer, he prophesiede, for Jhesu was to deyinge for the folk,

52 And not oonly for the folk, but that he schulde gedere in to oon the sones of God that weren scaterid.

53 Therfore fro that day thei thou3ten for to sle him.

54 Therfore Jhesu walkide not now opynli at the Jewis; but he wente in to a cuntree bisydis the desert, in to a citee, that is seid Effrem, and there he dwelte with his disciplis.

55 Forsothe the pask of Jewis was next, and many of the cuntree stizeden vp to Jerusalem the day bifore pask, for to halowe hem selue.

56 Therfore thei sou3ten Jhesu, and spaken to gidere, stondinge in the temple, What gessen 3e, for he cometh not to the feeste day?

57 Forsothe the bischopis and Pharisees hadden 3ouun a maundement, that if any man knew wher he is, he schewe, that thei taken hym.

to the Pharises, and tolde them, what Jesus had done.

47 Then gadered the hye prestes and Pharises a counsell, and sayde, What do we? this man doeth many miracles.

48 Yf we lett hym scape thus, all men will beleue on hym; and the Romaynes shall come, and take awaye oure countre and people.

49 And won of them, named Cayphas, which was the hye prest that same yeare, sayde vnto them, Ye perceave nothyng e att all,

50 Nor yett consider, that it is expedient for vs, that won man deye for the people, and nott that all the people perisshe.

51 This spake he nott of hym silfe, butt beyng e hye preste that same yeare, prophesied he, that Jesus schulde deye for the people,

52 And not for the people only, but that he schulde gadder to gedder in won the children of God which were scattered abroode.

53 From that day kept they a counsell togedder for to put hym to deeth.

54 Jesus therfore walked no more openly amonge the Iewes; butt went his waye thence vnto a countre ny to a wildernes, into a citee, called Effraym, and there haunted with his disciplis.

55 The Iewes ester was neye att hond, and many went out of the countre vppe to Jerusalem before the ester, to purify them selves.

56 Then sought they for Jesus, and spake bitwene them selves, as they stode in the temple, What thyнке ye, seyng e he commeth not to the feast?

57 The hye prestes and Pharises had geuen a commaundment, that yf any man knew where he were, he schulde shewe it, that they myght take hym.

þarei was Lazarus sa dauþa, þanci urraisida us dauþaim Īesus.

2 Þaruh gawaurhtedun ĭmma nahtamat, yainar yah Marþa andbahtida ; ĭþ Lazarus was sumþ þize anakumbyandane miþ ĭmma.

3 ĭþ Marya nam pund balsanis nardaus piþikeinis filgalaubis, yah gasalboda fotuns Īesua, yah biswarb fotuns ĭs skufta seinamma ; ĭþ sa gards fulls warþ daunais þizos salbonais.

4 Qaþ þan ains þize siponye ĭs, Yudas Seimonis, sa Īskariotes, ĭzei skaftida sik du galewyan ĭna,

5 Duwhe þata balsan ni frabauht was ĭn .t. skatte, yah fradailiþ wesi þarbam ?

6 Þatub-þan qaþ, ni þeci ĭna þize þarbanc kara wesi, ak unte þiubs was, yah arka habaida yah þata ĭnwaurpano bar.

7 Qaþ þan Īesus, Let ĭya, ĭn dag gafilhis meinis fastaida þata ;

8 ĭþ þans unledans sinteino habaiþ miþ ĭzwis, ĭþ mik ni sinteino habaiþ.

9 Fanþ þan manageins filu Īudaie, þatei Īesus yainar ĭst ; yah qemun, ni ĭn Īesus ainis, ak ei yah Lazaru sewheina, þanci urraisida us dauþaim.

10 Munaidedunþ-þan auk þai auhumistans gudyans ei yah Lazarau usqem-eina,

11 Unte managai ĭn þis garunnuu Īudaiei, yah galaubidedun Īesua.

12 ĭftumin daga manageins filu, sei qam at duþai, gabausyandans þatei qimþ Īesus ĭn ĭairausaulwmai,

13 Nemun astans peikabagme, yah urrunnuu wiþragamotyann ĭmma, yah hropidedun, Osanna, þiubida sa qimanda ĭn namin Frauyius, þiudans Īsraelis.

14 Bigat þan Īesus asilu, gasat ana ĭna, swaswe ĭst gameliþ,

15 Ni ogs þus, dauhtar Sion ; sai !

ðar Lazarus was dead, ðe se Hælend áwrehte.

2 Hig worhton him ðar gebeorscipe, and Marþa þénode ; Lazarus was án ðæra ðe mid him sæt.

3 María nam án púnd deorwyrþre sealfe mid ðam wyrt-gemange ðe hig nardus hátaþ, and smýrede ðæs Hælandes fét, and drigde mid hyre loecum ; and ðæt hús was gefyllod of ðære sealfe swæccc.

4 Ðá ewaþ án his leorning-eniht, Iudas Searioð, . . . . . ðe hine bekwæde,

5 Hwi ne scalde heo ðas scalfe wið þrym hundred penegum, ðæt man mihte syllan þearfum ?

6 Ne ewaþ he ná ðæt, forðig ðe him gebyrode to ðam þearfum, ac forðam ðe he was þeóf, and hæfde scrin and bæc ða þing ðe man sende.

7 Ðá ewaþ se Hælend, Læt hig, ðæt heo healde ða of ðone dæg ðe man me beyrige ;

8 Ge habbaþ symle þearfan mid eow, ac ge nabbap me symle.

9 Micol mænigeo ðara Iudea geencow, ðæt he wæs ðær ; and hig comon, næs ná for ðæs Hælandes þingon synderlice, ac ðæt hig woldon gescon Lazarum, ðe he áwehte of deaþe.

10 Ðara sacerða caldras þohton ðæt hig woldon Lazarum ofslean,

11 Forðam ðe manega fóron fram ðam Iudeum for his þingon, and gelyfdon on ðone Hælend.

12 On morgen mycel mænigeo, ðe com to ðam freols-dæge, ðá hig gehýrdon ðæt se Hælend com to Hierusalem,

13 Hi námon palm-treowa twigu, and eodon út ongean hine, and clypodon, Si Israhela eing hál and gebletsod, ðe com on Drihtnes naman.

14 And se Hælend gemétte ánne assan, and rád on-uppan ðam, swá hit áwriten ys,

15 Ne ondræd ðú, Siones dóhter ; nú !



wher Lazarus was deed, whom Jhesu reyside.

2 Forsoth thei maden to him a sopere there, and Martha mynistride to hym; Lazarus forsothe was oon of men sittinge at the mete with him.

3 Therfore Marie took a pound of oynement spikenard,<sup>†</sup> precious, and anoyntide the feet of Jhesu, and wipte his feete with her heeris; and the hous is fillid of the sauour of oygnement.

4 Therfore Judas Scarioth, . . . . oon of his disciplis, that was to bitraynge hym, seide,

5 Whi this oygnement is not seeld for thre hundrid pens, and is ȝouun to nedye men?

6 Forsoth he seide this thing, not for it perteynede to him of nedye men, but for he was a theef, and he hauynge pursis baar tho thingis that weren sent.

7 Therfore Jhesu seide, Suffre ȝe hir, that in to the day of my biringe sche kepe that;

8 Forsothe ȝe schulen euer haue pore men with ȝou, sothli ȝe schulen not euere haue me.

9 Therfore myche company of the Jewis knewe, that Jhesu was there; and thei camen, not oonly for Jhesu, but for to se Lazarus, whom he reysede fro deede men.

10 Forsothe the princes of prestis thouȝten for to sle Lazarus,

11 For manye of the Jewis for hym wente awei, and beleueden in to Jhesu.

12 Forsothe on the morwe a myche company, that cam to gidere at the feeste day, whanne thei hadden herd, for Jhesu cometh to Jerusalem,

13 Tooken branchis of palmes, and camen forth aȝens him, and crieden, O-sanna, blessid is he, that cometh in the name of the Lord, king of Israel.

14 And Jhesu fond a litil asse, and sat on him, as it is writun,

15 The douȝtir of Syon, nyle thou

Lazarus which was deed was, whom Jesus raysed from deeth.

2 There they made him a supper, and Martha served; butt Lazarus was won of them that sate at the table with hym.

3 Then toke Mary a pounce off oyntment called nardus, perfecte and precious, and anoynted Jesus fete, and wept his fete with her heer; and all the housse smelled off the savre off the oyntment.

4 Then sayde won of his disciples, named Judas Iscariot, Simons sonne, which after warde betrayed hym,

5 Why was not this oyntment solde for thre hondrede pence, and geven to the povre?

6 This sayde he, not that he cared for the pover, butt be cause he was a thefe, and kept the bagge and bare that which was geven.

7 Then sayde Jesus, Lett her alone, agaynst the daye off my buryinge she kept it;

8 The povre all wayes shall ye have with you, butt me shall ye nott all wayes have.

9 Moche people off the Iewes had knowledge, that he was there; and they cam, nott for Jesus sake only, butt that they myght se Lazarus also, whom he raysed from deeth.

10 The hie prestes held a counsell that they myght put Lazarus to deeth also,

11 Be cause that for his sake many of the Iewes went awaye, and beleved on Jesus.

12 On the morowe moche people, which cam to the feast, when they herde that Jesus shulde come to Jerusalem,

13 Toke branches off palme trees, and went and mett hym, and cryed, Hosanna, blessed is he, that in the name of the Lorde commeth, kyng of Israel.

14 Jesus gott a yonge asse, and sate thereon, acordynge to that wich was writun,

15 Feare nott, daughter of Sion; be-

þindans þeins qimip, sitands ana fulin asilaus.

16 Þatuf-þan ni kunþedun siponyos is frumist, ak biþe gasweraip was Iesus, þanuh gamundedun, þatei þata was du þamma gameliþ, yah þata gatawidedun imma.

17 Weitwodida þan so managei, sei was miþ imma, þan Lazaru wopida us hlaiwa, yah urraisida ina us dauþaim.

18 Duppe iddyedun gamotyan imma managei, unte hausidedun ei gatawidedi þo taikn.

19 Þanuh þai Farcisaieis ceþun du sis misso, Saiwhiþ, þatei ni boteiþ wait; sai! so manaseds afar imma galaiþ.

20 Wesunuf-þan sumai þiudo, þize ur-rinnandane ei inwiteina in þizai dulþai.

21 Þai atiddyedun du Filippau, þamma fram Þepsacida Galeilaie, yah bedun ina, qiþandans, Frauva, wilcima Iesu gasai-whau.

22 Gaggiþ Filippus, yah qiþiþ du Andraim; yah aftra Andraias yah Filippus qeþun du Iesua.

23 Iþ Iesus andhof im, qiþands, Qam wheila, ei sweraidau sunus mans.

24 Amen, amen, qiþa izwis, nibai kaurno whaites gadriusando in airþa gaswiltiþ, silbo ainata aflifniþ; iþ yabai gaswiltiþ, manag akran bairiþ.

25 Saei friyoþ saiwala seina, fraqisteiþ izai; yah saei fiaiþ saiwala seina in þamma fairwhau, in libainai aiweinon bairgiþ izai.

26 Yabai mis whas andbahtyai, mik laistyai; yah þarei im ik, þaruh sa and-balts meins wisan habaiþ. Yah yabai whas mis andbahteip, sweraip ina atta.

27 Nu saiwala meina gadrobnoda, yah wha qiþau? Atta, nasei mik us þizai wheilai; akei duppe qam in þizai wheilai;

28 Atta, hauhei namo þeinata. Qam þau stibna us himina, Yah hauhida, yah

ðin eing cymþ, uppau assan folan sittende.

16 Ne undergêton hys leorning-cnihtas ðas þing ærest, ac ða se Hælend was gewuldrod, ða gemundon hig, ðæt ðas þing wæron awritene be him, and ðas þing hig dydon him.

17 Seo mænigeo ðe wæs mid him, ða he Lazarum clypode of ðære byrgene, and hine áwehte of deaþe, cýdde gewitnesse.

18 And forði him com seo mænigeo ongean, forðam ðe hi gehýrdon ðæt he worhte ðæt tæcn.

19 Ða Pharisei ewædon betwux him sylfum, We geseoþ, ðæt we nánþing ne fremiaþ; nú! wyle eall middan-eard æfter him.

20 Sume ðe wæron hæðene, ðe fóron ðæt hig woldon hi gebiddan on ðam freols-dæge.

21 Ða genælæhton to Philippe, se wæs of ðære Galileiscan Bethsaida, and hi bædon hine, and ewædon, Leof, we wyllaþ geseon ðone Hælend.

22 Ða eode Philippus, and fæde hit Andreæ; and eft Andreas and Philippus hit sædon ðam Hælende.

23 Se Hælend him andswarode, and ewæþ, Seo tid cymþ, ðæt mannes sunu byþ geswutelod.†

24 Sôþlice, ic secge cow, ðæt hwætene corn wunaþ ana, biuton hyt fealle on eorþan and sý dead; gif hit byþ dead, hit bringþ mycelne wæstm.

25 Se ðe lufaþ his sáwle, forspilþ hig; and se ðe hataþ his sáwle on ðisum middan-earde, gehylt hi on écum life.

26 Gif hwá þénige me, fylige me; and min þén biþ ðær, ðær ic eom. Gif me hwá þénaph, min fieder hine wurþaph.

27 Nú min sáwl ys gedréfed, and hwæt secge ic? Fæder, gehæl me of ðisse tide; ac for ðam ic eom on ðás tid;

28 Fæder, gewuldra ðinne naman. Ða com stefu of heofone, ðus eweðende,

drede ; lo ! thi king cometh, sittenge on the colt of a seche asse.

16 His disciplis knewen not first thes thingis, but whanne Jhesu is glorified, thanne thei recordiden,<sup>†</sup> for thes thingis weren writen of him, and thes thingis thei diden to him.

17 Therefore the cumpany baar witnessing, that was with him, whanne he clepide Lazarus fro the graue, and reyside him fro deede men.

18 Therefore and the cumpany cam metenge to him, for thei herden him to haue don this signe.

19 Therefore the Pharisees seiden to hem selue, 3e seen, for we profiten no thing ; lo ! al the world wente aftir him.

20 Forsothe ther weren summe hethen men, of hem that hadden styzed vp for to worschipe in the feeste day.

21 Therefore thes camen to Philip, that was of Bethsaida of Galilee, and preieden him, seyenge, Sire, we wolen se Jhesu.

22 Philip cometh, and seith to Andrew ; eft Andrew and Philip seiden to Jhesu.

23 Sothli Jhesu answeride to hem, seyenge, The our cometh, that mannis soue be clarified.

24 Treuli, treuli, I sie to 3ou, no but a corn of whete fallinge in to the erthe schal be deed, it dwellith aloone ; sothli if it schal be deed, it bringith moche fruyt.

25 He that loueth his soule,<sup>†</sup> schal leese it ; and he that hatith his soule<sup>†</sup> in this world, kepith it in to euere-lasting lyf.

26 If ony man seruith to me, sue he me ; and where I am, there and my mynystre<sup>†</sup> schal be. If ony man schal mynystre to me, my fadir schal worschipe him.

27 Now my soule is troublid, and what schal I seye ? Fadir, saue me fro this our ; but for that thing I cam in to this our ;

28 Fadir, clarife thi name. Therefore a vois cam fro heuene, seyenge, And I

holde ! thy kyng commeth, sittynge on an asses coolte.

16 These thynges vnderstode not his disciples at the fyrst, but when Jesus was glorified, then remembryd they, that soche thynges were writen of hym, and that soche thynges they had done vnto hym.

17 The people that was with hym, when he called Lazarus out off his grave, and raysed hym from deeth, bare recorde.

18 Therefore met hym the peple, be cause they herde that he had done soche a myracle.

19 The Pharises therefore sayde amonge them selves, Ye se, that we preuayle no thyng ; lo ! all the worlde goth after hym.

20 There were certayne grekes, amonge them which cam to praye at the feast.

21 The same cam to Philip, which was of Bethsayda a cite in Galilee, and desired hym, sayenge, Syr, we wolde fayne se Jesus.

22 Philip cam, and tolde Andrew ; and agayne Andrew and Philip tolde Jesus.

23 And Jesus answered them, sayenge, The houre is come, that the soune of man must be glorified.

24 Verely, verely, I saye vnto you, except the wheate corne fall into the grounde and deye, it bydeth alone ; yf it deye, it brengeth forth moche frute.

25 He that loveth his life, shall destroye it ; and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall.

26 Yf eny man mynister vnto me, lett hym folowe me ; and where I am, there shall also my minister be. And if eny man minister vnto me, hym will my father honoure.

27 Nowe is my soule troubled, and what shall I saye ? Father, delyvre me from this houre ; but therefore cam I vnto this houre ;

28 Father, glorify thy name. Then cam there a voyce from heven, I have

aftra hauhya.

29 Managei þan sei stop, gahausyandei, qeþun. þeiwhon wairþan ; sumaih qeþun, aggilus du imma rodida.

30 Andhof Iesus, yah qap, Ni in meina so stibna warþ, ak in izwara.

31 Nu stana ist þizai manasedai, nu sa reiks þis fairwhaus uswairpada ut.

32 Yah ik yabai ushauhyada af airþai, alla atþinsa du mis.

33 Þatup þan qap, bandwyands whileik-amma dauþau skulda gadauþnan.

34 Andhof imma so managei, Weis hausededum ana witoda, þatei Christu siyai du aiwa ; yah whaiwa þu qipis, Þatei skulds ist ushauhyan sa sunus mans ? Whas ist sa sunus mans ?

35 Qap þan du im Iesus, Nauh leitil mel liuhap in izwis ist ; gaggip, þande liuhap habaiþ, ei riqiz izwis ni gafahai ; yah saei gaggip in riqiza, ni wait whap gaggip.

36 Þande liuhap habaiþ, galaubeiþ du liuhada, ei smyus liuhadis wairþaiþ. Þata rodida Iesus, yah galaiþ, yah gafalh sik faura im.

37 Swa filu imma taikne gatauyandin in andwairþya ize, ni galaubidedun imma ;

38 Ei þata waurd Esaciims, praufetaus, usfullnodedi, þatei qap, Frauya, whas galaubida hauseinai unsarai, yah arms Frauyins whamma andhulips warþ ?

39 Duppe ni mahtedun galaubyan, unte aftra qap Esacias,

40 Galblindida ize augona, yah gadaubida ize hairtona, ei ni gaumidedeina augam, yah froþeina hairtin ; yah gawandidedeina, yah ganasidedyau ins.

41 Þata qap Esacias, þan sawh wulþu is, yah rodida bi ina.

42 Þanuh þan sweþauh yah us þaim reikam managai galaubidedun du imma, akei faura Farcisaium ni andbaihaitun,

And ic gewuldbrode, and eft ic gewuldrige.

29 Seo mænigeo ðe ðær stôd, and ðæt gehyrde, sædon, ðæt hyt þunrode ; sume sædon, ðæt engel spræce wið hyne.

30 Se Hælend, him andswarode, and ewaþ, Ne com ðeos stefen for minum þingum, ac for eowrum þingum.

31 Nū ys middan-eardes dōm, nū byþ ðyses middan-eardes ealdor út-áworpen.

32 And gif ic beo up-áhafen fram corþan, ic teo ealle þing to me sylfum.

33 Ðæt he sæde, and táenode hwyleum deaþe he wolde sweltan.

34 Seo mænigeo him andswarode and ewaþ, We gehýrdon on ðære á, ðæt Crist biþ on écnysse ; and húmeta segest dū, Hit gebyraþ ðæt mannes sunu beo up-áhafen ? Hwæt ys ðes mannes sunu ?

35 Ðá ewaþ se Hælend, Nū gyt ys lytel leoht on eow ; gáp, dā hwile ðe ge leoht habbon, ðæt þýstro eow ne befōn ; se ðe gæþ on þýstrum, he nāt hwyder he gæþ.

36 Ðá hwile ðe ge leoht habbon, ge-lyfap on leoht, ðæt ge sýn leohtes bearn. Ðás þing se Hælend him sæde, and eode, and bediglode hine fram him.

37 Ðá he swá mycele táen dyde be- fōran him, hī ne gelyfdon on hyne ;

38 Ðæt ðæs witegan word, Isaias, wære gefylled, ðe he ewaþ, Drihten, hwá gelyfde ðes ðe we gehýrdon, and hwam wæs Drihtnes strenþ geswutelod ?

39 Fordi hī ne mihton gelyfan, forðam Isaias ewaþ eft,

40 He áblende hyra eagan, and áhyrde hyra heortan, ðæt hī ne geseon mid hyra eagon, and mid hyra heortan ne ongyton ; and sýn geeyrrede, and ic hig gehæle.

41 Isaias sæde dās þing, dā he geseah hys wuldor, and spræc be him.

42 And deah manega of ðam caldron gelyfdon on hyne, ac hī hit ne cýfdon for ðæra Pharisea þingum, ðe-læs hig

haue clarified, and eft I schal clarifie.

29 Therefore the cumpany that stood, and herde, seide, thundir to be maad; othere men seiden, an aungel spak to him.

30 Jhesu answeride, and seide, This vois cam not for me, but for 3ou.

31 Now is dom of the world, now the prince of this world schal be cast out.

32 And if I schal be enhaunsid fro the erthe, I schal drawe alle thingis to my silf.

33 Sothli he seide this thing, signifiyng bi what deeth he was to deiyng.

34 The cumpany answeride to him, We han herd of the lawe, for Crist dwellith in to with outen ende; and hou seist thou, It bihoneth mannis sone for to be arerid? Who is this mannis sone?

35 Therefore Jhesu seith to hem, 3it a litil list is in 3ou; walke 3e, the while 3e han list, that derknnessis catche not 3ou; and he that wandrith in derknnessis, woot nere whidur he goeth.

36 The while 3e han list, byleue 3e in to list, that 3e be the sones of list. Jhesu spak thes thingis, and wente, and hidde him fro hem.

37 Sothli whanne he hadde don so manye signes<sup>†</sup> byfore hem, thei bileueden not in to him;

38 That the word of Ysaie, the prophete, schulde be fillid, which he seide, Lord, who bileuede to oure heering, and to whom is the arm of the Lord schewid?

39 Therefore thei myzten not bileue, for eft Ysaie seide,

40 He hath blyndid her y3en, and he hath endurid<sup>†</sup> the herte of hem, that thei se not with y3en, and vnderstonde not with herte; and that thei be conuertid,<sup>†</sup> and I heele hem.

41 Ysaie seid thes thingis, whanne he sy3 the glorie of hym, and spak of him.

42 Netheles and of the princes manye bileueden in to him, but for the Farisees thei knowlechiden not, that thei schuld-

glorified it, and will glorify it agayne.

29 Then sayde the people that stode by, and herde, it thoundreth; other sayde, an angell spake to hym.

30 Jesus answered, and sayde, This voyce cam nott be cause of me, but for youre sakes.

31 Nowe is the iudgement of this worlde, nowe shall the prynce off this worlde be cast out a dores.

32 And I yf I were lifte vppe from the erthe, will drawe all men vnto me.

33 This sayde Jesus, signifiyng what deeth he shulde deye.

34 The people answered hym, We have herd of the lawe, that Christ bydeth ever; and howe sayest thou then, That the sonne of man must be lifte vppe? Who is that sonne of man?

35 Jesus sayde vnto them, Yet a lytell whyle is the light with you; walke, whill ye have lightt, lest the darcknes come on you; he that walketh in the darke, wotteth not whither he goeth.

36 Whyll ye have light, beleve on the light, that ye maye be the children of light. These thynges spake Jesus, and departed, and hid hym sife from them.

37 And though he hade done soo many myracles before them, yet beleved not they on hym;

38 That the sayinge of Esayas, the prophet, myght be fulfilled, that he spake, Lorde, who shall beleve oure sayinge, and to whom ys the arme off the Lorde declared?

39 Therefore coulde they not beleve, be cause that Esaias sayth agayne,

40 He hath blinded their eyes, and hardened their hertes, that they shuld not se with their eyes, and vnderstonde with their hertes; and shulde be conuerted, and I shulde heale them.

41 Soche thynges sayde Esaias, when he sawe hys glory, and spake of him.

42 Neverthelesse amonge the chefe rulers many beleved on hym, but because of the Pharises they wolde not be

ei us swnagoein ni uswaurpanai waurþ-  
cina ;

43 Friyodedun auk mais hauhein man-  
niska, þau hauhein Guþs.

44 Iþ Iesus hropida, yah qap, Saei ga-  
laubeiþ du mis, ni galaubeiþ du mis, ak  
du þamma sandyandin mik.

45 Yah saei saiwhiþ mik, saiwhiþ þana  
sandyandan mik.

46 Ik liuhad in þamma fairwhau qam,  
ei whazuh saei galaubyai du mis, in  
riqiza ni wisai.

47 Yah yabai whas meinaim hausyai  
waurdam, yah galaubyai, ik ni stoya  
ina ; nih þan qam, ei stoyau manased,  
ak ei ganasyau manased.

48 Saei frakann mis, yah ni andnimþ  
waurda meina, habaid þana stoyandan  
sik ; wurd þatei rodida, þata stoyþ ina  
in spedistin daga.

49 Unte ik us mis silbin ni rodida, ak  
saei sandida mik, atta, sah mis anabusn  
at . . . .

man út-ádrife of hyra gesomnunge ;

43 Hi lufodon manna wuldor, swiðor  
ðonne Godes wuldor.

44 Se Hælend clypode, and cwæp to  
him, Se ðe gelyfþ on me, ne gelyfþ he  
nā on me, ac on ðone ðe me sende.

45 And se ðe me gesyhþ, gesyhþ ðone  
ðe me sende.

46 Ic com to leohte on middan-eard,  
and nān ðara ðe gelyfþ on me, ne wunap  
on þýstrum.

47 And gif hwā gehýrþ míne word,  
and ne gehylt, ne dēme ic hine ; ne com  
ic middan-eard to dēmanne, ac ðæt ic  
gehæle middan-eard.

48 Se ðe me forhigþ, and míne word  
ne under-fehþ, he hæfþ hwā him dēme ;  
seo spæc ðe ic spæc, seo him dēmp on  
ðam ýtemestan dæge.

49 Fordam ðe ic ne spece of me sylf-  
um, ac se fæder, ðe me sende, he me  
bebead, hwæt ic ewede, and hwæt ic  
spece.

50 And ic wát, ðæt his bebod ys éce  
lif ; ða þing ðe ic sprece, ic sprece, swá  
fæder me sæde.

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CHAP. XIII.† I Ær ðam easter-freols-  
dæge se Hælend wiste, ðæt his tid com,  
ðæt he wolde gewitan of ðysum middan-  
earde to his fæder, ðá he lufode his  
leorning-enihtas ðe wæron on middan-  
earde, oð ende he hig lufode.

2 And ðá Drihtnes þénung wæs ge-  
macod, ðá fór se deofol on Iudas heortan  
Scariothes, . . . ðæt he hine belæwde,

3 He wiste ðæt fæder sealde calle þing  
on his handa, and ðæt he com of Gode,  
and cymþ to Gode,

4 He árás fram his þénunge, and léde  
his reaf ; and nam linen hrægel, and  
begyrde hyne.

5 Æfter ðam he dyde wæter on fet,

en not be cast out of the synagoge ;

43 Forsothe thei loueden the glorie of men, more than the glorie of God.

44 Forsothe Jhesu cryede, and seide, He that bileueth in to me, bileueth not in to me, but in to him that sente me.

45 He that seeth me, seeth him that sente me.

46 I list cam in to the world, that ech man that bileueth in to me, dwelle not in derknessis.

47 And if ony man schal heere my wordis, and schal not kepe, I deme not him ; forsoth I cam not, that I deem the world, but that I make the world saf.

48 He that dispisith me, and takith not my wordis, hath him that schal iuge him ; the word that I haue spoken, that schal deme him in the laste day.

49 For I haue no3t spokun of my silf, but the fadir, that sente me, 3af to me a maundement, what I schal seie, and what I schal speke.

50 And I woot, for his maundement is euerelasting lyf ; therfore tho thingis that I speke, as the fadir seide to me, so I speke.

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CHAP. XIII. I Forsothe bifore the feeste day of pask Jhesu witinge, for his our cometh, that he passe of this world to the fadir, whanne he hadde loued hise that weren in the world, in to the ende he louede hem.

2 And the souper maad, whanne the deuel hadde sent now in to the herte of Judas, that Judas of Symount Scarioth schulde bitraye him,

3 He witinge for the fadir 3af alle thingis to him in to hondis, and that he wente out fro God, and goth to God,

4 Risith fro the souper, and puttith his clothis ; and whanne he hadde takun a lynnyn cloth, he bifore girde him.

5 Aftirward he sente water in to a

a knowen off it, lest they shulde be excommunicate ;

43 For they loved the prayse that is geven off men, more then the prayse that commeth of God.

44 Jesus cryed, and sayd, He that beleueth on me, beleveth nott on me, butt on hym that sent me.

45 And he that seeth me, seeth hym that sent me.

46 I am come a light into the worlde, that whosoever beleveth on me, shulde nott byde in darcknes.

47 And yf eny man heere my wordes, and beleve nott, I iudge hym not ; for I cam not to iudge the worlde, butt to save the worlde.

48 He that putteth me a waye, and receaveth nott my wordes, hathe won that iudgeth hym ; the wordes that I have spoken shall iudge hym in the laste daye.

49 For I have not spoken off my silfe, but my father, which sent me, gave me a commaundment, what I shulde saye, and what I shulde speke.

50 And I knowe wele, that his commaundment ys lyfe everlastyge ; whatsoever I speake therfore, even as my father bade me, so I speake.

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CHAP. XIII. I Before the feast off ester when Jesus knewe, that hys houre was come, thatt he shulde departe out of this worlde vnto the father, when he loved his which were in the worlde, vnto the ende he loved them.

2 And when supper was ended, after that the devyll had put in the hert off Judas Iscariot, Simons sonne, to be traye him,

3 Jesus knowynge that the father had geven him all thinges into his hondes, and that he was come from God, and went to God,

4 He rose from supper, and layde a syde hys vpper garmentes ; and toke a towell, and gyrd hym sylfe.

5 After that poured he water into a

11

..... qab, Ni allai  
hraiñyai siyup.

12 Biþel þan usþwoh fotuns ðze, yah  
nam wastyos seinos; anakumbyands  
aftra, qab du im, Witudu wha gatawida  
izwis?

13 Yus wopeid mik laisareis yah frauya,  
waila qibip; im auk.

14 Yabai nu usþwoh izwis fotuns, frau-  
ya yah laisareis, yah yus skuluþ izwis  
misso þwahan fotuns;

15 Du frisahtai auk atgaf izwis, ei swa-  
swe ik gatawida izwis, swa yus tauyaiþ.

16 Amen, amen, qiba izwis, nist skalks  
maiza frauyin seinamma, nih apaustaulus  
maiza þamma sandyandin sik.

17 Þande þata wituþ, audagai siyup,  
yabai tauyiþ þata.

18 Ni bi allans izwis qiba, ik wait  
wharyans gawalida; ak ei usfulliþ waurþi  
þata gamelido, Saci matida miþ mis  
hlaib, ushof ana mik fairzna scina.

19 Fram himma qiba izwis, faurþizec  
waurþi, ei biþe wairþai, galaubyaip þatec  
ik im.

20 Amen, amen, qiba izwis, saei and-  
nimip þana þanei ik insandya, mik and-

and þwoh his leorning-enihta fêt, and  
drigde hig mid ðære lin-wæde, ðe he  
was mid begyrd.

6 Ða com he to Simone Petre, and  
Petrus cwæþ to him, Drihten, secalt ðu  
þwean mine fêt?

7 Se Hælend andswarode, and cwæþ  
to him, Ðu nāst nū, ðæt ic dō; ac ðu  
wāst syððan.

8 Petrus cwæþ to him, Ne þwyhst ðu  
næfre mine fêt. Se Hælend him and-  
swarode and cwæþ, Gif ic ðe ne þwea,  
næfst ðu nānne dæl myd me.

9 Ða cwæþ Simon Petrus to him,  
Drihten, ne þweh ðu nā mine fêt āne,  
ac eac mīn heafod and mine handa.

10 Ða cwæþ se Hælend to him, Se ðe  
clāne byþ, ne beþearf būton ðæt man  
his fêt þwea, ac ys eall clāne; and ge  
synd sume clāne, næs nā calle.

11 He wiste witodlice, hwā hyne sceolde  
belāwan; forðam he cwæþ, Ne synd ge  
calle clāne.

12 Syððan he hæfde hyra fêt āþwogene,  
he nam his reaf; and ðā he sæt, he  
cwæþ eft to him, Wite ge hwæt ic eow  
dyde?

13 Ge elypiaþ me lāreow and drihten,  
and wel ge cweðað; swā ic eom sōþlice.

14 Gif ic þwoh eowre fêt, [ic ðe eom  
eower lāreow and eower hlāford, and ge  
sceolon eac þwean cower ælc óðres fêt;]

15 Ic eow sealde bysne, ðæt ge dōn,  
swā ic eow dyde.

16 Sōþlice, ic eow secge, nys se þeowa  
furðra ðonne se hlāford, ne se ærend-  
raca nys mærra ðonne se ðe hyne sende.

17 Gif ge ðas þing witon, ge beoþ ead-  
ige, gif ge hig dōþ.

18 Ne secge ic be eow eallon, ic wāt  
hwylice ic geceas; ac ðæt ðæt hālige  
gewrit sý gefylled, ðe cwyþ, Se ðe ytt  
hlāf myd me, āhefþ hys hó ongean me.

19 Nū ic eow secge, ærðam ðe hyt  
gewurðe, ðæt ge gelyfon ðonne hyt ge-  
worden biþ, ðæt ic hit eom.

20 Sōþ, ic eow secge, se ðe underfehþ  
ðæne ðe ic sende, underfehþ me; and se



basyn, and bigan for to waische discipulis feet, and to wype with the lynnen cloth, with which he was bifore gird.

6 Therefore he cam to Symount Petre, and Petre seith to him, Lord, waischist thou to me the feet ?

7 Jhesu answeride, and seide to him, What thingis I do, thou woost not now ; forsothe thou schalt wite aftirward.

8 Petre seith to him, Thou schalt not waische to me the feet, in to with outen ende. Jhesu answeride to him, If I schal not waische thee, thou schalt not haue part with me.

9 Symount Petre seith to him, Lord, not oonly my feet, but and the hondis and the heed.

10 Jhesu seide to him, He that is waischun, hath no nede no but that he waische the feet, but he is clene al ; and 3e ben clene, but not alle.

11 Forsothe he wiste, who schulde bitraye him ; therefore he seide, 3e ben not clene alle.

12 Therefore aftir that he waischide the feet of hem, he took his clothis ; and whanne he hadde restid a3en, eft he seide to hem, 3e witen what I haue done to 3ou.

13 3e clepen me maistir and lord, and 3e seyn wel ; forsoth I am.

14 Therefore if I, lord and maistir, haue waische 3oure feet, and 3e owen to waische another the totheris feet ;

15 For I haue 3ounn ensaunple to 3ou, that as I haue don to 3ou, so and 3e do.

16 Treuli, treuli, I seie to 3ou, the seruaunt is not more than his lord, neither apostle is more than he that sente him.

17 If 3e witen thes thingis, 3e schulen be blessid, if 3e schulen do hem.

18 I seie not of alle 3ou, I woot whiche I haue chosun ; but that the scripture be fillid, He that etith my breed, schal reyse his heele a3ens me.

19 Treuli, treuli, I seie to 3ou, bifore it don, that whanne it schal be don, 3e for I am.

li, treuli, I seye to 3ou, he that  
u euere I schal sende, re-

basyn, and began to washe hys disciples fete, and to wyppe them with the towell, where with he was gyrde.

6 Then cam he to Simon Peter, and Peter sayde to him, Lorde, shalt thou wesshe my fete ?

7 Jesus answered, and sayde vnto hym, What I do, thou wottest nott nowe ; thou shalt knowe here after.

8 Peter sayd vnto hym, Thou shalt not wesshe my fete, whill the worlde stondeth. Jesus answered him, Yff I wasshe not thy fete, thou shalt have no part with me.

9 Simon Peter sayde vnto hym, Lorde, nott my fete only, butt also my hondes and my heed.

10 Jesus sayde to hym, He that is wesshed, nedeth not but to wesshe his fete, but is clene every whit ; and ye are clene, butt nott all.

11 For he knewe his betrayer ; therefore sayde he, Ye are not all clene.

12 After he had wesshed their fete, and receaved his clothes, and was sett doune agayne, he sayde vnto them, Wot ye what I haue done to you ?

13 Ye call me master and lorde, and ye saye wele ; for soo am I.

14 Yf I then, youre lorde and master, haue wesshen youre fete, ye alsoo ought to wesshe one anothers fete ;

15 For I haue geven you an ensaunple, that ye schulde do, as I haue done to you.

16 Verely, verely, I saye vnto you, the seruaunt is not gretter then hys master, neither the messenger gretter then he that sent hym.

17 Yf ye vnderstonde these thynges, happy are ye, yf ye do them.

18 I speake not off you all, I knowe whom I haue chosen ; but that the scripture be fulfilled, He that eateth breed with me, hath lifte vppe his hele againste me.

19 Nowe tell I you, before it come, that when yt is come to passe, ye myght beleve that I am he.

20 Verely, verely, I saye vnto you, he that receaveth whomsoever I sende, re-

nimiþ ; iþ saci mik andnimiþ, andnimiþ þana sandyandan mik.

21 Þata qiþands Iesus, indrobnoda ahmin, yah weitwodida, yah qap, Amen, amen, qiþa izwis, þatei ains izwara galweip mik.

22 Þanuh sewhum du sis misso þai siponyos, þagkyandans bi wharyana qeþi.

23 Wasuh þan anakumbyands ains þize siponye is in barma Iesus, þanei friyoda Iesus.

24 Bandwiduh þan þamma Seimon Patrus, du fraihnan, Whas wesi, bi þanei qap ?

25 Anakumbida þan yains swa ana barma Iesus, qapuh imma, Frauya, whas ist ?

26 Andhof Iesus, Sa ist, þammei ik ufdaupyands þana hlaif giba. Yah ufdaupyands þana hlaif, gaf Iudin Seimonis Skariotau.

27 Yah afar þamma hlaiba, þan galaiþ in yainana Sataua. Qap þan du imma Iesus, þatei tauyis, tawei sprauto.

28 Þatuh þan ainshun ni wissa þize anakumbyandane, duwhe qap imma.

29 Sumai mundedun, ei unte arka habaida Iudas, þatei qeþi imma Iesus, Bugei þizei þaurbeima du dulþai, aipþau þaim unledam ei wha gibau.

30 Biþe andnam þana hlaib yains, suns galaiþ ut ; wasuh þan nalts.

31 Þan galaiþ ut, qap þan Iesus, Nu gaswerads warþ sunus mans, yah Guþ hauhiþs ist in imma.

32 Yabai nu Guþ hauhiþs ist in imma, yah Guþ hauheip ina in sis, yah suns haubida ina.

33 Barnilona, nauh letil mel miþ izwis in ; sokcip mik, yah, swaswe qap du Iudaium, Ei þadei ik gagga, yus ni maguþ qiman ; yah izwis qiþa nu.

34 Anabusn niuya giba izwis, ei friyop izwis misso, swe ik friyoda izwis, þei yah yus friyop misso izwis.

de underfehþ me, underfehþ ðæne de me sende.

21 Ðá se Hælend ðás þing sæde, he wæs gedrēfed on gāste, and cýdde, and cwæþ, Sôþ, ic eow seege, ðæt cower an me belæwþ.

22 Ðá leorning-cnihtas beheold hyra æle oðerne, and him twýnode be hwam he hit sæde.

23 An ðæra leorning-cnihta hlinode on ðæs Hælandes bearme, ðæne se Hælend lufode.

24 Simon Petrus biçnode to ðisum, and cwæþ to him, Hwæt ys, se ðe he hyt big seþ ?

25 Witodlice ðá he hlinode ofer ðæs Hælandes breostum, he cwæþ to him, Drihten, hwæt ys he ?

26 Se Hælend him andswarode and cwæþ, He ys, se ðe ic ræce bedyppedne hláf. And ðá ðá he bedypte ðone hláf, he sealde hyne Iudas Scariothe . . .

27 And ðá, after ðam bitan, Satanas eode on hyne. Ðá cwæþ se Hælend to him, Dó ræde, ðæt ðú dón wylt.

28 Nyste nán ðara sittendra, to hwam he ðæt sæde.

29 Sume wéndon, forðam Iudas hæfde scrin, ðæt se Hælend hit cwæde be him, Bige ða þing, ðe us þearf sý to ðam freols-dæge, oððe ðæt he sealde sum þing þearfendum mannum.

30 Ðá he nam ðæne bitan, he eode út ðar-rihte ; hit wæs niht.

31 Ðá he út-eode, and se Hælend cwæþ, Nú ys mannes sunu geswutelod, and God ys geswutelod on him.

32 Gyf God ys geswutelod on him, and God geswutelap hine on hym sylfum. . .

33 †Lá bearn, nú gyt ic com gelwæde tid mid eow ; ge me sēcaþ, and, swá ic ðam Iudeum sæde, Ge ne mágon faran, ðar ðar ic fare ; and nú ic eow seege.

34 Ie eow sylle niwe bebod, ðæt ge lufion eow betwýnan, swá ic eow lufode, . . . . .

ceyueth me ; forsothe he that receyueth me, receyueth him that sente me.

21 Whanne Jhesu hadde seid thes thingis, he was troblid in spirit, and witnesside, and seide, Treuli, treuli, I seie to 3ou, oon of 3ou schal bitraye me.

22 Therefore the disciplis lokiden to gidere, doutynge of whom he seide.

23 Therefore oon of his disciplis was restinge in the bosum of Jhesu, whom Jhesu louede.

24 Therefore Symount Petre bekenyde to him, and seith to him, Who is it, of which he seith ?

25 And so whanne he hadde restid a3en on the brest of Jhesu, he seith to him, Lord, who is it ?

26 Jhesu answeride, He it is, to whom I schal dresse breed dipped yn. And whanne he had dippid yn breed, he 3af to Judas of Symount Scariot.

27 And afir the morsel, thanne Sathanas entride in to him. And Jhesu seith to him, What thing thou dost, do thou sunnere.

28 Forsoth no man sittinge at the mete wiste this thing, to what thing he seide to him.

29 Forsothe summe gessiden, for Judas hadde pursis, that Jhesu hadde seid to him, Bye thou tho thingis, that ben nedeful to vs at the feeste day, or that he schulde 3yue sum thing to nedy men.

30 Therefore whanne he hadde take the morsel, he wente out a non ; forsoth it was ny3t.

31 Therefore whanne he hadde gon out, Jhesu seide, Now mannis sone is clarified, and God is clarified in him.

32 If God is clarified in him, and God schal clarifye him in him silf, and a non he schal clarifie him.

33 Lital sones, 3it a lital I am with 3ou ; 3e schulen seke me, and, as I seide to the Jewis, Whidur I go, 3e mown not come ; and to 3ou I seie now.

34 I 3yue to 3ou a newe maundement, that 3e loue to gidere, as I louede 3ou, that and 3e loue to gedere.

ceaveth me ; and he that receaveth me, receaveth hym that sent me.

21 When Jesus had thus sayde, he was troubled in his sprete, and testified, sayinge, Verely, verely, I saye vnto you, that won off you shall betraye me.

22 Then the disciples loked won on another, doutinge of whom he spake. .

23 There was one of his disciples which leaned on Jesus besome, whom Jesus loved.

24 To hym beckened Simon Peter, that he schulde axe who it was, off whome he spake ?

25 He then as he leaned on Jesus brest, sayde vnto hym, Lorde, who ys it ?

26 Jesus answered, He yt ys, to whom I geve a soppe when I have dept hit. And he wet a soppe, and gave ytt to Judas Iscariot Simons sonne.

27 And after the soppe, Satan entred into hym. Then sayde Jesus vnto hym, Thatt thou dost, do quely.

28 That wist noo man at the table, for what intent he spake vnto hym.

29 Some off them thought, be cause Judas had the bagge, that Jesus had sayd vnto hym, By those thynge, that we have nede of against the feast, or that he schulde geve some thynge to the povre.

30 As sone then as he had received the soppe, he went immediatly out ; and it was nyght.

31 When he was gone out, Jesus sayde, Nowe is the sone of man glorified, and God is glorified by hym.

32 Yf God be glorified by him, God shall also glorify him in him sylfe, and shall strayght waye glorify hym.

33 Deare children, yet a lytell whyle am I with you ; ye shall seke me, and, as I sayde vnto the Iewes, Whither I goo, thither can ye nott come ; alsoo to you saye I nowe.

34 A newe commaundment geve I vnto you, that ye love to gedder, as I have loved you, that even soo ye love one another.

35 Bi þamma ufkunnanda allai, þei meinaí síponyos siyup, yabai friapwa habaid miþ izwis misso.

36 Þanuh qaþ du imma Seimon Paitrus, Frauya, whad gaggis? Andhafyands İesus qaþ, Þadei ik gagga, ni magt mik nu laistyan, ip biþe laisteis.

37 Þaruh Paitrus qaþ du imma, Frauya, duwhe ni mag þuk laistyan nu? Saiwala meina faur þuk lagya.

38 Andhof İesus, Saiwala þeina faur mik lagyis? Amen, amen, qipa þus, þei hana ni hrukeip, unte þu mik afaikis kunnan þrim simþam.

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CHAP. XIV. I . . . . .

. . . . . Ni indrobnai izwar hairto; . . . . galaubeip du Guþa, yah du mis galaubeip.

2 In garda attins meinis salipwos managos sind; aþþan niba weseina, aipþau qeþyau du izwis, gagga manwyan stad izwis.

3 Yah þan yabai gagga, manwya izwis stad, aftra qima, yah franima izwis du mis silbin, ei þarei im ik, þaruh siyup yah yus.

4 Yah þadei ik gagga, kunnup, yah þana wig kunnup.

5 Þaruh qaþ imma Þomas, Frauya, ni witum whaþ gaggis, yah whaiwa magum þana wig kunnan?

6 Qaþ imma İesus, İk im sa wigs, yah sunya, yah libains; ainshun ni qimip at attin, niba þairh mik.

7 İp kunþedeip mik, aipþau kunþedeip yah attan meinana; yah þan fram himma kunnup ina, yah gasaiwhip ina.

8 İþ Filippus qaþuh du imma, Frauya, augci unsis þana attan, þatuh ganah unsis.

9 Þaruh qaþ imma İesus, Swalaud melis miþ izwis was, yah ni ufkunþes mik? Filippu, saci gasawh mik, gasawh attan. Yah whaiwa þu qipis, Augci unsis þana attan?

35 Be ðam oncnawaþ calle men, ðæt ge synd mine leorning-enihtas, gif ge habbaþ lufe eow betwýnan.

36 Simon Petrus ewaþ to him, Drihten, hwyder gæst ðú? Se Hælend him andswarode and ewaþ, Ne miht ðú me fylian, ðyder ic nú fare, ðú færst eft after me.

37 Petrus ewaþ to him, Hwi ne mæg ic ðe nú fylian? Ic sylle mín lif for ðe.

38 Se Hælend him andswarode and ewaþ, Ðin lif ðú sylst for me? Sôþ, ic ðe seege, ne erêwþ se coce, ær ðú wid-sæcest me þriwa.

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CHAP. XIV. †I And he ewaþ to his leorning-enihtum, Ne sý cower heorte gedrefed; . . . ge gelyfaþ on God, and gelyfaþ on me.

2 On mines fæder huse synd manega eardung-stowa; ne sæde ic eow, hyt ys lytles wana, ðæt ic fare and wylle eow eardung-stowe geargian.

3 And gif ic fare, and eow eardung-stowe gearwige, eft ic cume, and nime eow to me sylfum, ðæt ge sýn, ðær ic eom.

4 And ge witon, hwyder ic fare, and ge cunnon ðone weg.

5 Thomas ewaþ to him, Drihten, we nyton hwyder ðú færst, and hú mäge we ðone weg cunnan?

6 Se Hælend ewaþ to him, Ic eom weg, and sôþfæstnys, and lif; ne cymþ nán to fæder, búton þurh me.

7 Gif ge cūdon me, witodlice ge cūdon minne fæder; and heonon-forþ ge hyne gecnawaþ, and ge hine gesawon.

8 Philippus ewaþ to him, Drihten, æt-ýw us ðone fæder, and we habbaþ genôh.

9 Se Hælend ewaþ to him, Philippus, swá lange tid ic wes mid eow, and ge ne geencowon me? Se ðe me gesyhp, gesyhp minne fæder. Húmeta ewyst ðú, Æt-ýw us ðinne fæder?

35 In this thing alle men schulen knowe, for 3e ben my disciplis, if 3e schulen haue loue to gidere.

36 Symount Petre seith to hym, Lord, whidir goist thou? Jhesu answeride, Whidir I go, thou maist not sue me now, but thou schalt sue aftirward.

37 Petre seith to him, Whi may I not sue thee now? I schal putte my soule<sup>t</sup> for thee.

38 Jhesu answeride, Thou schalt putte thi soule<sup>t</sup> for me? Treuli, treuli, I seie to thee, the koc schal not crowe, til thou schalt denye me thries.

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CHAP. XIV. 1 And he seith to his disciplis, Be not 3oure herte disturblið, nether drede it; 3e bileuen in to God, and bileue 3e in to me.

2 In the hous of my fadir ben many dwellingis; if any thing lesse, I hadde seid to 3ou, for I go for to make redy to 3ou a place.

3 And if I schal go, and schal make redy to 3ou a place, eftsoone I schal come, and I schal take 3ou to my silf, that where I am, and 3e be.

4 And whidur I go, 3e witen, and 3e witen the wey.

5 Thomas seith to him, Lord, we witen not whidur thou goist, and hou moun we wite the weye?

6 Jhesu seith to him, I am weye, treuthe, and lyf; no man cometh to the fadir, no but by me.

7 If 3e hadden knowen me, sothli 3e hadden knowen and my fadir; and aftirward 3e schulen knowe him, and 3e han seyn him.

8 Philip seith to him, Lord, schewe to vs the fadir, and it suffisith to vs.

9 Jhesu seith to him, So moche tyme I am with 3ou, and han 3e not knowun me? Philip, he that seeth me, seeth and the fadir. Hou seist thou, Schewe to vs the fadir?

35 By thys shall all men knowe, that ye are my disciples, yf ye shall have love won to a nother.

36 Simon Peter sayd vnto hym, Lorde, whither goest thou? Jesus answered hym, Whither I goo, thou canst not folowe me now, thou shalt folowe me afterwardes.

37 Peter sayd vnto hym, Lorde, why cannot I folowe the nowe? I will geve my lyfe for thy sake.

38 Jesus answered hym, Wilt thou geve thy lyfe for my sake? Verely, verely, I saye vnto the, the cocke shall nott crowe, till thou have denyed me thryse.

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CHAP. XIV. 1 And he sayde vnto hys disciples, Lett nott youre hertes be trubled; . . . beleve in God, and beleve in me.

2 In my fathers housse are many mansions; if it were not soo, I wolde have tolde you, I goo to prepare a place for you.

3 . . . . . I will come agayne, and receve you even vnto myselve, that where I am, theare maye ye be also.

4 And whither I goo, ye knowe, and the waye ye knowe.

5 Thomas sayde vnto him, Lorde, we knowe not whyther thou goest, also howe is it possible for vs to knowe the waye?

6 Jesus sayde vnto hym, I am the waye, verite, and lyfe; no man commeth vnto the fadir, but by me.

7 Yf ye had knowen me, ye had knowen my father also; and nowe ye knowe hym, and ye have sene hym.

8 Phillip said vnto him, Lorde, shew vs thy father, and it suffiseth vs.

9 Jesus sayde vnto him, Have I bene so longe time with you, and yett hast thou not knowen me? Phillip, he that hath sene me, hath sene the father. And howe sayest thou then, Shewe vs the father?

10 Niu galaubeis, þatei ik in attin, yah atta in mis ist? Þo waurda þoei ik rodya izwis af mis silbin ni rody; ak atta saei in mis ist, sa tauyþ þo waurstwa.

11 Galaubeiþ mis, þatei ik in attin, yah atta in mis. Iþ yabai ni, in þize waurstwe galaubeiþ mis.

12 Amen, amen, qiþa izwis, saei galaubeid mis, þo waurstwa þoei ik tauya yah is tauyþ; yah maizona þaim tauyþ, unte ik du attin gagga.

13 Yah þatei wha bidyþ in namin meinamma, þata tauya, ei hauhyaidau atta in sunau.

14 Yabai whis bidyþ mik in namin meinamma, ik tauya.

15 Yabai mik friyoþ, anabusnins meinos fastaid.

16 Yah ik bidya attan, yah anþarana parakletu gibþ izwis, ei siyai miþ izwis du aiwa,

17 Ahma sunyos; þanci so manasciþs ni mag niman, unte ni saiwhiþ ina, nih kann ina. Iþ yus kunnþ ina, unte is miþ izwis wisþ, yah in izwis ist.

18 Ni leta izwis widuwairnaus, qima at izwis.

19 Nauh letil, yah so manasciþs mik ni þanasciþs saiwhiþ; iþ yus saiwhiþ mik, þatei ik liba, yah yus libaiþ.

20 In yainamma daga ufkunnaþ yus, þatei ik in attin meinamma, yah yus in mis, yah ik in izwis.

21 Saei habaid anabusnins meinos, yah fastaiþ þos, sa ist saei friyoþ mik; yah þan saei friyoþ mik, friyoda fram attin meinamma, yah ik friyoþ ina, yah gabairhtya imma mik silban.

22 Þaruh qap imma Iudas, ni sa Iskaryotes, Frauya, wha warþ, ei unsis munais gabairhtyan þuk silban, iþ þizai manasedai ni?

23 Andhof Iesus, yah qap du imma, Yabai whas mik friyoþ, yah waurd mein fastaiþ; yah atta meins friyoþ ina, yah

10 Ne gelyfst þu ðæt ic eom on fæder, and fæder ys on me? Ða word ðe ic to eow sprece ne sprece ic hi of me sylfum; se fæder ðe wunaþ on me, he wyreþ ða weore.

11 Ne gelyfe ge, ðæt ic eom on fæder, and fæder ys on me? Gelyfaþ for ðam weoreum.

12 Sôþ, ic eow scege, se ðe gelyfþ on me, he wyreþ ða weore ðe ic wyree; and he wyreþ mاران ðonne ða synd, forðam ðe ic fare to fæder.

13 And ic dô, swá hwæt swá ge biddaþ on minum naman, ðæt fæder sig gewuldrod on suna.

14 Gif ge hwæt me biddaþ on minum naman, ðæt ic dô.<sup>†</sup>

15 Gif ge me lufiaþ, healdaþ mine bebodu.

16 And ic bidde fæder, and he sylþ eow óðerne fréfriend, ðæt beo æfre mid eow,

17 Sôþfæstnyssse gást; ðe ðes middan-eard ne mæg underfôn, he ne can hyne, forðam ðe he ne gesylþ hyne. Ge hyne eunnan, forðam ðe he wunaþ mid eow, and biþ on eow.

18 Ne læte ic eow steop-cild, ic cume to eow.

19 Nû gyt ys an lytel fyrst, and middan-eard me ne gesylþ; ge me geseoþ, forðam ic lybbe, and ge lybbaþ.

20 On ðam dæge ge geenáwaþ, ðæt ic eom on minum fæder, and ge synd on me, and ic eom on eow.

21 Se ðe hæfþ mine bebodu, and hylt ða, he ys ðe me lufaþ; min fæder lufaþ ðæne ðe me lufaþ, and ic lufige hyne, and geswutelige him me sylfne.

22 Iudas cwæþ to him, næs ná se Scarioth, Drihten, hwæt ys geworden, ðæt þu wylt ðe sylfne geswutelian us, næs middan-earde?

23 Se Hælend andswarode, and cwæþ to him,<sup>†</sup> Gif hwá me lufaþ, he hylt mine spræce; and min fæder lufaþ hiine, and

10 Bileuest not thou, for I *am* in the fadir, and the fadir is in me? I speke not of my silf the wordis that I speke to 3ou; sothli the fadir dwellinge in me, he doith the workis.

11 Beleue 3e not, for I *am* in the fadir, and the fadir is in me? Ellis bileue 3e for thilke workis.

12 Treuli, treuli, I seie to 3ou, he that bileucth in to me, and he schal do the workis that I do; and he schal do more workis than thes, for I go to the fadir.

13 And what euere thing 3e schulen axe the fadir in my name, I schal do this thing, that the fadir be glorified in the sone.

14 If 3e schulen axe any thing in my name, I schal do it.

15 If 3e louen me, kepe 3e my commaundementis.

16 And I schal preie the fadir, and he schal 3yue to 3ou another counfortour,

17 The spirit of treuthe, that he dwelle with 3ou into with outen ende; which *spirit* the world may not take, for it seeth not him, neither woot him. Forsothe 3e schulen knowe him, for he schal dwelle at 3ou, and he schal be in 3ou.

18 I schal not leue 3ou fadirlees, I schal come to 3ou.

19 3it a litil, and the world seeth not me now; forsoth 3e schulen se me, for I lyue, and 3e schulen lyue.

20 In that day 3e schulen knowe, for I am in my fadir, and 3ee in me, and I in 3ou.

21 He that hath my commaundementis, and kepith hem, he it is that loueth me; sothli he that loueth me, schal be loued of my fadir, and I schal loue him, and I schal schewe to him my silf.

22 Judas seith to him, not he of Scarioth, Lord, what is don, for thou art to schewe to vs thi silf, and not to the world?

23 Jhesus answeride, and seide to him, If ony man loueth me, he schal kepe my word; and my fadir schal loue him, and

10 Beleuest thou nott, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my silfe; but the father dwellinge in me, is he that doeth the workes.

11 Beleue that I am in the father, and the father in me. Att the leest beleue me for the very workes sake.

12 Verely, verely, I saye vnto you, whosoever beleucth on me, the workes that I doo the same shall he do; and gretter workes then these shall he do, be cause I go vnto my father.

13 And whatsoever ye axe in my name, that will I do, that the father might be glorified by the sonne.

14 Yf ye shal axe eny thyng in my name, I will do it.

15 Yf ye love me, kepe my commaundementes.

16 And I will praye my father, and he shall geve you a nother comforter, that he maye byde with you ever,

17 Which is the sprete of truthe, whome the worlde cannot receave, be cause the worlde seyth him not, nether knoweth hym. Butt ye knowe him, for he dwelleth with you, and shalbe in you.

18 I will nott leave you comfortlesse, I will come vnto you.

19 Hit is yet a litell whyle, and the worlde seyth me noo moare; but ye shall se me, for I live, and ye shall live.

20 That daye shall ye knowe, that I am in my father, and my father in me, and I in you.

21 He that hath my commaundementes, and kepeth them, the same is he that loveth me; and he that loveth me, shalbe loved of my father, and I will love him, and will showe myne awne silfe vnto him.

22 Judas sayd vnto him, not Judas Iscarioth, Lorde, what is the cause, that thou wilt shewe thy silfe vnto vs; and not vnto the worlde?

23 Jesus answered, and sayde vnto hym, Yf a man love me, and wyll kepe my sayinges; my father also will love

du imma galciþos, yah salipwos at imma gatauyos.

24 Ip saei ni frioþ mik, þo waurda meina ni fastaiþ; yah þata wurd þatei hauseiþ, nist mein, ak þis sandyandins mik, attins.

25 Þata rodida izwis, at izwis wisands;

26 Appan sa parakletus, Alma sa Weiha, þanci sandeiþ atta in namin meinamma, sa izwis laiseiþ allata, yah gamaudeiþ izwis allis, þatei qap du izwis.

27 Gawairþi bileiþa izwis, gawairþi mein giba izwis; ni swaswe so manaseþs gibij, ik giba izwis; ni indrobnaina izwara hairtona, nih faurlityaina.

28 Hausideduþ, ei ik qap izwis, Galeiþa, yah qima at izwis. Yabai friyodedeiþ mik, aiþþau yus faginodedeiþ, ei ik gagga du attin, unte atta meins maiza mis ist.

29 Yah nu qap izwis, faurþizei waurþi, ei biþe wairþai, galaubyaiþ.

30 Þanaseiþs filu ni maþlya miþ izwis; qimij saei þizai manasedai reikinoþ, yah in mis ni bigitjþ waiht.

31 Ak ei ufkunnai so manaseþs, þatei ik friyoda attan meinana, yah swaswe anabaud mis atta, swa tauya. Urreisij, gaggam þaþro.

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CHAP. XV. † Ik im weinatriu þata sunyeino, yah atta meins waurstwya ist.

2 All taine in mis unbairandane akran gop, usnimij ita; yah all akran bairandane, gahraineiþ ita, ei managizo akran bairaina.

3 Yu yus hrainyai siyup, in þis waurdis þatei rodida du izwis.

4 Wisaiþ in mis, yah ik in izwis; swe sa weinatains ni mag akran bairan af sis silbin, niba ist ana weinatriwa, swah nih yus, niba in mis siyup.

we cumap to him, and we wyrcap eardung-stowa mid him.

24 Se ðe me ne lufap, ne bylt he mine spræca; and nis hyt min spræc, ðe ge gehyrdon, ac ðæs fæder, ðe me sende.

25 Ðas þing ic eow sæde, ða ic mid eow wunode;

26 Se Hálga Frófre Gást, ðe fæder sent on minum naman, eow lærþ calle þing, and he lærþ eow calle ða þing, ðe ic eow secge.

27 Ic læfe eow sibbe, ic sylle eow mine sibbe; ne sylle ic eow sibbe, swá middan-card sylþ; ne sý cower hcorde gedréfed, ne ne forhtige ge.

28 Ge gehyrdon, ðæt ic eow sæde, Ic gá, and ic eume to eow. Witodlice gif ge me lufedon, ge geblissodon, forðam ðe ic fare to fæder, forðam fæder ys mára ðonne ic.

29 And nú ic eow sæde, ærdam ðe hit gewurde, ðæt ge gelyfon, ðonne hit geworden biþ.

30 Ne sprece ic nú ná fela wið eow; ðysses middan-cardes caldor cymþ, and he næfþ nán þing on me.

31 Ac ðæt middan-card onenáwe, ðæt ic lufige fæder, and ic dó, swá fæder me bebed. Árisaþ, uton gán heonou.

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CHAP. XV. † Ic eom sóþ win-card, and min fæder ys eorþ-tilia.

2 He ðeþ ælc twig áweg on me, ðe blæda ne byrþ; and he feormaþ æle ðara, ðe blæda byrþ, ðæt hyt bere blæda ðe swiðor.

3 Nú ge synd clæne, for ðære spræce ðe ic to eow spræc.

4 Wuniaþ on me, and ic on eow; swá twig ne mæg blæda beran him sylf, búton hit wunige on win-card, swá ge ne mágon eác, búton ge wunian on me.



we schulen come to him, and we schulen make dwellinge at him.

24 He that loneth me not, kepith not my wordis; and the word which 3e han herd, is not myn, but his that sente me, the fadris.

25 Thes thingis I haue spokun to 3ou, dwellinge at 3ou;

26 Forsoth the Hooly Gost, counfortour, whom the fadir schal sende in my name, he schal teche 3ou alle thingis, and schal schewe<sup>t</sup> to 3ou alle thingis, what euer thingis I schal seye to 3ou.

27 Pees I leue to 3ou, my pees I 3yue to 3ou; not as the world 3yueth, I 3yue to 3ou; be not 3oure herte disturbliid, neither drede it.

28 3e han herd, for I seide to 3ou, I go, and come to 3ou. If 3e louedyn me, forsoth 3e schulden haue ioye, for I go to the fadir, for the fadir is more than I.

29 And now I haue seid to 3ou, bifore it be don, that whanne it schal be don, 3e bileue.

30 Now I schal not speke many thingis to 3ou; forsoth the prince of this world cometh, and he hath not ony thing in me.

31 But that the world knowe, for I loue the fadir, and as the fadir 3af commaundement to me, so I do. Ryse 3e, go we hennis.



CHAP. XV. 1 I am a verri vyne, and my fadir is an erthe tilier.

2 Ech syoun<sup>t</sup> not berynge fruit in me, he schal do a wey it; and ech that berith fruit, he schal purge it, that it more bere fruit.

3 Now 3e ben clene, for the word that I haue spokun to 3ou.

4 Dwell 3e in me, and I in 3ou; as a braunche may not make fruit of him self, no but it schal dwelle in the vyne, so nether 3e, no but 3e schulen dwelle in me.

him, and we woll come vnto him, and wyll dwell wyth hym.

24 He that loveth me not, kepeth nott my sayinges; and the wordes which ye heare, are nott myne, but my fathers, which sent me.

25 This haue I spoken vnto you, beynge yett present with you;

26 But that comforter, which is the Holy Gost, whom my father will sende in my name, shall teache you all thynges, and brynge all thynges to youre remembraunce, whatsoever I haue tolde you.

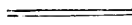
27 Peace I leve with you, my peace I geve vnto you; nott as the worlde geveth, geve I vnto you; lett not youre hertes be greved, nether feare ye.

28 Ye have herde, howe I saide vnto you, I goo, and come agayne vnto you. Yf ye loved me, ye wolde verely reioyce, be cause I sayde, I goo vnto the father, for the father is gretter then I.

29 And nowe have I shewed you, before it come, that when it is come to passe, ye myght beleve.

30 Here after will I not talke many wordes vnto you; for the chefe ruelar off thys worlde commeth, and hath nought in me.

31 But that the worlde maye knowe, that I love my father, and as my father gave me commaundment, even soo do I. Ryse, lett vs goo hence.



CHAP. XV. 1 I am the true vyne, and my father ys an husbandeman.

2 Every braunche that beareth nott frute in me, he will take awaye; and every braunche that beareth frute, will he pource, that it maye bringe moare frute.

3 Nowe are ye cleane, be the meanes of the wordes which I haue spoken vnto you.

4 Byde in me, and I in you; as the braunche cannot beare frute off it sylfe, excepte it byde in the vyne, no more can ye, excepte ye abyde in me.

5 İk ĩn þata weinatriu, ĩþ yus weinainos. Saei wisıþ ĩn mis, yah ik ĩn ĩmma, sa bairıþ akran manag, þatei ĩnuh mik ni maguþ tauyan ni wait.

6 Niba saei wisıþ ĩn mis, uswairpada ut swe weinainos, yah gapaursniþ; yah galisada, yah ĩn fon galagyand, yah ĩnbranyada.

7 Aþþan yabai siyuþ ĩn mis, yah waurda meina ĩn izwis sind, þatawhah þei wilciþ, bidyıþ, yah wairþıþ izwis.

8 İn þamma hauhiþs ist atta meins, ei akran manag bairaiþ, yah wairþaiþ meina siponyos.

9 Swaswe friyoda mik atta, swah ik friyoda izwis; wisaiþ ĩn friapwai meina.

10 Yabai anabusnins meinos fastaid, siyuþ ĩn friapwai meina; swaswe ik anabusnins attins meinis fastaida, yah wisa ĩn friapwai is.

11 Þata rodida izwis, ei faheþs meina ĩn izwis siyai, yah faheds izwara usfullayidan.

12 Þata ist anabusns meina, ei friyoþ izwis misso, swaswe ik friyoda izwis.

13 Maizein þizai friapwai manna ni habaiþ, ei whas saiwala seina lagyıþ faur friyonds seinans.

14 Yus friyonds meina siyuþ, yabai tauyıþ, þatei ik anabiuda izwis.

15 Þanaseıþs izwis ni qıþa skalkans, unte skalks ni wait, wha tauyıþ is frauja; ĩþ ik izwis qap friyonds, unte all þatei hausida at attin meinamma, gakannida izwis.

16 Ni yus mik gawalideduþ, ak ik gawalida izwis; . . . ei yus sniwaiþ, yah akran bairaiþ, yah akran izwar du aiwa siyai; ei þatawhah þei bidyaiþ attan ĩn namin meinamma, gibıþ izwis.

17 Þata anabiuda izwis, ei friyoþ izwis misso.

18 Yabai so manaseds izwis fiyai, kunneıþ, ei mik fruman izwis fiyaida.

19 Yabai þis fairwhaus weseıþ, aiþþau

5 Ie eom wın-card, and ge synd twıgu. Se ðe wunaþ on me, and ic on him, se byrþ mycle blæda, forðam ge ne mágon nán þing ðon bútan me.

6 Gif hwá ne wunaþ on me, he byþ áworpen út swá twig, and fordrúwaþ; and hig gaderiaþ ða, and dóp on fyr, and hig forbyrnaþ.†

7 Gyf ge wuniaþ on me, and míne word wuniaþ on eow, biddaþ, swá hwæt swá ge wyllon, and hyt byþ eower.

8 On ðam ys mín fæder geswútelod, ðæt ge beron mycele blæda, and beon míne leorning-enihtas.

9 And ic lufode eow, swá fæder lufode me; wuniaþ on míne lufe.

10 Gif ge míne bebodu gehealdaþ, ge wuniaþ on míne lufe; swá ic geheold mínes fæder bebodu, and ic wunige on hys lufe.

11 Ðás þing ic eow saðde, ðæt mín gefea sý on eow, and eower gefea sý gefulled.†

12 Ðis ys mín bebod, ðæt ge lufion eow gemænlice, swá ic eow lufode.

13 Næfþ nán man máran lufe ðonne ðeos ys, ðæt hwá sylle his lif for his freondum.

14 Ge synd míne frýnd, gif ge dóp ða þing, ðe ic eow bebeode.

15 Ne telle ic eow to þeowan, forðam se þeowa nát, hwæt se hláford dēþ; ic tealde eow to freondum, forðam ic eýðde eow, ealle ða þing ðe ic gehýrde æt mínum fæder.

16 Ne geure ge me, ac ic geceas eow; and ic sette eow, ðæt ge gán, and blæda beron, and eowre blæda gelæston; ðæt fæder sylle eow, swá hwæt swá ge biddaþ on mínum namau.†

17 Ðás þing ic eow beode, ðæt ge lufion eow gemænlice.

18 Gif middan-card eow hatað, witaþ, ðæt he hatede me ær eow.

19 Gif ge of middan-carde wæron,

5 I am a vyne, 3e *ben* the braunchis. He that dwellith in me, and I in him, this berith moche fruit, for with outen me 3e mown no thing do.

6 If ony man schal not dwelle in me, he schal be sent out as a braunche, and schal wexe drye; and thei schulen gaderere him, and thei schulen sende him in to the fier, and he brenneth.

7 If 3e schulen dwelle in me, and my wordis schulen dwelle in 3ou, what euere thing 3e schulen wilne, 3e schulen axe, and it schal be do to 3ou.

8 In this thing my fadir is clarified, that 3e brynge moost fruyt, and 3e be maad my disciplis.

9 As my fadir louede me, and I louyde 3ou; dwelle 3e in my loue.

10 If 3e schulen kepe my comaundementis, 3e schulen dwelle in my loue; as and I haue kept the comaundementis of my fadir, and I dwelle in his loue.

11 Thes thingis I spak to 3ou, that my ioye be in 3ou, and 3oure ioye be fillid.

12 This is my comaundement, that 3e loue to gidere, as I louede 3ou.

13 No man hath more loue than this, that ony man putte his soule<sup>t</sup> for his frendis.

14 3e ben my frendis, if 3e schulen do tho thingis, that I comaunde to 3ou.

15 Now I schal not seye 3ou seruauntis, for the seruaunt woot not, what his lord schal do; forsothe I haue seid 3ou frendis, for alle thingis what euere I herde of my fadir, I haue maad knowun to 3ou.

16 3e han not chosun me, but I chees 3ou; and I haue put 3ou, that 3e go, and brynge fruit, and 3oure fruit dwelle; that what euere thing 3e schulen axe the fadir in my name, he 3yue to 3ou.

17 Thes thingis I comaunde to 3ou, that 3e loue to gidere.

18 If the world hatith 3ou, wite 3e, for it hadde me in hate first than 3ou.

19 If 3e hadden be of the world, the

5 I am the vyne, and ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth forth moche frute, for with out me can ye do nothyng.

6 Yff a man byde nott in me, he ys cast forthe as a braunche, and is wyldered; and men gadder them, and cast them into the fyre, and they burne.

7 Yff ye byde in me, and my wordes also bide in you, axe what ye will, and it shalbe given you.

8 Heare in is my father glorified, that ye beare moche frute, and be made my disciplis.

9 As my father hath loved me, even soo have I loved you; continue in my love.

10 Yf ye shall kepe my commaundementes, ye shall byde in my love; even as I have kept my fathers commaundementes, and byde in his love.

11 These thinges have I spoken vnto you, that my ioye myght remayne in you, and that youre ioye myght be full.

12 Thys ys my commaundment, that ye love togedder, as I have loved you.

13 Gretter love then this hath no man, then that a man bestowe his lyfe for his frendes.

14 Ye are my frendes, yf ye do whatsoever I comaunde you.

15 Hence forth call I you nott seruautes, for the seruaunt knoweth nott, what hys lorde doeth; butt you have I called frendes, for alle thynges that I have herde of my father, I have opened to you.

16 Ye have not chosen me, but I haue chosen you; and ordeyned you, that ye goo, and bringe forthe frute, and that youre frute remayne; that whatsoever ye shall axe off my father in my name, he shulde geve it you.

17 This comaunde I you, that ye love to gedder.

18 Yf the worlde hate you, ye knowe, that he hated me before he hated you.

19 Yf ye were of the worlde, the

so manasesds swesans friyodedi; aþþan unte us þamma fairwhau ni siyup, ak ik gawalida izwis us þamma fairwhau, dupþe fiyaid izwis so manaseþs.

20 Gamuneip þis waurdis, þatei ik qap du izwis, Nist skalks maiza frauyin seinamma. Yabai mik wrekun, yah izwis wrikand; yabai mein waurd fast-aidedeina, yah izwar fastaina.

21 Ak þata allata tauyand izwis in namins meinis, unte ni kunnun þana sandyandan mik.

22 Nih qemyau, yah rodidedyan du in, frawaurht ni habaidedeina; ip nu inilons ni haband bi frawaurht seina.

23 Saei mik fiyaiþ, yah attan meinana fiyaiþ.

24 Ip þo waurstwa ni gatawidedyan in in, þoei anþar ainshum ni gatawida, frawaurht ni habaidedeina; ip nu yah gasewhun mik, yah fiyaidedun yah mik yah attan meinana.

25 Ak ei usfullnodedi waurd, þata gamelido in witoda ize, Ei fiyaidedun mik arwo.

26 Aþþan þan qimiþ parakletus, þanei ik insandya izwis fram attin, alman sunyos, izei fram attin urriumiþ, sa weitwodeip bi mik;

27 Yah þan yus weitwodeip, unte fram fruma miþ mis siyup.

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CHAP. XVI. 1 Þata rodida izwis, ei ni afmarzayindau.

2 Us gaqumþim dreiband izwis, akei qimiþ wheila, ei sawhazuh izei usqimiþ izwis, þuggkeip hunsla salyan Guþa.

3 Yah þata tauyand, unte ni ufkunþedun attan, nih mik.

4 Akei þata rodida izwis, ei biþe qimai so wheila ize, gamuneip þize, þatei ik qap izwis. Ip þata izwis fram fruma ni

middan-eard lufode ðæt his wæs; forðam ðe ge ne synd of middan-earde, ac ic eow geceas of middan-earde, forði middan-eard eow hataþ.

20 Gemunap mine spræce, ðe ic eow sæde, Nis se þeowa mærra ðonne his hláford. Gif hi me ehton, hi wyllaþ ehtan cower; gif hi mine spræce hceoldon, hi healdap eac cower.

21 Ac ealle ðas þing hi dōp cow for minum naman, forðam ðe hi ne cunnon ðone ðe me sende.

22 Gif ic ne come, and to him ne spræce, næfdon hig nane synne; nu hi nabbaþ nane laðe be hyra synne.

23 Se ðe me hataþ, hataþ minne fæder.

24 Gif ic nane weore ne worhte on him, ðe nan oðer ne worhte, næfdon hi nane synne; nu hi gesáwon, and hi hatedon ægðer ge me ge minne fæder.

25 Ac ðæt seo spræc sý gefylled, ðe on hyra æ awriten ys, ðæt hi hatedon me bútan gewyrhtum.<sup>†</sup>

26 ðonne se frēfriend eymþ, ðe ic eow sende fram fæder, sóþfastuysse gást, ðe eymþ fram fæder, he eýþ gewitnesse be me;

27 And ge cýðap gewitnesse, forðam ge wæron fram fruman mid me.

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CHAP. XVI. 1 Ðás þing ic eow sæde, ðæt ge ne swicion.

2 Hi dōp eow of gesomnungum, ac seo tid eymþ, ðæt æle ðe eow ofslyhþ, wēnþ ðæt he þénige Gode.

3 And ðás þing hig dōp, forðam ðe hi ne eúdon minne fæder, ne me.

4 Ac ðás þing ic eow sæde, ðæt ge gemunon, ðonne hyra tid eymþ, ðæt ic hit eow sæde. Ne sæde ic eow ðás

world schulde loue that thing that was his ; but for 3e ben not of the world, but I chees 3ou fro the world, therefore the world hatith 3ou.

20 Haue 3e mynde of my word, which I seide to 3ou, The seruaunt is not more than his lord. If thei han pursuwed me, and thei schulen pursue 3ou ; if thei han kept my word, and thei schulen kepe 3oure.

21 But thei schulen do to 3ou alle thes thingis for my name, for thei witen not him that sente me.

22 If I hadde not come, and hadde not spoke to hem, thei schulden not haue synne ; forsoth now thei han not excusa-ciou of her synne.

23 He that hatith me, hatith and my fadir.

24 If I hadde not don werkis in hem, whiche non othir man dide, thei schulden not haue synne ; forsoth now and thei han seyn, and hatid me and my fadir.

25 But that the word be fillid, that is writun in the lawe of hem, For thei hadden me in hate with outen cause.†

26 Forsoth whanne the cumfortour schal come, which I schal sende to 3ou fro the fadir, a spirit of treuthe, the whiche procedith† of the fadir, he schal bere witnessing of me ;

27 And 3e schulen bere witnessing, for 3e ben with me fro the bigynnyng.

worlde wolde love his awne ; be cause ye are not of the worlde, but I have chosen you out of the worlde, therefore hateth you the worlde.

20 Remember my sayinge, that I sayde vnto you, The seruaunte is not gretter then his lorde. Yf they have persecuted me, so will they persecute you ; yff they have kept my sayinge, so will they kepe yours.

21 But all these thynges will they do vnto you for my names sake, be cause they have nott knowen hym that sent me.

22 Yf I had not come, and spoken vnto them, they schulde have no synne ; butt nowe have they nothyng to cloke theyr synne with all.

23 He that hateth me, hateth my fader.

24 Iff I had nott done workes amonge them, which none other man did, they schulde be with oute synne ; but nowe have they sene, and yet have hated bothe me and my fader.

25 Even thatt the sayinge myght be fulfilled, that is written in theyr lawe, They hated me with outt a cause.

26 Butt when the comforter is come, whom I will sende vnto you from the fader, wich is the sprete of verite, which proceedeth off the fader, he shall testifie off me ;

27 And ye shall beare witnes also, because ye have bene with me from the begynnyng.

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CHAP. XVI. 1 These thingis I haue spokun to 3ou, that 3e ben not sclaunderid.

2 Thei schulen make 3ou with oute synagogis, but the our cometh, that ech man that sleeth 3ou, deme him silf for to 3yue sacrifice to God.

3 And thei schulen do to 3ou thes thingis, for thei han not knowe the fadir, nethir me.

4 But thes thingis I spak to 3ou, that whanne the our of hem schal come, 3e haue mynde, for I seide to 3ou. I seide

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CHAP. XVI. 1 These thynges haue I sayde vnto you, be cause ye schulde nott be hurte in youre fayth.

2 They shall excommunicat you, ye the tyme shall come, thatt whosoever killeth you, will thynke that he doth God true service.

3 And suche thynges will they do vnto you, be cause they have not knowen the fader, nether yet me.

4 These thynges haue I tolde you, that when that houre is come, ye schulde remember them, that I tolde you so.

qap, unte miþ izwis was.

5 Īþ nu gagga du þamma sandyandin mik, yah ainshun us izwis ni fraihniþ mik, Whaþ gaggis?

6 Akei unte þata rodida izwis, gauriþa gadaubida izwar hairto.

7 Akei ik sunya izwis qiþa, batizo ist izwis, ei ik galeiþau; unte yabai ik ni galeiþa, parakletus ni qimiþ at izwis; aþþan yabai gagga, sandya ina du izwis.

8 Yah qimands is, gasakiþ þo manaseþ bi frawaurht, yah bi garaihtiþa, yah bi staua.

9 Bi frawaurht raihtis þata, þatei ni galaubyand du mis;

10 Īþ bi garaihtiþa, þatei du attin meinamma gagga, yah ni þanaseiþs saiwhiþ mik;

11 Īþ bi staua, þatei sa reiks þis fairwhaus afdomiþs warþ.

12 Nauh ganoh skal qiþan izwis, akei ni maguþ frabairan nu.

13 Īþ þan qimiþ yains ahma sunyos, briggip izwis in allai sunyai; nih þan rodeiþ af sis silbin, ak swa filu swe hauseiþ, rodeiþ; yah þata anawairþo gateihþ izwis.

14 Yains mik haubeiþ, unte us meinamma nimiþ, yah gateihþ izwis.

15 All, þatei aih atta, mein ist; duhþe qap, þatei us meinamma nimiþ, yah gateihþ izwis.

16 Leitil nauh, yah ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik, unte ik gagga du attin.

17 Þaruh qeþun us þaim siponyam du sis misso, Wha ist þata þatei qiþiþ unsiþ, Leitil, ei ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik, yah þatei ik gagga du attin?

18 Qeþunuh þata, Wha siyai, þatei qiþiþ, Leitil? ni witum wha qiþiþ.

þing æt fruman, forðam ðe ic was mid eow.<sup>†</sup>

5 Nū ic fare to ðam ðe me sende, and cower nān ne ácsaþ me, Hwýder ic fare?

6 Ac forðam ðe ic spræc ðás þing to eow, unrótnys gefylde eowre heortan.

7 Ac ic eow seege sóþfæstnysses, eow fremað, ðæt ic fare; gif ic ne fare, ne cymþ se fréfriend to eow; wítodlice gif ic fare, ic hyne sende to eow.

8 And ðonne he cymþ, he þýwþ ðyses middan-eard be synne, and be riltwísnesse, and be dóme.

9 Be synne, forðam hī ne gelýfdon on me;

10 Be riltwísnesse, forðam ic fare to fæder, and ge me ne geseoþ;

11 Be dóme, forðam ðyses middan-eardes ealdor ys gedémed.

12 Gyt ic hæbbe eow fela to seegenne, ac ge hyt ne mágon nū ácuman.

13 Donne ðære sóþfæstnysses gást cymþ, he lærþ eow ealle sóþfæstnysses; ne sprycþ he of him sylfum, ac he sprycþ ða þing ðe he gehýrþ; and cýþ eow ða þing ðe towearde synd.

14 He me geswútelað, forðam he nimp of mínum, and cýþ eow.

15 Ealle ða þing, ðe mín fæder hæfþ, synd mine; forðig ic ewaþ, ðæt he nimp of mínum, and cýþ eow.<sup>†</sup>

16 Nū ymbe ān lytel, ge me ne geseoþ; and eft ymbe lytel, ge me geseoþ, forðam ðe ic fare to fæder.

17 Ðá ewædon hys leorning-cnihtas him betwýnan, Hwæt ys ðæt he us segh, Ymbe lytel, ge me ne geseoþ; and eft ymbe lytel, and ge me geseoþ, and ðæt ic fare to fæder?

18 Hig ewædon wítodlice, Hwæt ys, ðæt he cwyrþ, Ymbe lytel? we nyton hwæt he sprycþ.

not to 3ou thes thingis fro the bigynnyng, for I was with 3ou.

5 And now I go to him that sente me, and no man of 3ou askith me, Whidur thou goist?

6 But for I haue spokyn to 3ou thes thingis, sorwe<sup>t</sup> hath fulfillid 3oure herte.

7 But I seie to 3ou treuthe, it spedith to 3ou, that I go; sothli if I schal not go a wey, the coumfortour schal not come to 3ou; forsoth if I schal go a wey, I schal sende hym to 3ou.

8 And whanne he schal come, he schal reprove the world of synne, and of rightfulnessse, and of dom.

9 Forsothe of synne, for thei han not bileuyd in to me;

10 Forsothe of rightfulnessse, for I go to the fadir, and now 3e schulen not se me;

11 Forsothe of dom, for the prince of this world is now demyd.

12 3it I haue many thingis for to seie to 3ou, but 3e mown not bere now.

13 Sotheli whanne the ilke spirit of treuthe schal come, he schal teche 3ou al treuthe; sothli he schal not speke of him self, but what euere thingis he schal heere, he schal speke; and he schal telle to 3ou the thingis that ben to comyng.

14 He schal clarifie me, for of myne he schal take, and schal telle to 3ou.

15 Alle thingis, what euere thingis the fadir hath, ben myne; therefore I seide to 3ou, for of myne he schal take, and schal telle to 3ou.

16 A litil, and now 3e schulen not se me; and eft a litil, and 3e schulen se me, for I go to the fadir.

17 Therefore summe of his disciplis seiden to gidere, What is this thing that he seith to vs, A litil, and 3e schulen not se me; and eft a litil, and 3e schulen se me, for I go to the fader?

18 Therefore thei seiden, What is this, that he seith to vs, A litel? we witen not what he spekith.

These thynges sayde I not vnto you at the begynnyng, be cause I was present with you.

5 Butt nowe goo I my waye to hym thatt sent me, and none of you axeth me, Whither goest thou?

6 But be cause I have sayde suche thynges vnto you, youre hertes are full off sorowe.

7 Neverthelesse I tell you the trueth, it is expedient for you, that I goo a waye; for yf I goo nott awaye, that comforter will nott come vnto you; yff I de parte, I will sende hym vnto you.

8 And when he is come, he will rebuke the worlde off synne, and of rightwesnes, and of iudgement.

9 Of synne, because they beleve not on me;

10 Of rightwesnes, be cause I goo to my father, and ye shall se me no moare;

11 And of iudgement, be cause the chefe rueler of this worlde is iudged alredey.

12 I have yet many thynges to saye vnto you, but ye cannot beare them awaye nowe.

13 When he is wons come, I meane the sprete of verite, he will leade you into all trueth; he shall nott speake of hym sife, but whatsoever he shall heare, that shall he speake; and he will shewe you thynges to come.

14 He shall glorify me, for he shall receive of myne, and shall shewe vnto you.

15 All thynges, that my father hath, ar myne; therefore sayd I vnto you, that he shal take of mine, and shewe vnto you.

16 After a whyle, ye shall nott se me; and agayne after a whyle, ye shall se me, for I goo to my father.

17 Then sayd some of his disciples bitwene them selves, What is this that he sayth vnto vs, After a whyle, ye shall not se me; and agayne after awhyle, ye shall se me, and that I goo to my father?

18 They sayde therfore, What is this, that he sayth, After a while? we cannot teil what he saith.

19 Iþ Iesus wissuh, þatei wildedun ina frailnan, yah qap im, Bi þata sokeiþ miþ izwis misso, þatei qap, Leitul, yah ni saiwhiþ mik; yah aftra leitul, yah gasaiwhiþ mik.

20 Amen, amen, qiþa izwis, þei greitip yah gaunoþ yus, iþ manaseþs faginop; yus saurgandans wairþiþ, akei so saurga izwara du fahedai wairþiþ.

21 Qino þan bairiþ, saurga habaid, unte qam wheila izos; iþ biþe gabauran ist barn, ni þanaseiþs ni gaman þizos aglons, faura fahedai, unte gabaurans warþ manna in fairwhau.

22 Yah þan yus auk nu saurga habaiþ, iþ aftra saiwha izwis, yah faginop izwar hairto, yah þo fahed izwara ni ainshun nimþ af izwis.

23 Yah in yainamma daga mik ni frailniþ waihtais; amen, amen, qiþa izwis, þatei þiswah þei bidyiþ attan in namin meinamma, gibip izwis.

24 Und hita ni beduþ ni waihtais in namin meinamma; bidyaiþ, yah nimip, ei fabeþs izwara siyai usfullida.

25 Þata in gayukom rodida izwis; akei qimiþ wheila, þanuh izwis ni þanaseiþs in gayukom rody, ak andaugiba bi attan gateila izwis.

26 In yainamma daga in namin meinamma bidyiþ; yah ni qiþa izwis, þei ik bidyau attan bi izwis;

27 Ak silba atta friyop izwis, unte yus mik friyodeduþ, yah galaubideduþ, þatei ik fram Guþa urran.

28 Uzuhiddya fram attin, yah atiddya in þana fairwhu; aftra bileiþa þamma fairwhau, yah gaggā du attin.

29 Þaruh qeþun þai siponyos is, Sai! nu andaugiba rodeis, yah gayukono ni ainohun qiþis.

30 Nu witum, ei þu kant alla; yah ni þarf, ei þuk whas frailnai. Bi þamma galaubyam, þatei þu fram Guþa urrant.

31 Andhof im Iesus, Nu galaubeiþ.

19 Se Hælend wiste, ðæt hi woldon hyne æcsian, and he cwæþ to him, Be ðam ge smeageaþ betwýnan eow, forðam ic sæde, Ymbe lytel, ge me ne geseoþ; and eft ymbe lytel, ge me geseoþ.

20 Sôþ, ic eow secge, ðæt ge heofiaþ and wépaþ, middan-eard geblissaþ; and ge beoþ unrôte, ac eower unrôtnys byþ gewend to gefeán.

21 Ðænne wif cenþ, heo hæfþ unrôtnysse, forðam ðe hyre tid com; ðonne heo cenþ enapan, ne geman heo ðære hefnysse, for gefeán, forðam mau byþ æcenned on middan-eard.

22 And wítodlice ge habbaþ nú unrôtnysse, eft ic eow geseo, and eower heorte geblissaþ, and nán man ne nimþ eowerne gefeán fram eow.

23 And on ðam dæge ge ne biddaþ me nánes pinges;† sôþ, ic eow secge, gif ge hwæt biddaþ minne fæder on minum naman, he hyt sylþ eow.

24 Oð ðis ne bæde ge nán þing on minum naman; biddaþ, and ge underfôþ, ðæt eower gefeá sý full.

25 Ðás þing ic eow sæde on bigspellum; seo tid cymþ, ðonne ic eow ne sprece on bigspellum, ac ic eýðe eow openlice be minum fæder.

26 On ðam dæge ge biddaþ on minum naman; and ic eow ne secge, forðam ic bidde minne fæder be eow;

27 Witodlice se fæder eow lufaþ, forðam ðe ge lufedon me, and gelyfdon, ðæt ic com of Gode.

28 Ic fôr fram fæder, and com on middan-eard; eft ic forlæte middan-eard, and fare to fæder.

29 His leorning-cnihtas cwædon to him, Nú! ðú spryest openlice, and ne segst nán bigspell.

30 Nú we witon, ðæt ðú wást calle þing; and ðe nis nán þearf, ðæt ænig ðe æcsige. On ðysum we gelyfaþ, ðæt ðú come of Gode.

31 Se Hælend him andswarode and cwæþ, Nú ge gelyfaþ.



19 Forsothe Jhesu knew, for thei wolden axe him, and he seide to hem, Of this thing 3e seken a mong 3ou, for I seide, A litil, and 3e schulen not se me; and eft a litil, and 3e schulen se me.

20 Treuli, treuli, I seye to 3ou, for 3e schulen morne and wepe, forsothe the world schal enioye; forsothe 3e schulen be sorwful, but 3oure sorwe schal turne in to ioye.

21 Sothly a womman whanne sche berith child, hath sorwe, for hir our cometh; forsothe whanne sche hath borun a sone, now sche thenkith not on the pressure,<sup>†</sup> for ioye, for a man is borun in to the world.

22 And therefore 3e han now sorwe, sothli eft I schal se 3ou, and 3oure herte schal enioye, and no man schal take fro 3ou 3oure ioye.

23 And in that day 3e schulen not axe me ony thing; treuli, treuli, I seie to 3ou, if 3e schulen axe the fadir ony thing in my name, he schal 3yue to 3ou.

24 Til now 3e axiden not ony thing in my name; axe 3e, and 3e schulen take, that 3oure ioye be ful.

25 I haue spokun to 3ou thes thingis in prouerbis;<sup>†</sup> the our cometh, whanne now I schal not speke to 3ou in prouerbis, but opynly of my fadir I schal telle to 3ou.

26 In that day 3e schulen axe in my name; and I seie not to 3ou, for I schal preye the fadir for 3ou;

27 Forsothe he the fadir loueth 3ou, for 3e han loued me, and han bileuyd, for I wente out fro God.

28 I wente out fro the fadir, and I cam in to the world; eftsoones I leue the world, and I go to the fadir.

29 His disciplis seyen to him, Lo! now thou spekist opynli, and thou seist no prouerbe.

30 Now we witen, for thou wost alle thingis; and it is no nede to thee, that ony man axe thee. In this thing we bileuen, for thou wentist out fro God.

31 Jhesu answeride to hem, Now 3e bileuen.

19 Jesus perceaved, that they wolde axe hym, and sayde vnto them, This is it that ye enquire of bitweene youre selves, that I sayd, After a whyle, ye shall nott se me; and agayne after a whyle, ye shall se me.

20 Verely, verely, I saye vnto you, ye shall wepe and lament, and the worlde shall reioyce; ye shall sorowe, but youre sorowe shalbe tourned to ioye.

21 A woman when she traveyleth, hath sorowe, be cause her houre is come; but as sone as she is delivered off her chylde, she remembreth no moare her anguysshe, for ioye, that a man is borne in to the worlde.

22 And ye nowe are in sorowe, butt I will se you agayne, and youre hertes shall reioyce, and youre ioye shall no man take from you.

23 And in that daye shall ye axe me no question; verely, verely, I saye vnto you, whatsoever ye shall axe the father in my name, he will geve it you.

24 Hetherto have ye axed no thinge in my name; axe, and ye shall receave it, that youre ioye maye be full.

25 These thinges have I spoken vnto you in proverbes; the tyme will come, when I shall no moare spake to you in proverbes, but I shall shewe you playnly from my father.

26 At that daye shall ye axe in myne name; and I saye not vnto you, that I will speake vnto my father for you;

27 For my father hym silfe loveth you, be cause ye have loved me, and beleved, that I cam out from God.

28 I went out from the father, and cam into the worlde; I leve the worlde agayne, and go to the father.

29 His diseiples sayd vnto hym, Loo! nowe speakest thou playnly, and thou vvest no proverbe.

30 Nowe knowe we, that thou vnderstondest all thinges; and nedest not, that eny man shulde axe the eny question. Therefore beleve we, that thou camst from God.

31 Jesus answered them, Nowe ye do beleve.

32 Sai! qimip wheila, yah nu qam, ei distahyada, wharyizuh du seinā, yah mik ainana bileipip; yah ni im aius, unte atta mip mis ist.

33 Pata rodida izwis, þei in mis gawairþi aigeip; in þamma fairwhau aglons habaid, akei þrafsteip izwis, ik gayiuk-aida þana fairwhu.

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CHAP. XVII. 1 Pata rodida Iesus, uzuhhof augona seinā du himina, yah qap, Atta, qam wheila, hauhei þeinana sunu, ei sunus þeins hauhyai þuk.

2 Swaswe atgast imma waldufni allaize leike, ei all þatei atgast imma, gibai im libain aiweinon.

3 Soh þan ist so aiweino libains, ei kumneina þuk ainana sunya Guþ, yah þanei insandides, Iesu Christu.

4 Ik þuk hauhida ana airþai, waurstw ustauh, þatei atgast mis du waurkyan.

5 Yah nu, hauhei mik þu, atta, at þus silbin, þamma wulþau þanei habaida at þus, faurþizei sa fairwhus wesi.

6 Gabairlitida þeinata namo mannam, þanzei atgast mis us þamma fairwhau; þeinai wesun, yah mis atgast ins, yah pata waurd þeinata gafastaidedun.

7 Nu ufkunþa, ei alla þoei atgast mis, at þus sind.

8 Unte þo waurda þoei atgast mis, atgaf im; yah eis nemun bi sunyai, þatei fram þus urrann; yah galaubidedun, þatei þu mik insandides.

9 Ik bi ins bidya, ni bi þo manaseþ bidya, ak bi þaus, þanzei atgast mis, unte þeinai sind.

10 Yah meina alla þeina sind, yah þeina meina; yah hauhiþs im in þaim.

11 Ni þanasciþs im in þamma fairwhau,

32 Nū! eom tid, and cymþ, ðæt ge to-faron, æghwyle to his āgenum, and for-læton me āne; and ic ne eom āna, forðam min fæder is mid me.

33 Dās þing ic eow sæde, ðæt ge habbon sibbe on me; ge habbaþ hefige byrdene on middan-earde, ac getrúwiaþ, ic ofer-swíðde middan-eard.

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CHAP. XVII. †1 Dās þing se Hælend spræc, and ahof up his eagan to heofenum, and cwæþ, Fæder, tid ys eumen, geswütela ðinne sunu, ðæt ðin sunu geswütelige ðe.

2 And swā ðú him sealdest anweald ælees mannes, ðæt he sylle ece lif eallum ðam, ðe ðú him sealdest.

3 Dis ys sóþlice ece lif, ðæt hi onenāwon ðæt ðú eart an sóþ God, and se ðe ðú sendest, Hælend Crist.

4 Ic ðe geswütelode ofer eorþan, ic eodode ðæt weorc, ðæt ðú me sealdest to dōnne.

5 And nū, ðú fæder, gebeorlta me mid ðe sylfum, ðære beorlhtnyse ðe ic hæfde myd ðe, ærdam ðe middan-card wære.

6 Ic geswütelode ðinne naman ðam mannum, ðe ðú me sealdest of middan-earde; hig wæron ðine, and ðú hi seald-est me, and hi geheoldon ðine spræce.

7 Nū hi geceowon, ðæt ealle ða þing ðe ðú me sealdest, synd of ðe.

8 Forðam ic sealde him ða word, ðe ðú sealdest me; and hig underfēngon, and onceowon sóþlice, ðæt ic eom of ðe; and hig gelyfdon, ðæt ðú me sendest.

9 Ic bidde for hig, ne bidde ic for middan-earde, ac for ða, ðe ðú me sealdest, forðam hi synd ðine.

10 And ealle mine synd ðine, and ðine synd mine; and ic eom geswütelod on him.†

11 And nū ic ne eom† on middan-

32 Lo! the our cometh, and now it cometh, that 3e be disparplid,<sup>†</sup> ech in to his owne thingis, and leue me aloone; and I am not aloone, for the fadir is with me.

33 Thes thingis I haue spokun to 3ou, that 3e haue pees in me; in the world 3e schulen haue pressing,<sup>†</sup> but triste 3e, I haue ouercome the world.

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CHAP. XVII. 1 Jhesu spak thes thingis, and the y3en lift vp in to heuene, he seide, Fadir, the our cometh, clarifie thi sone, that thi sone clarifie thee.

2 As thou hast 3ouun to him power of ech fleisch,<sup>†</sup> that al thing that thou hast 3ouun to hym, he 3yue to hem euerlasting lyf.

3 Forsothe this is euerlasting lyf, that thei knowe thee aloone verry God, and whom thou sentist, Jhesu Crist.

4 I haue clarified thee on erthe, I haue endid the werk, that thou hast 3ouun to me, that I do.

5 And now, fadir, clarifie thou me at thi silf, with clerenesse that I hadde at thee, before the world was maad.

6 I haue schewid thi name to the men, whiche thou hast 3ouun to me of the world; thei weren thine, and thou hast 3ouun hem to me, and thei han kept thi word.

7 And now thei han knowun, for alle thingis that thou hast 3ouun to me, ben of thee.

8 For the wordis that thou hast 3ouun to me, I 3af to hem; and thei han takun, and han knowun verili, for I wente out fro thee; and thei bileuyden, for thou sentist me.

9 I preie for hem, not for the world, but for hem, that thou hast 3ouun to me, for thei ben thine.

10 And alle myne thingis ben thine, and thin thingis ben myne; and I am clarified in hem.

11 And now I am not in the world,

32 Beholde! the houre draweth nyc, and ys alreedy come, that ye shalbe scatered, every man his wayes, and shall leave me alone; and yet am I not alone, for my father is with me.

33 These wordes haue I spoken vnto you, that in me ye myght haue peace; in the worlde shall ye haue tribulacion, but be of good cheare, I haue overcome the worlde.

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CHAP. XVII. 1 These wordes spake Jesus, and lifte vppe his eyes to heven, and sayde, Father, the houre is come, glorify thy sonne, that thy sonne maye glorify the.

2 As thou hast geven hym power over all fleshe, that he shulde geve eternall life, to as many as thou hast geven him.

3 This is life eternall, that they myght knowe the that only very God, and whom thou hast sent, Jesus Christ.

4 I haue glorified the on the erth, I haue fynyssheed the workes, whych thou gavest me to do.

5 And nowe, glorify me thou, father, in thyn awne presence, with the glory which I had with the, yerre the worlde was.

6 I haue declared thy name vnto the men, whych thou gavest me out off the worlde; thyne they were, and thou hast geven them me, and they have kept thy sayinges.

7 Nowe have they knowen, that all thinges whatsoever thou hast geven me, are of the.

8 For I haue geven vnto them the wordes, which thou gavest me; and they have receaved them, and have knowen surely, that I cam out from the; and have beleved, that thou diddest send me.

9 I praye for them, I praye not for the worlde, but for them, which thou hast geven me, for they are thyne.

10 And all myne are thyne, and thyne are myne; and I am glorified in them.

11 And now am I no moare in the

īþ þai in þamma fairwhau sind, yah ik du þus gagga. Atta weiha, fastai ins in namin þeinamma, þanzei atgaft mis, ei siyaina ain, swaswe wit.

12 Þan was miþ im in þamma fairwhau, ik fastaida ins in namin þeinamma; þanzei atgaft mis, gafastaida, yah ainsbun us im ni fraqistnoda, niba sa sunus fralustais, ei þata gamelido usfulliþ waurþi.

13 Iþ nu du þus gagga, yah þata rodya in manasedai, ei habaina fahed meina usfullida in sis.

14 Ik atgaf im waurd þeinata, yah so manaseþs fiyaida ins; unte ni sind us þamma fairwhau, swaswe ik us þamma fairwhau ni im.

15 Ni bidya, ei usnimaiss ins us þamma fairwhau, ak ei bairgais im faura þamma unselyin.

16 Us þamma fairwhau ni sind, swaswe ik us þamma fairwhau ni im.

17 Weiha ins in sunyai; waurd þeinata sunya ist.

18 Swaswe mik insandides in manaseþ, swah ik insandida ins in þo manased.

19 Yah fram im ik weiha mik silban, ei siyaina yah eis weiha in sunyai.

20 Aþþan ni bi þans bidya ainans, ak bi þaus galaubyandans þairh waurda ize du mis;

21 Ei allai ain siyaina, swaswe þu, atta, in mis, yah ik in þus, ei yah þai in uggkis ain siyaina; ei so manaseþs galaubyai, þatei þu mik insandides.

22 Yah ik wulþu þanei gaft mis, gaf im, ei siyaina ain, swaswe wit ain siyu;

23 Ik in im, yah þu in mis, ei siyaina ustauhanaī du ainamma; yah kunnei so manaseþs, þatei þu mik insandides, yah friyodes ins, swaswe mik friyodes.

24 Atta, þatei atgaft mis, wilyau ei þarei im ik, yah þai siyaina miþ mis, ei saiwhaina wulþu meinana, þanei gaft mis; unte friyodes mik faur gaskaft

earde, and hi synd on middan-earde, and ic cume to ðe.† Hālega† fæder, heald on ðinum naman, ðæt ðú me sealdest, ðæt hi sýn án, swá wyt synd.†

12 Ðá ic wæs mid him, ic heold hi on ðinum naman; ic heold ða ðe ðú me sealdest, and ne forwearþ hyra nán, búton forspillednysse bearn, ðæt ðæt hálige gewrit sý gefylled.

13 Nú ic cume to ðe, and ðæs þing ic sprece on middan-earde, ðæt hi habbon minne gefean gefylledne on him sylfum.

14 Ic sealde him ðine spræce, and middan-eard hi hæfde on hatunge; forðam hi ne synd of middan-earde, swá ic eac ne com of middan-earde.

15 Ne bidde ic, ðæt ðú hi nyme of middan-earde, ac ðæt ðú hi gehælde of yfele.

16 Ne synd hi of middan-earde, swá ic ne com of middan-earde.

17 Gehálga him sóþfæstnysse; ðin spræc ys sóþfæstnys.

18 Swá ðú me sendest on middan-eard, ic sende hi on middan-eard.

19 And for hig ic hálgige me sylfne, ðæt hig sýn eac gehálgode on sóþfæstnysse.

20 Witodlice ne gebidde ic for hi áne, ac eac for ða ðe gyt seeolon gelyfan þurh hyra word on me;

21 Ðæt calle sýn án, swá ðú, fæder, eart on me, and ic on ðe, ðæt hig sýn eac án on unc; ðæt middan-eard gelyfe, ðæt ðú me sendest.

22 And ic sealde him ða beorhtnysse, ðe ðú me sealdest, ðæt hi sýn án, swá wyt sýn án;

23 Ic com on him, and ðú eart on me, ðæt hi sýn ge-endode on án; ðæt middan-eard onenáwe, ðæt ðú me sendest, and lufodest hig, swá ðú me lufodest.

24 Fæder, ic wylle ðæt ða ðe ðú me sealdest, sýn mid me ðar ic com, ðæt hig geseon mine beorhtnysse, ðe ðú me sealdest; forðam ðú lufodest me áer

and thes ben in the world, and I come to thee. Hooli fadir, kepe hem in thy name, whiche thou hast 3ouun to me, that thei be oon, as and we.

12 Whanne I was with hem, I kepte hem in thi name ; whiche thou hast 3ouun to me, I kepte, and no man of hem perischide, no but the sone of per-dicioun,<sup>†</sup> that the scripture be fillid.

13 Forsothe now I come to thee, and I speke thes thingis in the world, that thei haue my ioie fillid in hem silf.

14 I 3af to hem thi word, and the world hadde hem in hate ; for thei ben not of the world, as and I am not of the world.

15 I preie not, that thou take a wey hem fro the world, but that thou kepe hem fro yuel.

16 Thei ben not of the world, as and I am not of the world.

17 Halwe thou hem in treuthe ; thi word is treuthe.

18 As thou sentist me in to the world, and I sente hem in to the world.

19 And I halwe my silf for hem, that and thei be halwid in treuthe.

20 Sotheli I preie not oonli for hem, but and for hem that ben to bileuyng in to me bi the word of hem ;

21 That alle thei be oon, as thou, fadir, in me, and I in thee, that and thei in vs be oon ; that the world bileue, for thou hast sent me.

22 And I haue 3ouun to hem the clerenesse, that thou hast 3ouun to me, that thei be oon, as and we ben oon ;

23 I in hem, and thou in me, that thei be endid in oon ; and that the world knowe, that thou sentist me, and hast louyd hem, as thou hast louyd and me.

24 Fadir, I wole that and thei whiche thou hast 3ouun to me, be with me where I am, that thei se my cleernesse, that thou hast 3ouun to me ; for thou

worlde, but they are in the worlde, and I come to the. Wholy father, kepe in thyne awne name, them which thou hast geven me, that they maye be one, as we are.

12 Whyll I was with them in the worlde, I kepte them in thy name ; those that thou gavest me, have I kepte, and none of them is lost, but that lost chylde, that the scripture myght be fulfilled.

13 Nowe come I to the, and these wordes speake I in the worlde, that they myght have my ioie full in them.

14 I have geven them thy doctryne, and the worlde hath hated them ; because they are nott off the worlde, even as I am not of the worlde.

15 I desyre not, that thou shuldest take them out of the worlde, but that thou kepe them from evyll.

16 They are not off the worlde, as I am not of the worlde.

17 Sanctify them in thy trueth ; thy sayinge is verite.

18 As thou diddest send me into the worlde, even soo have I sent them into the worlde.

19 And for their sakes sanctify I my silfe, thatt they also myght be sanctified thorowe the trueth.

20 I praye not for them alone, butt for them also which shall beleve on me thorowe their preachynge ;

21 That they all maye be one, as thou, father, arte in me, and I in the, that they maye be alsoo one in vs ; that the worlde maye beleve, that thou hast sent me.

22 And that glory that thou gavest me, I have geven them, that they maye be wone, as we are wone ;

23 I am in them, and thou arte in me, that they maye be made perfecte in won ; and that the worlde maye knowe, that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they which thou hast geven me, be with me where I am, that they maye se my glory, which thou hast geven me ; for thou hast loved me

fairwhaus.

25 Atta garailita, yah so manaseþs þuk ni ufkunþa, iþ ik þuk kunþa, yah þai ufkunþedan, þatei þu mik insandides.

26 Yah gakannida im namo þeinata, yah kannya; ei friaþwa þoei friyodes mik, in im siyai, yah ik in im.

CHAP. XVIII. 1 Þata qipands Iesus, usiddya miþ siponyam seinaim ufar rinnon þo Kaidron, þarei was aurtigards, in þanci galaip Iesus, yah siponyos is.

2 Wissuh þan yah Iudas, sa galewyands ina, þana stad, þatei ufta gaiddya Iesus yainar miþ siponyam seinaim.

3 Iþ Iudas nam hansa, yah þize gudyane yah Fareisaie andbahtans, iddyuh yaind-wairþs miþ skeimam, yah haizam, yah wepnam.

4 Iþ Iesus witands alla þoei qemun ana ina, usgaggands ut, qaþ im, Whana sokeip?

5 Andhafyandans imma qeþun, Iesu þana Nazoraiu. Þaruh qaþ im Iesus, Ik im. Stoþuh þan yah Iudas, sa lewyands ina, miþ im.

6 Þaruh swe qaþ im, Þatei ik im, galipun ibukai, yah gadrusun dalap.

7 Þaproh þan ins aftra frah, Whana sokeip? Iþ cis qeþun, Iesu þana Nazoraiu.

8 Andhof Iesus, qaþ izwis, þatei ik im; yabai nu mik sokeip, letip þans gaggan.

9 Ei usfullnodedi þata waurd þatei qaþ, Ei þanzei atgaf mis, ni fraqistida ize ainnumehun.

10 Iþ Seimon Paitrus habands hairu, uslauk ina, yah sloh þis aubumistins gudyins skalk, yah afmaimait imma auso tailswo. Sah þau haitans was namin Malkus.

middan-eard geset wære.

25 Lá rihtwisa fæder, middan-eard ðe ne geeneow, witodlice ic ðe geencow, and hi onencowon, ðæt ðu me sendest.

26 And ic him eýðde ðinne naman, and gyt wylle eýðan; ðæt seo lufu ðe ðu me lufodest, sý on him, and ic com on him.

CHAP. XVIII. 1 Ðá se Hælend ðás þing cwæþ, ðá eode he . . . ofer ða burnan Cedron, ðær was án wýrt-tún, in to ðam he eode, and his leorning-enihtum.

2 Witodlice Iudas, ðe hyne belæwde, wiste ða stówe, forðam ðe se Hælend oft-rædlíce com ðyder mid his leorning-enihtum.

3 Ðá underfeng Indas ðæt fole, and ða þegnas æt ðam biseopum and æt ðam Phariseon, and com ðyder mid leoht-fatum, and mid blásum, and mid wæpnum.

4 Witodlice se Hælend wiste ealle ða þing ðe him towearde wæron, he eode ðá forþ, and cwæþ to him, Hwæne séce ge?

5 Hig andswarodon him and cwædon, Ðone Nazareniscan Hælend. Se Hælend cwæþ, Ic hit com. Sôþlice Iudas ðe hine belæwde, stóð mid him.

6 Ðá he openlice sæde, Ic hit com, ðá eodon hig underbæc, and feollon on ða eorþan.

7 Eft he hi ácsode, Hwæne séce ge? Hi cwædon, Ðone Nazareniscan Hælend.

8 Se Hælend him andswarode, Ic sæde eow, ðæt ic hit com; gif ge witodlice me sécaþ, lætaþ ðás faran.

9 Ðæt seo spræc wære gefylled ðe he cwæþ, Ðæt ic nánne ðæra ne forspille, ðe ðu me sealdest.

10 Witodlice Simon Petrus áteah his sword, and slóh ðæs biseopes þeowan, and áccarf him of ðæt swýðre care. Ðæs þeowan nama was Malchus.

louedist me bifor the makinge of the world.

25 Rightful fadir, the world knew not thee, forsothe I knew thee, and thes knowen, for thou sentist me.

26 And I haue maad thi name knowe to hem, and schal make knowe; that the loue by which thou hast loued me, be in hem, and I in hem.

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CHAP. XVIII. 1 Whanne Jhesu hadde seid thes thingis, he wente out with his disciplis ouer the strond of Cedron, wher was a 3erd,<sup>†</sup> in to which he entride, and his disciplis.

2 Sothli and Judas, that bitraiede him, wiste the place, for ofte Jhesu cam to gidere thidur with his disciplis.

3 Therefore whanne Judas hadde takun a cumpany of kniztis, and of the bishopis and Pharisees mynystris, he cam with lanternis, and broudis, and armys.

4 And so Jhesu witinge alle thingis that weren to comynge on him, wente forth, and seith to hem, Whom seken 3e?

5 Thei answeriden to him, Jhesu of Nazareth. Jhesu seith to hem, I am. Forsoth and Judas that bitrayede hym, stood with hem.

6 Therefore as he seide to hem, I am, thei wenten a bak, and felden down in to erthe.

7 Eft he axide hem, Whom seken 3e? Forsoth thei seiden, Jhesu Nazaren.

8 He answeride to hem, I seide to 3ou, for I am; therefore if 3e seken me, suffre 3e thes to go a wey.

9 That the word which he seide schulde be fillid, For I loste not any of hem, whiche thou hast 3ounn to me.

10 Forsothe Symount Petre hauynge a swerd, drou3 it out, and smote the seruaunt of the bishop, and kitte of his litil ri3t eere. Forsothe the name of the seruaunt was Malkus.

before the makynge of the worlde.

25 O righteous father, the very worlde hath nott knowen the, butt I have knowen the, and these have knowen, that thou hast sent me.

26 And I have declared vnto them thy name, and will declare it; that the love wher with thou louedst me, be in them, and that I be in them.

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CHAP. XVIII. 1 When Jesus had spoken these wordes, he went forth with his-disciples over the broke Cedron, wher was a garden, into the which he entred, with his disciples.

2 Judas also, wich betrayed hym, knewe the place, for Jesus often tymes resorted thither with his disciples.

3 Judas then after he had receaved a bonde off men, and ministers of the hy prestes and of the Pharises, cam thlither with lanterns, and fyerbrondes, and wemens.

4 Then Jesus knowynge all thynges that shulde come on hym, went forth, and sayde vnto them, Whom seke ye?

5 They answered hym, Jesus off Nazareth. Jesus sayde vnto them, I am he. Judas also which betrayed him, stode by with them.

6 As sone as he had sayd vnto them, I am he, they went backe wardes, and fell to the grounde.

7 He axed them agayne, Whome seke ye? They sayde, Jesus off Nazareth.

8 Jesus answered, I sayde vnto you, I am he; iff ye seke me, lett these goo theyr waye.

9 That the sayinge myght be fulfilled which he spake, Of them which thou gavest, have I not lost one.

10 Simon Peter had a swearde, and drue hym out, and smote the hye prestes seruaunt, and cut off his right eare. The seruautes name was Malchas.

11 Þaruh qaþ Æsus du Þaitrau, Lagei þana hairu in fodr ; stikl þanei gaf mis atta, niu drigkau þana ?

12 Þaruh hansa, yah sa þusundifajs, yah andbahtos Iudaie, undgripun Æsu, yah gabundun ina,

13 Yah gatauhun ina du Amnin frumist ; sa was auk swaihra Kayafin, saei was auhumists weiha þis atafnyis.

14 Wasuh þan Kayafa, saei garaginoda Iudaium, patei batizo ist ainana mannan fraqistyan faur managein.

15 Þaruh laistida Æsu Scimon Þaitrus, yah anþar siponeis ; sah þan siponeis was kunþs þamma gudyin. Yah miþ- inngalaiþ miþ Æsua, in rohsn þis gud- yins ;

16 Iþ Þaitrus stop at daurom uta. Þaruh usiddya ut sa siponeis anpar, saei was kunþs þamma gudyin, yah qaþ daurawardai, yah attauh inn Þaitru.

17 Þaruh qaþ yaina þiwi, so daur- awardo, du Þaitrau, Iþai yah þu þize siponye is þis mans ? Iþ is qaþ, Ni im.

18 Þaruh stopun skalkos yah andbahtos haurya waurkyandans, unte kald was, yah warmidedun sik ; yah þan was miþ im Þaitrus, standands yah warmyands sik.

19 Iþ sa auhumista gudya frah Æsu bi siponyans is, yah bi laisein is.

20 Andhof imma Æsus, Ik andaugyo rodida manasedai ; ik sinteino laisida in gaqunþai, yah in gudhusa, þarei sint- eino Iudaieis gaqimand, yah þiubyo ni rodida waihit.

21 Whis mik fraihnis ? fraihn þans hausyandans, wha rodidedyau du im ; sai ! þai witu, þatei qaþ ik.

22 Iþ þata qiþandin imma, sums and- bahte standands, gaf slah lofin Æsua, qaþuh, Swau andhafyis þamma reikistin gudyin ?

23 Andhof Æsus, Yabai ubilaba rodida, weitwodei bi þata ubil ; aiþþau yabai

11 Ða cwæþ se Hælend to Petre, Ðo ðin sweord on his scæpe ; ðone calic ðe min fæder me sealde, ne drince ic hine ?

12 Ðæt folc, and se caldor, and ðæra Iudca þegnas, nāmon ðone Hælend, and būndon hine,

13 And læddon hine ærest to Amnan ; se wæs Caiphas sweor, and se Caiphas wæs ðæs gears bisceop.

14 Witodlice Caiphas dihte ðam Iu- dcōn, and cwæþ, ðæt hyt betere wære ðæt ān man swulte for folce.

15 Simon Petrus fyligde ðam Hælende, and oðer leorning- eniht ; se oðer leorn- ing- eniht wæs ðam bisceope cūp. And he eode in mid ðam Hælende, on ðæs bisceopes cafer- tun ;

16 Petrus stōd æt ðære dura ðær ūte. Ða eode se leorning- eniht ūt, ðe wæs ðæs bisceopes cūda, and cwæþ to ðære dure- þinene, and lædde Petrum in.

17 Ða cwæþ seo duru- þinen to Petre, Cwyst ðū, cart ðū of ðyses leorning- enihtum ? Ða cwæþ he, Nic, ne com ic.

18 Ða þeowas and ða þegnas stōdon æt ðam glēdon, and wyrndon hig, forðam hit wæs ceald ; witodlice Petrus stōd mid him, and wyrnde hyne.

19 Se bisceop æsode ðone Hælend ymbe his leorning- enihtas, and ymbe his lāre.

20 Ða andswarode se Hælend and cwæþ, Ic spræc openlice to middan- earde ; and ic lærde symle on gesam- nunge, and on temple, ðær calle Iudeas togædere comon, and ic ne spræc nān þing digelice.

21 Hwi æcsast ðū me ? æsa ða ðe gehýrdon, hwæt ic to him spræce ; hi witon, ða þing ðe ic him sæde.

22 Ða he ðis cwæþ, ða slōh ān ðæra þegna ðe ðar stōdon, ðone Hælend mid his handa, and cwæþ, Andswarast ðū swā ðam bisceope ?

23 Se Hælend andswarode him and cwæþ, Gif ic yfele spræce, cýþ ge-



11 Therefore Jhesu seide to Petre, Sende thou the swerd in to the schethe ; wolt thou not, that I drynke thilke cuppe, that my fadir ȝaf to me ?

12 Therefore the company of knyȝtis, and the tribune, and the mynystris of Jewis, token Jhesu, and bounden him,

13 And ledden him first to Annas ; sothli he was fadir of Cayphas wyf, that was bischop of that ȝeer.

14 Sothli it was Cayphas, that ȝaf counceil to the Jewis, that it spedith o man for to deie for the peple.

15 Therefore Symount Petre suede Jhesu, and another disciple ; forsoth thilke disciple was knowun to the bischop. And he entride yn with Jhesu, in to the halle of the bischop ;

16 Sothly Petre stood at the dore withoute forth. Therefore the tothir disciple, that was knowun to the bischop, wente out, and seide to the womman kepinge the dore, and ledde yn Petre.

17 Therefore the handmayde, kepere of the dore, seide to Petre, Wher and thou art of the disciplis of this man ? He seide, I am not.

18 Forsoth the seruauntis and mynystris stooden at the colis, for it was coold, and thei warmyden hem ; sothli and Petre was with hem, standinge and warmynge him.

19 Therefore the bischop axide Jhesu of his disciplis, and of his teching.

20 Jhesu answeride to him, I haue spokun opynly to the world ; I tauȝte euere in the synagoge, and in the temple, whidur alle the Jewis camen to gidere, and in priuy I spak no thing.

21 What axist thou me ? axe hem that herden, what I haue spokun to hem ; lo ! thei witen, what thingis I haue seyde.

22 Whanne he hadde seid thes thingis, oon of the mynystris standinge nyȝ, ȝaf a boffat to Jhesu, seyinge, Answerist thou so to the byschop ?

23 Jhesu answeride to him, If I haue spokun yuele, bere thou witnessing of

11 Then sayde Jesus vnto Peter, Put vppe thy swearde into the sheath ; shall I not drynke of the cuppe, which my father had geuen me ?

12 Then the company, and the captayne, and the ministers off the Iewes, toke Jesus, and bounde hym,

13 And ledde hym awaye to Anna fyrst ; for he was fatherelawe vnto Cayphas, which was the hye preste thatt same yeaere.

14 Cayphas was he, that gave counsell to the Iewes, that it was expedient that won man shulde deye for the peple.

15 Simon Peter folowed Jesus, and another disciple ; that disciple was knowen of the hye preste. And went in with Jesus, into the pallys off the hye preste ;

16 Peter stode att the dore with outt. Then wentt outt thatt other disciple, which was knowen vnto the hye preste, and spake to the damsell thatt kept the dore, and brought in Peter.

17 Then sayde the damsell, that kept the dore, vnto Peter, Arte nott thou wone off this mannes disciples ? He sayde, I am nott.

18 The seruauntes and the ministers stode there and had made a fyre off coles, for it was colde, and they warmed them selves ; Peter also stode amonge them, and warmed hym silfe.

19 The hye preste axed Jesus of his disciples, and of his doctrine.

20 Jesus answered hym, I spak openly in the worlde ; I ever tauȝht in the synagoge, and in the temple, whither all the Iewes resorted, and in secrete have I sayde nothyng.

21 Why axest thou me ? axe them whiche herde me, what I sayde vnto them ; beholde ! they can tell, what I sayde.

22 When he had thus spoken, one off the ministers which stode by, smote Jesus on the face, seyinge, Answerest thou the hye preste soo ?

23 Jesus answered hym, Yf I have evyll spoken, beare witnes of the evyll ;

waila, duwhe mik slahis ?

24 Þanuh ïnsandida ïna Annas gabundanana du Kayafin, þamma maistin gudyin.

25 Æþ Seimon Paitrus was standands yah warmyands sik ; þaruh qeþun du ïmma, Niu yah þu þize siponye þis ïs ? Æþ ïs afaiaik, yah qaþ, Ne, ni ïm.

26 Qaþ sums þize skalke þis maistins gudyins, sah niþyis was, þamnei afmaimait Paitrus auso, Niu þuk sawh ik ïn aurtigarda miþ ïmma ?

27 Þaruh aftra afaiaik Paitrus, yah suns hana hrakida.

28 Æþ eis taubun Æsu fram Kayafin, ïn praitoriaun ; þaruh was maurgins, Æþ eis ni ïddyedun ïn praitoria, ei ni bisaulnodedeina, ak matidedeina pascha.

29 Þaruh atiddya ut Peilatus du ïm, yah qaþ, Who wrohe bairiþ ana þana mannan ?

30 Andhofun, yah qeþun du ïmma, Nih wesi sa ubiltoyis, ni þau weis atgebeina þus ïna.

31 Þaruh qaþ ïm Peilatus, Nimip ïna yus, yah bi witoda ïzwamma, stoyip ïna. Æþ eis qeþunuh du ïmma Ædaieis, Uns is ni skuld ist usqiman manne ainummehun ;

32 Ei waurd Frauyins usfullnodedi, þatei qaþ, bandwyands whileikamma dauþau skulda gaswiltan.

33 Galaip ïn praitauria aftra Peilatus, yah wopida Æsu, qaþuh ïmma, Þu ïs þiudans Ædaie ?

34 Andhof Æsus, Abu þus silbin þu þata qipis, þau anþarai þus qeþun bi mik ?

35 Andhof Peilatus, Waitei ik Ædauis ïm ? So þiuda þeina yah gudyans anafulhun þuk mis ; wha gatawides ?

36 Andhof Æsus, Þiudangardi meina mist us þamma fairwhau ; ip us þamma fairwhau wesi meina þiudangardi, aipþau andbalhtos meina usdauidedeina, ei ni

witnesse be yfele ; gif ic wel spræce, hwi beatst ðu me ?

24 Ða sende Annas hine to . . ðam bisecope, gebundenne.

25 And Symon Petrus stod and wyrmede hyne ; ða cwædon hi to him, Cwyst ðu, eart ðu of his leorning-cnihtum ? He wið-soc, and cwæþ, Ic ne eom.

26 Ða cwæþ an ðæs biseopes þeowena, hys cūða, ðæs eare slōh Petrus of, Hū ne geseah ic ðe on ðam wyrt-tūne mid hym ?

27 Petrus ða eft wið-soc, and sōna se eoce creow.

28 Ða gelæddon hi ðone Hælend to Caiþan, on ðæt dōm-ern ; hit was ða morgen, and hi sylfe ne codon in to ðam dōm-erne, ðæt hyg næron besmitene, ac ðæt hi æton hyra castron.

29 Ða eode Pilatus ut to him, and cwæþ, Hwylc wrohte bringe ge ongean ðysne man ?

30 Hig andswaredon, and cwædon to him, Gif he nære yfel-dæde, ne scalde we hine ðe.

31 Ða cwæþ Pilatus to him, Ni maþ hine, and dēmaþ him, be cowre æ. Ða cwædon ða Iudeas to him, Us nis alyfed ðæt we ænigne man ofslean ;

32 Ðæt ðæs Hælendes spræc wære gefylled, ðe he cwæþ, ða he geswutelode hwylcon deape he swulte.

33 Ða eode Pilatus eft in to ðam dōm-erne, and clypode ðone Hælend, and cwæþ to him, Eart ðu Iudea cining ?

34 Ða andswarode se Hælend him, and cwæþ, Cwyst ðu ðis of ðe sylfum, hwæder ðe hyt ðe oðre sædon ?

35 Pilatus him andswarode and cwæþ, Cwyst ðu, eom ic Iudeise ? Ðin þeod and ðine biseopas ðe scaldon me ; hwæt dydest ðu ?

36 Ða cwæþ se Hælend, Min rice nys of ðysum middan-carde ; gif min rice wære of ðysum middan-carde, witollice mine þegnas fuhton, ðæt ic nære geseald

yuel; sothli if wel, whi smytist thou me?

24 And Annas sente him boundun to Cayfas, the bischop.

25 Forsothe Symount Petre was stondunge and warmynge him; therefore thei seiden to him, Wher and thou art his disciple? He denyede, and seyde, I am not.

26 Oon of the bischopis seruauntis, cosyn of hym, whos litel cere Petre kittide of, seyde, Wher I sy; not thee in the gardyn with hym?

27 Therefore eft Petre denyede, and a noon the koc crew.

28 Therefore thei leden Jhesu to Cayfas, in to the moot halle; sothli it was morwetyde, and thai entriden not in to the moot halle, that thei schulden not be defoylid, but that thei schulden ete paske.

29 Therefore Pilat wente out with oute forth to hem, and seide, What accusing brynge 3e agens this man?

30 Thei answeriden, and seiden to hym, If this were not a mysdoer, we hadden not bitakun hym to thee.

31 Therefore Pilat seith to hem, Take 3e him, and deme 3e him, vp 3oure lawe. Therefore thei seyden to him, It is not leefful to vs for to slee any man;

32 That the word of Jhesu schulde be fillid, which he seide, signyfynge bi what deeth he was to deinyng.

33 Therefore eft Pilate entride in to the moot halle, and clepide Jhesu, and seide to him, Ert thou king of Jewis?

34 Jhesu answeride, and seide to him, Seist thou this thing of thi silf, ether othere seiden to thee of me?

35 Pilat answeride, Wher I am a Jew? Thi folk and bischopis bytokun thee to me; what hast thou don?

36 Jhesu answeride, My kyngdom is not of this world; if my kyngdom were of this world, sothly my mynystris schulden stryue, that I schulde not be

yf I have well spoken, why smyttest thou me?

24 Annas sent hym bounde vnto Cayphas, the hye preste.

25 Simon Peter stode and warmed hym silfe; and they sayde vnto hym, Arte not thou also won of his disciples? He denyed itt, and sayde, I am not.

26 Won of the servauntis of the hye preste, his cosyn, whose care Peter smote of, sayde vnto hym, Did not I se the in the garden with hym?

27 Peter denyed it agayne, and immediatly the cocke crewe.

28 Then ledd they Jesus from Cayphas, into the housse of iudgement; hit was in the mornynge, and they them selves went not into the iudgement housse, lest they shulde be defyled, butt that they myght eate pascha.

29 Pilate then went oute vnto them, and sayde, What accusacion brynge ye agaynste this man?

30 They answered, and sayd vnto hym, Iff he were nott an evyll doar, we wolde not have delyvered hym vnto the.

31 Then sayd Pilate vnto them, Take hym vnto you, and iudge hym, after youre awne lawe. The Iewes sayde vnto hym, It is nott lawfull for vs to putt eny man to deeth;

32 That the wordes of Jesus myght be fulfilled, which he spake, signyfynge what deeth he shulde deye.

33 Then Pilate entred into the iudgement housse agayne, and called Jesus, and sayd vnto him, Arte thou kyng of the Iewes?

34 Jesus answered, Sayst thou that off thy sylfe, or did other tell ytt the of me?

35 Pilate answered, Am I a Iewe? Thyne awne nacion and hye prestes have delivered the vnto me; what hast thou done?

36 Jesus answered, My kyngdome is not of this worlde; yff my kyngdome were of this worlde, then wolde my mynisters suerly fight, that I shulde not be

galewiþs wesiau Īudaium ; ĩþ nu þiud-  
angardi meina nist þaþro.

37 Þaruh qaþ ĩmma Peilatus, An nuh  
þiudans ĩs þu? Andhafyands Īesus [qaþ],<sup>†</sup>  
þu qiþis, ei þiudans ĩn ĩk. Īk du þam-  
ma gabaurans ĩn, yah du þamma qam ĩn  
þamma fairwhau, ei weitwodyau sunyai.  
Whazuh saei ĩst sunyos, hauseiþ stibnos  
meinaizos.

38 Þaruh qaþ ĩmma Peilatus, Wha ĩst  
so sunya? Yah þata qiþands, galaip ut  
du Īudaium, yah qaþ ĩn, Īk ainohun  
fairino ni bigita ĩn þamma.

39 Īþ ĩst biuhti ĩzwis, ei ainana ĩzwis  
fraeltau ĩn pascha ; wileidu nu ei fraletau  
ĩzwis þana þiudan Īudaie ?

40 Īþ eis hropidedun aftra allai, qiþand-  
ans, Ne þana, ak Barabban. Sah þan  
was sa Barabba waidedya.

CHAP. XIX. 1 Þaruh þan nam Peila-  
tus Īesu, yah usblagaw.

2 Yah þai gadrauhteis uswundun wipp-  
ya us þaurnum, yah galagidedun ĩmma  
ana haubid, yah wastyai paupurodai  
gawasidedun ĩna,

3 . . . Yah qeþun, Hails, þiudans Īu-  
daie. Yah gebun ĩmma slahins lofin.

4 Atiddya aftra ut Peilatus, yah qaþ  
ĩn, Sai! attiuha ĩzwis ĩna ut, ei witeiþ,  
þatei ĩn ĩmma ni ainohun fairino bigat.

5 Þaruh usiddya ut Īesus, bairands  
þana þarneinan waip, yah þo paupur-  
odon wastya. Yah qaþ ĩn, Sa ĩst sa  
manna!

6 Þaruh biþe sewhun ĩna þai maistans  
gudyans yah andbahtos, hropidedun,  
qiþandans, Ushramei, ushramei ĩna. Qaþ  
ĩn Peilatus, Nimip ĩna yus, yah hramyip,  
ĩþ ĩk fairina ĩn ĩmma ni bigita.

7 Andhofun ĩmma Īudaicis, Weis witop  
aihum, yah bi þamma witoda unsamma  
skal gaswiltan, unte sik silban Guþs  
sunu gatawida.

8 Biþe gahausida Peilatus þata waurd,  
mais ohta sis.

Iudeum ; nis mīn rice of ðysum middan-  
earde.

37 Ðá ewaþ Pilatus to him, Eart ðú  
witodlice cyning? Se Hælend him and-  
swarode and ewaþ, Ðú hit segst, ðæt ic  
eom cyng. On ðam ic eom geboren,  
and to ðam ic com on middan-earde, ðæt  
ic cýde sóþfæstnysse. Ælce ðæra ðe ys  
on sóþfæstnysse, gehýrþ mine stefne.

38 Ðá ewaþ Pilatus to him, Hwæt ys  
sóþfæstnys? And ðá he ðis ewaþ, ðá  
eode he eft út to ðam Iudeum, and  
ewaþ to him, Ne fúnde ic nánne gylt  
on ðysum men.

39 Hit ys eower gewuna, ðæt ic for-  
gife eow áne man on eastron ; wylle  
ge ðæt ic forgife eow Iudca cyning?

40 Hig clypedon calle, and ewædon,  
Ná ðisne, ac Barraban. Witodlice Bar-  
rabas wæs þeof.

CHAP. XIX. 1 Ðá nam Pilatus ðone  
Hælend, and swang hyne.

2 And ða þegnas wúndon þyrnenne  
cýne-helm, and ásetton hyne on his  
heáfod, and scrýddon hyne mid pur-  
puran reafe,

3 And hí comon to hym, and ewædon,  
Hál beo ðú, Iudca cyning. And hí  
plætton hyne mid hyra handum.

4 Ðá eode Pilatus eft út, and ewaþ,  
Nú! ic hyne læde hider út to eow, ðæt  
ge ongyton, ðæt ic ne fúnde nánne gylt  
on him.

5 Ðá eode se Hælend út, and bæc  
þyrnenne cýne-helm, and purpuran reaf.  
And sæde him, Hér is man!

6 Witodlice ðá ða bisceopas and ða  
þegnas hine gesáwon, ðá clypodon hig,  
and ewædon, Hóh hyne, hóh hyne. Ðá  
ewaþ Pilatus to him, Nime ge hyne,  
and hóþ, ic ne fúnde nánne gylt on him.

7 Ða Iudeas him andswaredon and  
ewædon, We habbaþ æ, and be úre æ he  
secal sweltan, forðam ðe he ewaþ ðæt  
he wære Godes sunu.

8 Ðá Pilatus gehýrde ðas spræce, ðá  
ondréð he him ðæs ðe swiðor.

takun to the Jewis ; now forsothe my kyngdom is not of hennis.†

37 And so Pilat seide to him, Therefore art thou kyng? Jhesu answeride, Thou seidist, for I am a kyng. To this thing I am born, and to this I cam in to the world, that I bere witnessing to treuthe. Ech that is of treuthe, heerith my voys.

38 Pilat seith to him, What is treuthe? And whanne he hadde seid this thing, eft he wente out to the Jewis, and seide to hem, I fynde no cause in him.

39 Forsoth it is a custom to 3ou, that I delyuer oon to 3ou in pask ; therefore wolen 3e I schal dismytte to 3ou the kyng of Jewis?

40 Therefore thei cryeden eft alle, sey-inge, Not this, but Barabas. Forsothe Barabas was a theef.



CHAP. XIX. 1 Therefore Pilat took thanne Jhesu, and scourgide.

2 And knyztis foldinge a crowne of thornes, puttiden on his heed, and diden aboute him a cloth of purpur,

3 And camen to him, and seiden, Heyl, kyng of Jewis. And thei 3aunen to hym boffatis.

4 Eft Pilat wente out, and seide to hem, Lo! I lede him to 3ou with oute forth, that 3e knowe, for I fynde no cause in him.

5 Therefore Jhesu wente out, beringe a crowne of thornes, and a clooth of purpur. And he seith to hem, Loo! the mau.

6 Therefore whanne the bischopis and mynystris hadde seyn him, thei erieden, seyinge, Crucifie, crucifie him. Pilate seith to hem, Take 3e him, and crucifie 3e, sothli I fynde no cause in him.

7 The Jewis answeriden to him, We han a lawe, and vpon the lawe he owith to deie, for he made him Goddis sone.

8 Therefore whanne Pilat hadde herd this word, he dredde more.

delyvered to the Iewes ; but nowe is my kingdome not from hence.

37 Pilate sayde vnto hym, Arte thou a kyng then? Jesus answered, Thou sayst, that I am a kyng. For this cause was I borne, and for this cause cam I into the worlde, that I shulde beare witnes vnto the trueth. All that are of the trueth, heare my voice.

38 Pilate sayde vnto hym, What is trueth. And when he had sayde that, he went out agayne vnto the Iewes, and sayde vnto them, I fynde in him no cause at all.

39 Ye have a costome amonge you, that I shulde delyvre you won loosse at ester ; will ye that I loose vnto you the kyng of the Iewes?

40 Then cryed they all againe, sayinge, Not him, but Barrabas. Barrabas was a robber.



CHAP. XIX. 1 Then Pilate toke Jesus, and scourged hym.

2 And the soudiers wonde a croune off thornes, and put it on his heed, and they did on hym a purple garment,

3 . . . And sayd, Hayl, kyng off the Iewes. And they smote hym on the face.

4 Pilate went forthe agayne, and sayde vnto them, Beholde! I brynge him forth to you, that ye maye knowe, that I fynde no faute in hym.

5 Then cam Jesus forthe, wearynge a crowne of thornes, and a robe of purple. And Pilate sayd vnto them, Beholde! the man.

6 When the hye prestes and ministers sawe him, they cryed, sayinge, Crucify him, crucify hym. Pilate sayde vnto them, Take ye hym, and crucify hym, for I fynde no cause in hym.

7 The Iewes answered hym, We have a lawe, and by oure lawe he ought to deye, be cause he made hym silfe the sonne of God.

8 When Pilate herde that sayinge, he was the moare afrayde.

9 Yah galaiþ in praitauria aftra, yah qap du Iesua, Whapro is þu? Iþ Iesus andawaurdi ni gaf imma.

10 Þaruh qap imma Peilatus, Du mis ni rodeis? Niu waist, þatei waldufni aih ushramyan þuk, yah waldufni aih fraletan þuk?

11 Andhof Iesus, Ni aihedeis waldufnye ainhun ana mik, nih wesi þus atgiban inþapro; duhþe sa galewyands mik þus, maizein frawaurht habaid.

12 Framuh þamma sokida Peilatus fraletan ina; Iþ Iudateis hropidedun, qiþandans, Yabai þana fraletis, ni is friyonds Kaisara; sawhazuh izei þiudan sik silban tauyiþ, andstandiþ Kaisara.

13 Þaruh Peilatus, hausyands pize . .

9 And code est in to ðam dóm-erne, and cwæþ to ðam Hælende, Hwanon eart dū? Witodlice se Hælend him ne sealde nāne andsware.

10 Ðā cwæþ Pilatus to him, Hwī ne sprycst dū wið me? Nāst dū, ðæt ic hæbbe mihte ðe to hōnne, and ic hæbbe mihte ðe to forlætenne?

11 Se Hælend him andswarode, Næfdest dū nāne mihte ongean me, būton hyt wære ðe ufam geseald; forðam se hæfþ mاران synne, se ðe me ðe sealde.

12 And syððan sōhte Pilatus hū he hyne forlæte; ðā Iudeas elyponon, and cwædon, Gif dū hine forlætst, ne eart dū ðæs Caseres freond; æle ðæra ðe hyne to cynges dēþ, ys ðæs Caseres wiðer-saca.

13 Ðā Pilatus, ðās spræce gehyrde, ðā lædde he ut ðone Hælend, and sæt ætforan ðam dóm-setle on ðære stōwe, ðe is genemned Lithostratos, and on Ebreise Gabbatha.

14 Hit wæs ðā castra gegeareung-dæg, and hyt wæs seo syxte tid. Ðā cwæþ he to ðam Iudeum, Hēr ys cower cyning!

15 Hī elyponon ealle, and cwædon, Nim hyne, nim hyne; and hōh. Ðā cwæþ Pilatus, Secal ic hōn cowerne cyning? Him andswaredon ða biseccopas and cwædon, Næbbe we nāne cyning būton Casere.

16 Ðā sealde he hyne him, to āhōnne. Ðā nāmon hī ðone Hælend, and tugon hine út.

17 And he sylf bæc his rōde mid him on ða stōwe, ðe ys genemned Heafodpannan stōw, and on Ebreise Golgotha;

18 Ðær hī hyne āhēngon, and twegen óðre mid him, on twā healfa, and ðone Hælend on middan.

19 Witodlice Pilatus wrát ofer-gewrit, and sette ofer his rōde; ðær wæs on gewriten, ÐIS YS SE NAZARENISCA HÆLEND, IUDEA CYNING.

20 Manega ðæra Iudca ræddon ðis gewrit, forðam ðe seo stōw wæs gehende

9 And he wente in to the moot halle eft, and seyde to hym, Of whennus art thou? Forsothe Jhesu 3af not answer to him.

10 Pilat seith to him, Spekest thou not to me? Wost thou not, for I haue power for to crucifie thee, and I haue power for to delyuere thee?

11 Jhesu answeride, Thou schuldist not haue ony power agens me, no but it were 3ouuen to thee fro aboue; therefore he that bitook me to thee, hath the more synne.

12 Therof<sup>†</sup> Pilat sou3te for to delyuere Jhesu; forsothe the Jewis crieden, seynginge, If thou leeuyst this *man*, thou ert not frend of Cesar; for ech man that makith him silf kyng, agen seith Cesar.

13 Therefore Pilat, whanne he hadde herd thes wordis, ledde Jhesu forth, and saat for domesman in a place, that is seide Licostratos, in Ebrew forsothe Golgatha.<sup>†</sup>

14 Forsoth it was the makinge redy<sup>†</sup> of pask, as the sixte our.<sup>†</sup> And he seith to the Jewis, Loo! 3oure kyng.

15 Forsoth thei cryeden, seynginge, Do a wey, do a wey; crucifie hym. Pilat seith to hem, Schal I crucifie 3oure kyng? The bishopis answeriden, We han no kyng no but Cesar.

16 Therefore thanne Pilat bitook him to hem, that he schulde be crucified. Forsothe thei token Jhesu, and ledden out.

17 And he berynge to him silf a cros wente out in to that place, that is seid of Caluarie, in Ebrew Golgatha;

18 Where thei crucifieden him, and othere tweye with him, on this syde and on that syde, forsothe Jhesu the myddil.

19 Forsothe and Pilat wroot a title, and puttide on the cros; sothli it was writun, Jhesu Nazaren, kyng of Jewis.

20 Therefore manye of the Jewis radden this title, for the place where Jhesu was

9 And went agayne in to the iudgment housse, and sayde vnto Jesus, Whence arte thou? Jesus gave hym none answer.

10 Then sayde Pilate vnto hym, Speakest thou not vnto me? Knowest thou nott, that I haue power to crucify the, and haue power to loose the?

11 Jesus answered, Thou coudest haue no power att all agaynst me, except it were geuen vnto the from above; therefore he that delivered me vnto the, is moare in synne.

12 And from thence forthe sought Pilate meanes to loose hym; but the Iewes cryed, saynginge, Yf thou lett hym goo, thou arte not Cesars frende; who-soever maketh himsilfe a kyng, is agaynst Cesar.

13 When Pilate berde that saynginge, he brought Jesus forthe, and sate doune to geve sentence in a place, called the Pavement, butt in the Hebrue tonge Gabbatha.

14 Hitt was the saboth even which falleth in the ester fest, and aboute the sixte houre. And he sayde vnto the Iewes, Beholde! youre kyng.

15 They cryed, Awaye with hym, awaye with hym; crucify hym. Pilate sayde vnto them, Shall I crucify youre kyng? The hye prestes answered, We haue noo kyng but Cesar.

16 Then delivered he hym vnto them, to be crucified. And they toke Jesus, and ledde hym awaye.

17 And he bare his crosse and went forthe into a place, called the place off deed menns sculles, which is named in Hebrue Golgatha;

18 Where they crucified hym, and with hym two other, on ether syde won, and Jesus in the myddes.

19 Pilate wrote his title, and put it on the crosse; the wrytynge was, Jesus off Nazareth, kyng off the Iewes.

20 This tytyle reed many off the Iewes, for the place where Jesus was crucified,

ðære ceastre, ðær se Hælend wæs áhangen, hit wæs áwriten Ebreiscum stafum, and Greciscum, and Leden stafum.

21 Ðá ewádon ða biseopas to Pilate, Ne writ ðú Iudea cyning, ac ðæt he ewáde, Ic com Iudea cyning.

22 Ðá ewæþ Pilatus, Ic wrát, ðæt ic wrát.

23 Ðá ða cempa hine áhéngon, hí nāmon his reaf, and worhtou feower dāelas, ælcum cempa ānne dæl, and tunecan. Seo tunece wæs unāsiwod, and wæs call āwefen.

24 Ðá ewádon hí him betweenan, Ne slite we hý, ac uton hleotan, hwylces úre heo sý; ðæt ðæt hálige gewrit sý gefylled, ðe ðus cwyp, Hí to dældon him míne reaf, and ofer míne reaf hí wurpon hlot. Witodlice ðus dydon ða cempa.

25 Ðá stódon wið ða róde ðæs Hælandes móder, and his móder swuster, Maria Cleophe, and Maria Magdalenisce.

26 Ðá se Hælend geseah his móder, and ðone leorning-eniht standende, ðe he lufode, ðá ewæþ he to his méder, Wif, hér! ys ðin sunu.

27 Eft he ewæþ to ðam leorning-enichte, Hér! ys ðin móder. And of ðære tide se leorning-eniht hí nam to him.

28 Æfter ðyson, ðá se Hælend wiste ðæt ealle þing wæron ge-endode, ðæt ðæt hálige gewrit wære gefylled, ðá ewæþ he, Me þyrst.

29 Ðá stód án fet full ecedes. Hí bewúndon āne spingan mid ysopo seo wæs full ecedes, and setton to his múþe.

30 Ðá se Hælend onfécg ðæs ecedes, ðá ewæþ he, Hyt ys ge-endod. And he áhylde his heafod, and ágeaf his gást.

31 Ðá Iudeas bádon Pilatum, ðæt man forbraíce hyra sceamean, and léte hí nyðer, forðan ðe hit wæs gegearcung-dæg, ðæt ða lichaman ne wunodon on róde on reste-dæge, se dæg wæs mære reste-dæg.



crucifiede, was nyȝ the citee, and it was writen in Ebrew, Greek, and Latyn.

21 Therefore the bishops of Jewis seiden to Pilat, Nyle thou write kyng of Jewis, but for he seyde, I am kyng of Jewis.

22 Pilat answeride, That that I haue writen, I haue writen.

23 Therefore the knyȝtis whanne thei hadden crucified him, token his clothis, and maden foure partis, to ech knyȝt a part, and a coote. Forsothe the coote was with out seem, and aboue wounn bi al.

24 Therefore thei seiden to gidere, Kitte we not it, but leye we lott, whos it is; that the scripture be fillid, seyng, Thei partiden my clothis to hem, and in to my cloth thei senten lott. And sothli knyȝtis diden thes thingis.

25 Forsothe bisydis the cross of Jhesu stooden his modir, and Marie Cleaphe, the sister of his modir, and Marie Maudeleyn.

26 Therefore whanne Jhesu hadde seyn the modir, and the disciple stondinge, whom he louede, he seith to his modir, Womman, lo! thi sone.

27 Aftirward he seith to the disciple, Lo! thi modir. And fro that our the disciple took hire in to his *thingis*.

28 Aftirward Jhesu witinge, for now alle thingis ben endid, that the scripture schulde be fillid, he seith, I thirste.

29 Sothli a vessel was putt ful of vynegre. Thei forsothe puttinge aboue with ysoppe the sponge ful of vynegre, offriden to his mouth.

30 Therefore whanne Jhesu hadde take vynegre, he seide, It is endid. And the heed bowid down, he bitook the spirit.

31 Therefore for it was the makynge redy of pask, that the bodies schulde not dwelle in the cross in the saboth, for that day of saboth was greet, the Jewis preieden Pilat, that the hupis of hem schulden be brokun, and takun away.

was neye to the cite, and it was writen in Hebrue, Greke, and Latyn.

21 Then sayde the hye prestes off the Iewes to Pilate, Wryte nott kyngge off the Iewes, butt that he sayde, I am kyngge of the Iewes.

22 Pilate answered, What I haue writen, that haue I writen.

23 The soudiers when they had crucified Jesus, toke his garmentes, and made foure partes, to every soudier a parte, and also his coote. The coote was with out seme, woven vppon thorowe and thorowe.

24 And they sayde won to another, Lett vs nott deuyde it, butt cast lootes, who shall have it; that the scripture myght be fulfilled, which sayth, They parted my rayment amonge them, and on my coote did cast lottes. And the soudiers did soche thynges in dede.

25 There stode by the cross of Jesus his mother, and his mothers sister, Mary the wyfe off Cleophas, and Mary Magdalene.

26 When Jesus sawe his mother, and the disciple stondynge, whom he loved, he sayde vnto his mother, Woman, beholde! thy sonne.

27 Then sayde he to the disciple, Beholde! thy mother. And from that houre the disciple toke her for his awne.

28 After that, when Jesus perceaved that all thynges were performed, that the scriptures myght be fulfilled, he sayde, I thyrst.

29 There stode a vessell full off veneger by. They filled a sponge with venegre, and wonde it about with ysoppe, and put it to his mough.

30 As sone as Jesus had receaved of the venegre, he sayd, It is fynnesshed. And bowed his heed, and gave vppe the goost.

31 The Iewes then be cause it was the saboth even, that the bodyes shuld not remayne apon the crosse on the saboth daye, for that saboth daye was an hye daye, besought Pilate, that their legges myght be broken, and that they myght be taken doune.

32 Ðá comon ða cempa, and bræcon  
ærest ðæs sceancan . . . , ðe mid him  
áhangen wæs.

33 Ðá hí to ðam Hælende comon, and  
gesáwon ðæt he dead wæs, ne bræcon  
hí ná his sceancan ;

34 Ac án ðæra cempa ge-openode  
his sídan mid spére, and brædlice ðar  
fleow blóð út and wæter.

35 And se ðe hit geseah, eýðde ge-  
witnessse, and his gewitnes is sóþ ; and  
he wát ðæt he sóþ sæde, ðæt ge ge-  
lýfon.

36 Ðás þing wæron geworden, ðæt  
ðæt gewrit wære gefylled, Ne forbræce  
ge nán bán on him.

37 [And eft óðer gewrit seþ],<sup>†</sup> Hi ge-  
scop on hwæne hig on-fæstnodon.

38 Witodlice [æfter ðam]<sup>†</sup> Iosep fram  
Arimathæa bæd Pilatus, ðæt he móste  
niman ðæs Hælandes lichaman, forðam  
ðe he wæs ðæs Hælandes leorning-  
cniht, ðis he dyde dearnunga, for ðæra  
Iudea ege. And Pilatus him lýfde. Ðá  
com he, and nam ðæs Hælandes lic-  
haman.

39 And Nichodemus com ðyder, se ðe  
ærest com to ðam Hælende on niht,  
and brohte wyrt-gemang and alewan,  
swylee hund-teontig boxa.

40 Hig námon ðæs Hælandes lichaman,  
and bewúndon hine mid linenum cláde  
mid wyrt-gemangum, swá Iudea þeaw  
ys to bebyrgenne.

41 Witodlice ðar wæs wyrt-tún, on  
ðære stówe ðar se Hælend áhangen  
wæs, and on ðam wyrt-túne wæs niwe  
byrgen, on ðære ðá gyt nán man næs  
áléd.

42 Sóþlice ðar hig lédon ðone Hælend,  
for ðam ðæra Iudea gearcung wæs wið  
ða byrgene.

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ЧИП. XX. †1 Witodlice on ánum  
reste-dæge, seo Magdalenisce Maria com  
on mergen, ár hit leoht wære, to ðære

32 Therefore knyztis camen, and sothly thei braken the thiȝes of the firste, and of the tothir, that was crucified with him.

33 Forsothe whanne thei hadden come to Jhesu, as thei syȝen him deed thanne, thei braken not his thiȝes ;

34 But oon of the knyztis openyde his syde with a sper, and a noon bloot and watir wente out.

35 And he that syȝ, bar witnessing, and his witnessing is trewe ; and he woot for he seith trewe thingis, that ȝe bileue.

36 Forsothe thes thingis ben don, that the scripture schulde be filled, ȝe schulen not breke<sup>†</sup> a boon of him.

37 And eft anothis scripture seith, Thei schulen se in to whom they piȝten thorw.

38 Sotheli aftir thes thingis Joseph of Armathi preiede Pilat, that he schulde take away the body of Jhesu, for that he was a disciple of Jhesu, forsothe priuey, for the drede of Jewis. And Pilat suffride. Therefore he cam, and took away the body of Jhesu.

39 Sothli and Nycodeme cam, that hadde come first to Jhesu in the nyȝt, beringe a medlynge of myrre and aloes, as an hundrid pound.

40 Therefore thei token the body of Jhesu, and bounden it in lynnyn clothis with oynementis, as it is custom to Jewis for to burye.

41 Sothli in the place wher he was crucified, was a ȝerd, and in the ȝerd a newe graue, in which not ȝit ony man was put.

42 Therefore there for the makynge redy of Jewis, for the graue was nyȝ, thei puttiden Jhesu.

32 Then cam the soudiers, and brake the legges of the fyrst, and of the other, which was crucified with Jesus.

33 When they cam to Jesus, and sawe that he was deed alreȝy, they brake not his legges ;

34 Butt one off the soudiers with a speare thrust hym into the syde, and forth with cam there out blude and water.

35 And he that sawe it, bare recorde, and his recorde is true ; and he knoweth that he sayth true, that ye myght beleve also.

36 These thinges were done, that the scripture shulde be fulfilled, Ye shall not breake a boone of him.

37 And agayne another scripture sayeth, They shall loke on hym whom they pearsed.

38 After that Joseph off Aramathia, whych was a disciple of Jesus, but secretly, for feare off the Iewes, besought Pilate, that he myght take doune the boddie off Jesus. And Pilate gave him licence. . . . .

39 And there cam also Nicodemus, which att the begynnynge cam to Jesus by nyght, and brought of mirre and aloes mingled to gedder, aboute an hundred pounde wayght.

40 Then toke they the body of Jesu, and wonde it in lynnyn clothes with those confectionis, as the manner of the Iewes is to bury.

41 In the place where Jesus was crucified, was a garden, and in the garden a newe sepulchre, wheriu was never man layde.

42 There layde they Jesus, be cause of the Iewes saboth even, for the sepulchre was nye at honde.

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CHAP. XX. 1 Forsothe in the oon of the saboth,<sup>†</sup> Mary Mawdeleyn cam erly, whanne derknessis weren ȝit, at

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CHAP. XX. 1 The morowe after the saboth daye, cam Mary Magdalene erly, when it was yet darcke, vnto the sepul-

byrgene. And heo geseah ðæt se stán  
áweg ánumen was fram ðære byrgene.

2 Ðá arn heo, and com to Simone  
Petre, and to ðam óðrum leorning-  
enihte, ðe se Hælend lufode, and heo  
ewæþ to him, Hi námon Drihten of  
byrgene, and we nyton, hwar hí hyne  
lédon.

3 Petrus code út, and se óðer leorning-  
eniht, and comon to ðære byrgene.

4 Witodlice hig twegen urnon atgædere,  
and se cðer leorning-eniht fôr-arn Pet-  
rus fôrne, and com rador to ðære byrg-  
ene.

5 And ðá he nyðer-ábeah, he geseah  
ða lin-wáða liegan, and ne code ðeah  
in.

6 Witodlice Simon Petrus com æfter  
him, and code into ðære byrgene, and  
he geseah lin-wáða liegan,

7 And ðæt swát-lin ðe was uppan his  
heafle, ne heg hyt ná mid ðam lin-  
wáðam, æc on-sundron gefealden on  
ánre stówe.

8 Ðá code eac in se leorning-eniht, ðe  
ærest com to ðære byrgene, and geseah,  
and gelýfle.

9 Witodlice ðá git hí ne eúdon hálige  
gewrit, ðæt hit gebyrede ðæt he sceolde  
fram deaþe árisan.

10 Ðá fóron eft ða leorning-enihtas to  
ðam óðrum.<sup>†</sup>

11 Witodlice Maria stód ðar úte æt  
ðære byrgene and weop. And ðá heo  
weop, heo ábeah nyðer, and beseah  
innan ða byrgene.

12 And geseah twegen englas sittan  
mid hwítum reafe, áme æt ðam heafdum  
and óðerne æt ðam fótum, ðær ðæs  
Hælandes lic áléd was.

13 Hí ewædon to hyre, Wif, hwi wépst  
ðú? Ðá ewæþ heo to hym, Fordam hí  
námon mínne Drihten, and ic nát, hwar  
hí hine lédon.

14 Ðá heo ðás þing sæde, ðá bewende  
heo hí on-læc, and geseah hwar se  
Hælend stód, and heo nyste ðæt hyt se  
Hælend was.

15 Ðá ewæþ se Hælend to hyre, Wif,  
hwi wépst ðú? hwæne sécst ðú? Heo  
wénde ðæt hit se wirt-weard wære, and

the graue. And she sy3 the stoon turned azen fro the graue.

2 Therefore she ran, and cam to Symount Petre, and to a nothir disciple, whom Jhesu louyde, and seith to hem, Thei han take the Lord fro the graue, and we witen not, where thei han put him.

3 Therefore Petre wente out, and thilke othere disciple, and thei camen to the graue.

4 Forsoth thei tweyne runnen to gidere, and thilke other disciple ran bifore sunner than Petre, and cam first to the graue.

5 And whanne he hadde yubowyd him, he sy3 the scheetis putt, nethelces he entride not.

6 Therefore Symount Petre cam suyng hym, and he entride in to the graue, and he sy3 the scheetis putt,

7 And the sudarie that was on his heed, not putt with the scheetis, but by it silf wlapid in to o place.

8 Therefore thanne and thilke disciple that cam first to the graue, entride, and sy3, and bileuede.

9 Forsothe thei wisten not the scripture, for it bihofed him for to ryse azen fro deede men.

10 Therefore the disciplis wenten eft to hem selue.

11 Forsoth Marie stood at the graue withoute forth wepyng. Therefore while she wepte, sche bowide hir, and biheld forth in to the graue.

12 And she sy3 twey angelis sittynge in whyt, oon at the heed and oon at the feet, wher the body of Jhesu was putt.

13 Thei seyn to hir, Womman, what wepist thou? She seid to hem, For thei han takun a wey my lord, and I woot not, where thei han putt him.

14 Whanne she hadde seid thes thingis, she was turnyd a bak, and sy3 Jhesu stondinge, and wiste not for it was Jhesu.

15 Jhesu seith to hir, Womman, what wepist thou? whom sekist thou? She gessinge for he was a gardener, seith

cre. And sawe the stone rowled awaye from the tounbe.

2 Then she ranne, and cam to Simon Peter, and to the other disciple, whom Jesus loved, and sayde vnto them, They have taken awaye the Lorde out off the tounbe, and we cannot tell, where they have layde hym.

3 Peter went forth, and that other disciple, and cam vnto the sepulcre.

4 They ranne bothe to gether, and that other disciple did out runne Peter, and cam fyrst to the sepulcre.

5 And he stouped doune, and sawe the lynnyn clothes, yet went he not in.

6 Then cam Simon Peter folowynge hym, and went into the sepulcre, and sawe the lynnyn clothes lye,

7 And the napkyn that was aboute his heed, nott lyng wyth the lynnyn clothes, but wrapped togedder in a place by yt sylfe.

8 Then went in also that other disciple whych cam fyrst to the sepulcre, and he sawe, and beleued.

9 For as yett they knew nott the scriptures, that he shulde ryse agayne from deeth.

10 And the disciples went awaye agayne vnto their awne home.

11 Mary stode with out att the sepulcre wepyng. As she wept, she bowed her sylfe into the sepulcre,

12 And sawe two angels clothed in whyte sittynge, the one att the heed and the other at the fete, where they had layde the body of Jesus.

13 They sayde vnto her, Woman, why wepest thou? She sayde vnto them, They have taken awaye my lorde, and I wote not, where they have layde him.

14 When she had thus sayde, she turned her sylfe backe, and sawe Jesus stondynge, and knewe not that it was Jesus.

15 Jesus sayde vnto her, Woman, why wepest thou? whom sekest thou? She suppoosynge that he had bene the gar-

cwæþ to him, Leof, gif ðú hine name, sege me, hwar ðú hine lédest, and ic hine nime.

16 Ðá cwæþ se Hælend to hyre, Mariá. Heo bewende hí and cwæþ to him, Rabboni, ðæt ys geeweden, lárceow.

17 Ðá cwæþ se Hælend to hyre, Ne æt-hrín ðú mín, nú gyt ic ne ástáh to mínum fæder ; gang to mínum bróðrum, and sege him, Ic ástige to mínum fæder and to eowrum fæder, and to mínum Gode and to eowrum Gode.

18 Ðá com seo Magdalenisce Mariá, and eýðde ðam leorning-cnihtum and cwæþ, Ic geseah Drihten, and ðás þing he me sæde.<sup>†</sup>

19 Ðá hit wæs áfen, on ánon ðara reste-daga, and ða ðara wæron belocene, ðær ða leorning-cnihtas wæron gegaderode, for ðara Indea ege, se Hælend com, and stóð to-middes hyra, and cwæþ to him, Sig sibb mid eow.

20 And ðá he ðæt cwæþ, he æt-ýwde him his handa and his sidan ; ða leorning-cnihtas wæron bliþe, ðá hí hæfdon Drihten gesewen.

21 He cwæþ eft to him, Sig sibb mid eow ; swá swá fæder me sende, ic sende eow.

22 Ðá he ðæt cwæþ, ðá bleow he on hí, and cwæþ to him, Underfóþ Háligne Gást ;

23 Ðara synna ðe ge forgyfaþ, hí beoþ him forgyfene ; and ðara ðe ge healdað, hig beoþ gehealdene.

24 Witodlice Thomas, án of ðam twelfum, ðe ys geeweden Didimus, ðæt ys, Gelycost, on úre geþeode, he næs mid him, ðá se Hælend com.

25 Ðá cwædon ða óðre leorning-cnihtas to him, We gesáwon Drihten. Ðá cwæþ he to him, Ne gelyfe ic, biton ic gesco ðara nægla fæstnunges on his handa, and ic dó mínne finger on ðara nægla stede, and dó mine hand to his sidan.

26 And eft æfter eahta dagum his leorning-cnihtas wæron inne, and Thomas mid him. Se Hælend com, belocenum

to him, Sire, if thou hast takun him vp, seye to me, where thou hast put him, and I schal take him a wey.

16 Jhesu seith to hir, Marie. She conuertid seith to him, Rabbony, that is seid, maistir.

17 Jhesu seith to hir, Nyle thou touche me, for I hane not 3it sty3ed to my fadir; forsothe go to my britheren, and seye to hem, I stye to my fadir and 3oure fadir, to my God and 3oure God.

18 Mary Mawdeleyn cam, tellinge to disciplis, For I sy3 the Lord, and thes thingis he seide to me.

19 Therefore whanne euentid was in that day, oon of the sabotis, and the 3atis weren schitt, where disciplis weren gederid, for the drede of Jewis, Jhesu cam, and stood in the myddel of hem, and seide to hem, Pees to 3ou.

20 And whanne he hadde seid this thing, he schewide to hem hondis and the syde; therefore the disciplis ioyeden, the Lord seyn.

21 Therefore he seith to hem eft, Pees to 3ou; as the fadir sente me, and I sende 3ou.

22 Whanne he hadde seid thes thingis, he blew ynne, and seide, Take 3e the Hooly Gost;

23 Whos synnes 3e schulen for3yue, thei ben for3ouun; and whos synnes 3e schulen withholde, thei ben withholdun.

24 Forsothe Thomas, oon of the twelue, that is seid Didymus, . . . . . was not with hem, whanne Jhesu cam.

25 Therefore othere disciplis seiden, We han seyn the Lord. Forsothe he seide to hem, No but I schal se in his hondis the fieching of naylis, and schal sende my fyngris in to places of naylis, and I schal sende myn honde in to his syde, I schal not bileue.

26 And aftir eizte dayes eft his disciplis weren with ynne, and Thomas with hem. Jhesu cam, the 3atis schitt,

dener, sayde vnto hym, Syr, if thou have borne him hence, tell me, where thou hast layde him, and I will take hym awaye.

16 Jesus sayde vnto her, Mary. She turned her sylfe and sayde vnto hym, Raboni, which is to saye, master.

17 Jesus sayde vnto her, Touche me not, for I have nott yet ascended to my father; butt goo to my brothren, and saye vnto them, I ascende vnto my father and youre father, my God and youre God.

18 Mary Magdalene cam, and tolde the disciples, That she had sene the Lorde, and that he had spoken socre thinges vnto her.

19 The same daye at nyght, whych was the morowe after the saboth daye, when the dores were shutt, where the disciples were assembled to gedder, for feare of the Iewes, cam Jesus, and stode in the myddes, and sayd to them, Peace be with you.

20 And when he had so sayde, he shewed vnto them his hondes and his fete and his syde; then were the disciples glad, when they sawe the Lorde.

21 He sayde vnto them agayne, Peace be with you; as my father sent me, even so sende I you.

22 When he had sayde that, he bluwe on them, and sayde vnto them, Receave the Holy Gooost;

23 Whosoovers synnes ye remyt, they are remitted vnto them; and whosoovers synnes ye retayne, they are retayned.

24 Thomas, one off the twelue, called Didimus, . . . . . was not with them, when Jesus cam.

25 The other disciples sayd vnto hym, We have sene the Lorde. And he sayde vnto them, Except I se in his hondes the prent of the nayles, and put my fynger in the holes off the nayles, and thruste my honde into hys syde, I will not beleue.

26 And after viij dayes agayne the disciples were with in, and Thomas was with them. Jesus cam, when the dores

durum, and stōd to-middes him, and cwæþ, Siȝ eow sibb.

27 Syððan he sǣde Thome, Dó ðinne finger hider, and geseoh mine handa, and nim ðine hand, and dō on mine sidan, and ne beo ðú ungeleaful, ac geleaful.

28 Thomas andswarode, and cwæþ to him, Ðú eart mīn God and mīn Drihten.

29 Se Hǣlend cwæþ to him, Ðú gelyfdest, forðam ðú me gesáwe; ða synd eadige, ðe ne gesáwon, and gelyfdon.

30 Witodlice manege óðre tácen se Hǣlend worhte on his leorning-cnihta gesyhþe, ðe ne synd on ðysse béc áwritene.

31 Witodlice dás þing synd áwritene, ðæt ge gelyfon, ðæt se Hǣlend ys Crist, Godes sunu, and ðæt ge habbon éce lif ðonne ge gelyfaþ on his naman.

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CHAP. XXI. †1 Eft æfter ðam se Hǣlend hine geswutelode ðus . . . æt ðære Tiberiádiscan sǣ. . . .

2 Simon Petrus, and Thomas, ðe ys geeweden Gelicost, wáron ætgædere, and Nathanahel, se wæs of Chanaá Galileá, and Zebedeus suna, and óðre twegen ðæra leorning-cnihta.

3 Ðá cwæþ Simon Petrus to him, Ic wylle gán on fixoþ. Ðá cwædon hí to him, And we wyllaþ gán mid ðé. And hí eodon út, and eodon on scip. And ne féngon nán þing on ðære nihte.

4 Witodlice on árne mergen, se Hǣlend stōd on ðam strande; ne geneowon ðeah ða leorning-cnihtas, ðæt hit se Hǣlend wæs.

5 Ðá cwæþ se Hǣlend to him, Cuapan, eweðe ge, hæbbe ge sufol? Hig andswarodon him and cwædon, Nese.

6 He cwæþ to him, Læt aþ ðæt nett on ða swiðran healfe ðæs réwettes, and ge gemétaþ. Hig lét on witodlice, and ne mihton hit áteon, for ðæra fixa mænigeo.

7 Witodlice se leorning-cniht, ðe se



and stood in the myddel, and seide, Pees to 3ou.

27 Aftirward he seith to Thomas, Bryng yn hidur thi fyngur, and se myn hondis, and bryng to thin hond, and send in to my syde, and nyle thou be vnbileueful, but feithful.

28 Thomas answeride, and seide to him, My Lord and my God.

29 Jhesu seith to him, Thomas, for thou hast seyn me, thou bileuedist; blessid ben thei, that sy3en not, and han bileuyd.

30 Forsothe and Jhesus dide manye othere signes in the sy3t of his disciplis, whiche ben not writun in this book.

31 Forsothe thes ben writun, that 3e bileue, for Jhesu is Crist, the sone of God, and that 3e bileuynghe haue lyf in his name.

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CHAP. XXI. 1 Aftirward Jhesu eft schewide him to his disciplis, at the see of Tyberias. Sothli he schewide thus.

2 Ther weren to gidere Symount Petre, and Thomas, that is seid Didymus, and Nathanael, that was of the Cane of Galilee, and the sones of Zebedee, and tweye othere of his disciplis.

3 Symount Petre seith to hem, I go for to fysche. Thei seyn to him, And we comen with thee. And thei 3eden out, and stizeden in to a boot. And in that nigt thei token nothing.

4 Forscth the morwe maad, Jhesu stood in the brynke; nethelees the disciplis knewen not, for it was Jhesu.

5 Therefore Jhesu seith to hem, Children, wher 3e han ony soupynghe thing? Thei answeriden, Nay.

6 He seide to hem, Send 3e the nett in to the ri3thalf of the rowyng, and 3e schulen fynde. Therefore thei senten the nett, and now thei myzten not drawe it, for multitude of fyschis.

7 Therefore thilke discipule, whom Jhesu

were shet, and stode in the myddes, and sayde, Peace be with you.

27 Then sayde he to Thomas, Put in thy fynger here, and se my hondes, and putt forth thy honde, and thrust hym into my syde, and be nott wyth out fayth, but beleve.

28 Thomas answered, and sayde vnto hym, My Lorde and my God.

29 Jesus sayde vnto hym, Thomas, because thou hast sene me, therefore hast thou beleved; happy are they, that have not sene, and yet have beleved.

30 And many other signes did Jesus in the presence of his disciples, which are not written in this boke.

31 These are written, that ye myght beleve, that Jesus is Christ, the sonne of God, and that ye in belevynghe myght have life thorewe his name.

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CHAP. XXI. 1 After thatt Jesus shewed hym silfe agayne . . . at the see of Tyberias. And on this wyse shewed he him silfe.

2 There were to gedder Simon Peter, and Thomas, which is called Didimus, and Nathanael, of Cana a cite of Galilee, and the sonnes off Zebedei, and two other off the disciples.

3 Simon Peter sayde vnto them, I goo afysshynghe. They sayde vnto hym, We also wyll goo wyth the. They went their waye, and entred into a shippe strayght waye. And that nyght caught they noo thynghe.

4 When the mornynghe was nowe come, Jesus stode on the shore; neverthelesse the disciples knewe not, that it was Jesus.

5 Jesus sayde vnto them, Syrs, have ye eny meate? They answered hym, Noo.

6 And he sayde vnto them, Cast out youre nett on the right syde of the shippe, and ye shall fynde. They cast out, and anon they were not able to drawe it, for the multitude of fysshes.

7 Then sayde the discipule, whom Jesus

Hælend lufode, cwæp to Petre, Hit ys Drihten. Ðā Petrus gehýrde ðæt hit Drihten wæs, ðā dyde he on his tūnecan, and begyrde hine, wítodlice he wæs ær nacod, and scēt innan sǣ.

8 Ðā óðre leorning-enihtas reowon ðær-to, hī wæron unfeor fram lande, swylce hit wære twá hund elna, and tugon hyra fise-nett.

9 Ðā hig on land codon, hī gesáwon liegan gléda, and fise ðar on fýr, and hláf.

10 Ðā cwæp se Hælend to him, Bring-aþ ða fixas, ðe ge nú geféngon.

11 Simon Petrus code up, and tēh his nett on land, micelra fixa full, ðæra wæs hund-teontig and þreo and fiftig; and ðā hyra swá fæla wæs, næs ðæt nett tobrocen.

12 Ðā cwæp se Hælend to him, Gáp hyder, and etap. And nán ðæra ðe ðar sæt, ne dorste hine áesian, Hwæt he wære, hi wiston ðæt hit wæs Drihten.

13 And se Hælend com, and nam hláf, and eac fise, and sealde him.

14 On ðysum wæs se Hælend þríwa geswútelod his leorning-enihtum, ðā he aras of deape.

15 Ðā hī æton, †ðā cwæp se Hælend to Simon Petre, Simon Iohannis, lufast ðú me swíðor ðonne ðás? He cwæp to him, Gea, Drihten, ðú wást ðæt ic ðe lufige. He cwæp to him, Heald míne lamb.

16 He cwæp eft to him, Simon Iohannis, lufast ðú me? He cwæp to him, Gea, Drihten, ðú wást ðæt ic ðe lufige. Ðā cwæp he to him, Heald míne lamb.

17 He cwæp þriðdan síðe to him, Simon Iohannis, lufast ðú me? Ðā wæs Petrus sárig, forðam ðe he cwæp þriðdan síðe to him, Lufast ðú me, and he cwæp to him, Drihten, ðú wást calle þing; ðú wást ðæt ic ðe lufige. Ðā cwæp he to him, Heald míne secap.

18 Sóp, ic seege ðe, ðā ðú gingra wære, ðú gyrdest ðe, and codest ðær ðú woldest; wítodlice ðonne ðú ealdest, ðú streest ðine handa, and óðer ðe gyrt,

louede, seide to Petre, It is the Lord. Symount Petre, whanne he hadde herd for it was the Lord, girte him with a coote, sothli he was nakid, and sente him in to the see.

8 Sothli othere disciplis camen by boot, for thei weren not fer fro the lond, but as two hundrid cubitis, drawynge the nett of fischis.

9 Therefore as thei camen down in to the lond, thei syzen colis put, and a fysch put above, and breed.

10 Jhesu seith to hym, Brynge 3e of the fischis, whiche 3e han taken now.

11 Symount Petre stizede vp, and drow3 the nett in to the lond, ful of grete fischis, an hundrid fyfti and thre ; and whanne thei weren so greete, the nett is not brokun.

12 Jhesu seith to hem, Come 3e, ete 3e. And no man of the sittinge at mete durste axe him, Who art thou, witinge for it is the Lord.

13 And Jhesu cam, and took breed, and 3af to hem, and the fysch also.

14 Now this thridde day Jhesu is schewid to his disciplis, whanne he hadde rise a3en fro deed *men*.

15 Therefore whanne thei hadden etyn, Jhesu seith to Symount Petre, Symount of John, louest thou me more than thes *don*? He seith to hym, 3he, Lord, thou wost for I loue thee. Jhesu seith to him, Feede thou my lambren.

16 Eft he seith to hym, Symount of John, louest thou me? And he seith to him, 3he, Lord, thou wost for I loue thee. He seith to him, Feede thou my lambren.

17 He seith to him the thridde tyme, Symount of John, louest thou me? Petre is sori, for he seith to him the thridde tyme, Louest thou me, and he seith to him, Lord, thou wost alle thingis ; thou wost for I loue thee. Jhesu seith to him, Feede thou my scheep.

18 Treuli, treuli, I sieie to thee, whanne thou were 3ongere, thou girdedist thee, and wandridest where thou woldist ; sothli whanne thou schalt wexe elders,

loved, vnto Peter, It is the Lorde. When Simon Peter herde that it was the Lorde, he gyrde his mantell to hym, for he was naked, and sprange into the see.

8 The other disciples cam by shippe, for they were nott farre from londe, butt as itt were two hondred cubites, and they drewe the net with fisshes.

9 As sone as they were come to londe, they sawe hoot coles layde, and fisshe layde ther on, and breed.

10 Jesus sayde vnto them, Brynge of the fisshes, which ye have nowe caught.

11 Simon Peter stepped forthe, and drewe the nett to loude, full of greate fisslies, an hondred and .liij. and for all there were so many, yet was not the net brokun.

12 Jesus sayde vnto them, Come, and dyne. And none of the disciples durste axe hym, What arte thou, for they knewe that it was the Lorde.

13 Jesus then cam, and toke breed, and gave them, and fisshe lykwyse.

14 And this is nowe the thyrde tyme that Jesus apered to his disciplis, after that he was rysen agayne from deeth.

15 When they had dyned, Jesus sayde to Simon Peter, Simon Joanna, louest thou me more then these? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Fede my lambes.

16 He sayde to hym agayne the seconde tyme, Simon Joanna, louest thou me? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Fede my shepe.

17 He sayde vnto hym the thyrde tyme, Simon Joanna, louest thou me? Peter sorowed, because he sayde the thyrde tyme, Louest thou me, and sayde vnto hym, Lorde, thou knowest all thynges ; thou knowest that I love the. Jesus sayde vnto hym, Fede my shepe.

18 Verely, verely, I saye vnto the, when thou wast yonge, thou gerdedst thy silfe, and walkedst whither thou woldest ; but when thou arte olde, thou shalt

and læt ðyder ðe ðú nelt.

19 Ðæt he wítodlice sáde, and táenode hwyleon deape he wolde God geswút-elian. †And ðá he ðæt sáde, ðá cwæp he to him, Fylig me.

20 Ðá Petrus hine bewende, ðá geseah he ðæt se leorning-cniht him fyligde, ðe se Hælend lufode, se ðe hlinode on gebeorscype ofer his breost, and cwæp, Drihten, hwæt ys, se ðe ðe belæwþ?

21 Witodlice ðá Petrus ðysne geseah, ðá cwæp he to ðam Hælende, Drihten, hwæt sceal ðes?

22 Ðá cwæp se Hælend to him, Ic wylle ðæt he wunige ðus oð ic cume, hwæt to ðe? fylig ðú me.

23 Witodlice ðeos spræc com út gemang bróðrum, ðæt se leorning-cniht ne swylt. And ne cwæp se Hælend to him, ne swylt he, ac, Ðus ic wylle ðæt he wunige oð ic cume, hwæt to ðe?

24 Ðis ys se leorning-cniht, ðe cýþ gewitnesse be ðyson, and wrát ðás þing; and we witon, ðæt hys gewitnes ys sóþ.

25 Witodlice óðre manega þing synd ðe se Hælend worhte, gif ða calle á-writene wáron, ic wéne ne mihte ðes middan-eard calle ða béc befón. Amen.

thou schalt holde forth thin hondis, and another schal girde thee, and leede thee whidir thou wolt not.

19 Sothli he seide this thing, signifynge by what deeth he was to glorifynge God. And whanne he hadde seid thes thingis, he seith to him, Sue thou me.

20 Petre conuertid sy3 thilke disciple, whom Jhesu louede, and which restide in the souper on his brest, and he seide to hym, Lord, who is it, that schal betraye thee?

21 Therefore whanne Petre hadde seyn this *disciple*, he seith to Jhesu, Lord, what forsothe this?

22 Jhesu seith to him, So I wole him dwelle til I come, what to thee? sue thou me.

23 Therefore this word wente out among britheren, for thilke disciple deyeth not. And Jhesu seide not to him, for he deieth not, but, So I wole him dwelle til I come, what to thee?

24 This is thilke disciple, that berith witnessing of thes thingis, and wroot thes thingis; and we witen, for his witnessing is trewe.

25 Forsothe there ben and manye othere synynes<sup>†</sup> that Jhesu dide, whiche if thei ben writun by eche by hem silue, I deme neither the world him silf to mowe take the bookis, that ben to be writun.

*Here endith the gospel of John.*

stretche forthe thy hondes, and a nother shall gyrde the, and leade the whither thou woldest not.

19 That spake he, signifynge by what deeth he shulde glorify God. And when he had sayde thus, he sayd to hym, Folowe me.

20 Peter turned about and sawe that disciple, whom Jesus loved, folowynge, which also lene on his brest at super, and sayde, Lorde, which is he, that shall betraye the?

21 When Peter sawe hym, he sayde to Jesus, Lorde, what shall he here do?

22 Jesus sayd vnto hym, Yf I will have hym to tary tyll I come, what is that to the? folowe thou me.

23 Then went this sayinge a broode amonge the brethren, that that disciple shulde nott deye. And Jesus sayde nott to hym, he shall not deye, butt, Yff I will that he tary tyll I come, what is that to the?

24 The same disciple is he, which testi-fieth off these thynges, and wrote these thynges; and we knowe, thatt hys testimony is true.

25 There are also many other thynges which Jesus did, the which yff they shulde be written every won, I suppose the worlde coulede nott contayne the bokes, that shulde be written.

Here endeth the Gospell off Sainet Jhon.

## NOTES ON

# THE GOTHIC VERSION.

Title, p. 2, column 1.—The Title of St. Matthew does not exist in the Codex Argenteus, but it is complete in St. Mark, where the MS. has Aiwaggelyo þairh Marku anastodeiþ *Evangelium secundum Marcum incipit*. From this, the Title of St. Matthew is taken. Aiwaggelyo is a mere transliteration of the Greek Εὐαγγέλιον; for, as γ, before another γ in Greek, has the sound of n, so it has in the Gothic, and Aiwaggelyo is, therefore, pronounced Aiwangelyo, with the same meaning as Εὐαγγέλιον, and the Latin Evangelium, that is *glad tidings, good news*. Our Anglo-Saxon forefathers translated Εὐαγγέλιον by gōd good, and spell a narration, news, that is Gódspell, our present Gospel. The writers of the Gospels were then styled Gódspelleras, our old Gospellers, and now Evangelists, from Εὐαγγελιστής, and the Latin Evangelista *an Evangelist, or bringer of glad tidings*.

**Matt. i. 21.** The Gothic text is based upon the Codex Argenteus, as given in —“Codex Argenteus, sive sacrorum Evangeliorum Versionis Gothicae fragmenta, quæ iterum recognita adnotationibusque instructa per lineas singulas ad fidem codicis, additis fragmentis evangelicis codicum Ambrosianorum, et tabula lapide expressa. Edidit Andreas Uppström, Ph. D. AA. LL. M. in Regia Academia Upsaliensi Linguae Gothicae docens, et in schola Cathedrali adjunctus. Upsalæ: C. A. Leffler Reg. Acad. Typographus, 1854 et 1857.”

Dr. Uppström has published, on the same plan, the Gothic Fragments of St. Matthew's Gospel from the MS. in

the Ambrosian Library at Milan, containing ch. xxv. 38–46: xxvi. 1–3, 65–75: and xxvii. 1;—Part of St. Paul's Epistle to the Romans from the Codex Carolinus, in the Library of Wolfenbüttel in the Duchy of Brunswick;—and the Skeireins, i. e. Ἑρμηνεία, Interpretatio, or *Commentary* of part of St. John's Gospel, from the MSS. in the Vatican and Ambrosian Libraries. They are printed in an inexpensive form,—an 8vo. pamphlet of 48 pages,—with this Title,—“Fragmenta Gothica Selecta, ad fidem codicum Ambrosianorum Carolini Vaticani. Edidit Andreas Uppström, Upsalæ, C. A. Leffler, Reg. Acad. Typographus MDCCLXI.” In his preface, he defends himself from some severe strictures, which his laborious and valuable work does not appear to have deserved.

Where our text differs from Dr. Uppström's, a small † is placed after the word or clause in the text, referring to these notes for the reason of the alteration, or for the source of the addition. The indefatigable and learned Massmann has made up some of the verses of the lost chapters of St. Matthew by quotations from other sources. These verses are given from the other Gospels, in the text of Upps. on the plan of Professor Massmann's most useful and comprehensive “ULFILAS. Die Heiligen Schriften alten und neuen Bundes in Gothischer Sprache: Mit gegenüberstehendem Griechischem und Lateinischem Texte, Anmerkungen, Wörterbuch, Sprachlehre und geschichtlicher Einleitung von H. F. Massmann. 8vo. Stuttgart, 1857.”

**Matt. i. 21.** Taken partly, from Lk. i. 31. For *Īesu*, see Note on Mt. vii. 28.

**iii. 3.** Partly, from Lk. iii. 4; Mk. i. 3.—7, 8. Partly, from Lk. iii. 7, 8.—9. Partly, from Lk. iii. 8 Mass.—10. Exactly, from Lk. iii. 9, the text of Upps. which agrees with Mass.—11. Partly, from Lk. iii. 16; Mk. i. 8; Skeireins 4to. Mass. p. 14, and 42; Upps. 4to. p. 1; 8vo. p. 25. The words within square brackets [ ] are added here and in other places to complete the sense. See Mass. Ulfilas, p. 38.

**iv. 4.** Partly, from Lk. iv. 4 Mass.—5. Partly, from Lk. iv. 9.—6. Exactly, from Lk. iv. 9—11.—7. Exactly, from the last clause of Lk. iv. 12.—10. Partly, from Lk. iv. 8.—17. Partly, from Mk. i. 15 Mass.—18. From Mk. i. 16.—19. From Mk. i. 17.—20, 21. Partly, from Mk. i. 18, 19, 20 Mass.—22. Partly, from Mk. i. 20.

**v. 3.** From Lk. vi. 20 Mass.—8. Exactly, from Skeireins Mass. 4to. p. 26, col. 2, and p. 48, col. 2; also Upps. 4to. p. 1; 8vo. p. 37, 20—23; also Cast. Mai. p. 24.—**PALIMPSESTS.** As Cast. Mai. the contraction for Count Castiglione and Angelo Mai, will be quoted hereafter, it may be noticed, that they have published Ulphilæ, in Ambrosianis *palimpsestis*, specimen (see Note on ch. vii. 28). Mai had discovered in the Ambrosian Library at Milan, in 1817, parts of the Gothic translation of the Scriptures, under more recent writing. These are called *Palimpsests* or *rescripts*, because they were *παλιψηστοι* cleaned again (from *παλιν* again, and *ψάω* to scour, clean); that is, the original writing was washed off the parchment, that it might be used for a new manuscript. The first writing could seldom be entirely obliterated, and it could, therefore, be often read under, and on the side of the later writing. Facsimiles are given by Cast. Mai. They recovered under other writing, not only this 8th verse of Matt. v., but other parts of Scripture, see note on Matt. i. 21, p. 570.—13. See Lk. xiv. 34; Mk. ix. 50 Mass.—15. Here the Codex Argenteus be-

gins, and continues to ch. vi. 32, where another chasm occurs in the MS. indicated by a blank space in the Gothic column. Upps. p. 2 and 4.—15e. The small italic letter after the number of the verse, indicates the word referred to in the verse. The first word of the verse is denoted by *a*, the second by *b*, and the fifth by *e*. Thus, 15e denote verse 15, and *e* the fifth word of that verse, or liuteip. Arg. has liuteip, evidently a mistake for liuhteip; see liuhtyai in the next verse.—29i. Arg. has usstagg, but it ought to be usstigg.—43ij. Arg. has fiais fiand for fiais fiyand.

**vi. 24y.** Mammonin—In the margin of the Codex Argenteus, against this word, Upps. was the first to notice faihuþra[ina] which Junius Glos. says, “videtur mihi composita ex faihu opes, divitiæ; et þreihan premere, comprimere, elidere, affligere; propter multiplices illas curas, quæ acquirendas acquisitasque opes comitantur,” p. 244. Faihuþraina is from Lk. xvi. 9. The A.S. translates δουλεύειν μαμωνᾶ *servire mamonæ*, by woruld-welan *worldly weal*.

**vii. 28e.** **ĪS** in Arg. is a contraction for **ĪESNS**. Dr. Marshall, in the Gothic and Anglo-Saxon Gospels of 1665, was the first to suggest this true reading, in a note on Mt. xi. 16, p. 405. Dr. Marshall's suggestion was verified by Cast. Mai in 1819. Esdras ii. 36, where the word was first found written in full: thus **NS ΓΑΡ ΔΑ ĪESNIS** us garda Īesuis, τῷ οἴκῳ Ἰησοῦ de domo Iesu. They then add, in a note, “Ita codex explicatis omnibus litteris **ĪESNIS**, quum alibi sit **ĪNIS**. Ergo nunc omnino definitur controversia num legendum sit **ĪESNS** an **ĪAISNS**, de qua jam pridem egerant Ihreus in *Ulphila illustr.* ad Marc. i. 45. Gordonus in *specimine animadv. critic.* et Knittelius in *Commentario ad Ulphil.* p. 321.” *Ulphile partium ineditarum in Ambrosianis Palimpsestis ab Angelo Maio repertarum specimen, conjunctis curis ejusdem Maii et Caroli Octavii*

*Castillionæi editum*, 4to. *Mediolani* 1819, p. 2. For an account of Palimpsests, see note to Mt. v. 8.

**Matt. ix. 15t.** Arg. atgaggand for atgaggand.

**xi. 10.** Arg. has meinna, it should be meinana *meum*, to agree with aggilu.—**15c.** From 15c. to 23g. Arg. is almost illegible. The deficient letters and words are most carefully supplied by Upps. chiefly from the other Gospels, so as exactly to fill the same spaces in the Codex Arg. as the original letters and words occupied before they were worn away or become illegible. With the aid of a good magnifying glass, and a clear light, which the constant access to the Codex enabled Dr. Uppström to choose, the distinct outlines and even faint traces of letters and words were discovered. Guided by these, and the exact spaces to be filled up in the defective Codex, there can be little doubt of the correct restoration of the deficient letters and words. These, in our Text, are all placed within brackets.

**xxv. 38-46.** From Cast. Mai, p. 8, 9: Arg. p. 13: Upps. Frag. Goth. p. 1, 2.

**xxvi. 1-3, 65-69.** Cast. Mai, p. 10, 11: Arg. p. 14: Upps. Frag. Goth. p. 2, 3.—**70-75.** Arg.: Upps. p. 14: Frag. p. 3, 4: Cast. Mai, p. 10-12.

**xxvii. 1.** Cast. Mai, p. 10-13: Arg. p. 14: Upps. Frag. Goth. p. 3, 4.—**51e.** Arg. diskritnoda for disskritnoda, as in the last word of this verse.

**Mark x. 39y.** [daupyanda] w. in Arg. an evident omission. See the latter part of the note on Jn. x. 18.—**42j.** [paiei] w. in Arg. See last note and reference.

**Luke vii. 32t.** Arg. yan-ni evidently for yah-ni.

**ix. 50o.** Ni ainshun auk ist manne, saei ni gawaurkyai maht in namin meinamma, *Literally and in the order of the*

*words*,—Nullus etiam est hominum, qui non faciat potentiam [virtutem, miracula] in nomine meo. This passage is not found in the Greek MSS. but in some Latin versions. It is in the parallel passage of St. Mark ix. 39, where the Vulgate has—"Nemo est enim, qui faciat virtutem in nomine meo."

**xiv. 31ij.**—Gabelentz and Löbe, p. 133, note to 31ij, assert that—du wiganna of Arg. "Sine dubio falsum, pro du wigana *ad bellum*, qui est dativus vocis wigaus *bellum*." Upps. thinks the reading of Arg. may be retained; it is, therefore, adopted in our text. Though his remarks are too long for insertion, we give the following quotation, and refer to his note for particulars. "Quid si Codicis lectio ipsa per se proba est, dummodo probe explicetur? Nos verbum pro verbo reddimus: *aut quis rex iens ruere contra alium regem ad movendum l. quatiendum l. pellendum* sc. cum, *noe. l. profecto, nonne sedens antea cogitat . . . ?* Upps. p. 74, note on line 6, 7.

**xv. 22i.** Arg. bringip, for brigigip.—**23b.** Arg. bringandans, for brigigandans.

**John i. 29a-j.** Taken from Skeireins, 4to. p. 4, line 3-6; and p. 37, line 14, 15: Upps. Frag. Goth. 8vo. p. 15, 10-13.

**iii. 3a-m.** From Skeireins, p. 7, 20-25; and p. 39, 10-12: Upps. Frag. Goth. p. 21, 4-10.—**4a-p.** Skeir. p. 8, 11-17; and p. 39, 18-21: also p. 8, 25-p. 9, 7; and p. 40, 4-6: Upps. Frag. Goth. p. 20, 2-8: also p. 20, 16-23.—**5a-q.** Skeir. p. 9, 16-22; and p. 40, 11-13: Upps. Frag. Goth. p. 21, 4-10.—**23a-h.** Skeir. p. 11, 1-4; and p. 41, 1-2: Upps. Frag. Goth. p. 22, 14-17.—**24a-h.** Skeir. p. 11, 4-7; and p. 41, 3-4: Upps. Frag. Goth. p. 22, 17-20.—**25a-k.** Skeir. p. 11, 24-25, and p. 12, 1-3; and p. 41, 12-13: Upps. Frag. Goth. p. 23, 12-16.—**26a-r.** Skeir. p. 15, 10-17; and p. 43, 5-7:



Upps. Frag. Goth. p. 26, 19-25, &c. 29*a-e*, 30*a-f*. Skeir. p. 15, 1-4; and 43, 1, 2: Upps. Frag. Goth. p. 26, 10-13.—31*a-f*. Skeir. p. 16, 20, 21; and p. 43, 21: Upps. Frag. Goth. p. 27, 29-30.—31*g-j*. Skeir. p. 17, 16-17; and 44, 9: Upps. Frag. Goth. p. 28, 20, 21.—31*k-m*. Skeir. p. 17, 6; and p. 44, 11: Upps. Frag. Goth. p. 28, 23.—32*a-m*. Skeir. p. 17, 20-24; and p. 44, 11-14: Upps. Frag. Goth. p. 28, 24-28.

v. 21*a-o*. Skeir. p. 20; and p. 45: Upps. Arg. p. 19; and Frag. Goth. p. 31, 2-7.—22*a-k*. Skeir. p. 20; and p. 45: Upps. Arg. p. 19; and Frag. Goth. p. 31, 16-19.—23*a-g*. Skeir. p. 21, 18-20; and p. 46: Upps. Arg. p. 19; and Frag. Goth. p. 32, 12-14.—35*a-o*. Skeir. p. 23, 17-22; and p. 47: Upps. Arg. p. 19; and Frag. Goth. p. 34, 19-20, and p. 35, 1-4.—36*a-dd*. Skeir. p. 23, &c. and p. 47: Upps. Arg. p. 19; and Frag. Goth. p. 35, 5-15.—37*a-i*. Skeir. p. 25, 9-12; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 36, 16-19.—37*j-r*. Skeir. p. 26; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 37, 12-14.—38*a-p*. Skeir. p. 26, 7-12; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 37, 15-20.—45*a-o*. With *a* the Codex Arg. begins again, and is perfect to ch. viii, except the omission of v. 39 ch. vi: part of v. 29, and v. 53 ch. vii.

vii. 41*i*. Arg. has distinctly þu, for þau. Upps. p. 24, line 11 in the note.

x. 18*f-k*. Omitted in Arg. There can scarcely be any doubt as to the restored passage, within brackets, when it is seen under the Greek, and between the two lines now in Arg. thus,—

Οὐδεὶς ἀρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἑμαντοῦ.

Ni whashun nimþ þo af  
[mis, akei ik lagya þo af]  
mis silbin.

Here the first two lines of the Gothic ending with þo af, and the next two beginning with mis, the eye seems to have caught the lower þo af, and then to have naturally gone on to mis silbin, instead of mis, akei &c. omitting the whole line within brackets. Those, who have had much experience in copying MSS. know the tendency they have had to such errors. The restored line was first suggested by Dr. Marshall in 1665, p. 469, approved by subsequent editors, especially by Gab. Löb. and adopted by Upps. Mass. and others.

xi. 25*no*. The reading of Arg. is that given in the text. Upps. defends it in a long note, p. 31, 32.—Mass. alters the text to þauhyabai gadaupniþ, in Greek *κἄν ἀποθάνῃ*, and the Vulgate *etiam si mortuus fuit*.

xii. 1*a*. From Arg. fol. 75, 1.

xviii. 37*l*. [qaþ] is omitted in Arg.

## NOTES ON

# THE ANGLO-SAXON VERSION.

Title, p. 2, column 2.—Góðspell is derived from góð *good*, and spell *narration, message, tidings*. It has exactly the same meaning as the Greek *εὐαγγέλιον*, from *εὖ well, good*, and *ἀγγέλλω to bear a message, to bring tidings or news*.

The Anglo-Saxon Text is from the MS. in Corpus Christi College, Cambridge, No. CXL. of Nasmith's Catal. In Wanley's Catal. p. 116, col. 1, the age of this MS. is stated to be—"Paulo ante Conquisitionem Angliæ scriptus." A reference is made to it, in the following notes, by B., which is the first letter of Bene't, for some time the colloquial name of Corpus Christi College. Some readings and correct inflections of words, with their more usual orthography, have been taken from the invaluable MS. II. 2. 11, in the Cambridge University Library, and referred to in the notes, by the letter C. This Cambridge MS. of the Anglo-Saxon Gospels is remarkable for its adherence to the West-Saxon grammatical forms and orthography. Wanley, in p. 152, col. 1, says "Circa tempus Conquisitionis Angliæ scriptus." It is supposed, however, that both B and C are earlier than the dates assigned to them by Wanley; probably B was written about A.D. 995. The Anglo-Saxon rubrics, in the following notes, are all copied from C, and compared with O, the Anglo-Saxon MS. of the Gospels in the Bodleian Library, Oxford, No. 441. The Anglo-Saxon Rubrics do not exist in B and H. They could not be retained in the body of our Anglo-Saxon Text, as they stand

in C, without deranging the parallel order of the verses, and the loss of much space. An obelisk † is, therefore, placed in the Text, where the Rubrics begin, referring to the chapter and verse, where they will be found in the following notes.

**Matt. i. 18a.** Dys Góðspel gebyrap on myde-wyntres mæsse-æfen. C. *That is, the Rubric of the Cambridge MS. II. 2. 11, in the University Library.—25fg.* [oð ðæt] from Rushw.

ii. 1a. Dys seal on twelftan dæg. C.—10h. hig C.—13a. Dys Góðspel seal on eilda [MS. cylda] mæsse-dæg. C.—19a. Dys seal on twelftan æfen. C.

iii. 1a. Dys seal on Wóðnes dæg, on ðære þryddan wuean ær Myddan wyntra. C.—13a. Dys seal on Wóðnes dæg ofer twelftan dæg. C.

iv. 1a. Dis Góðspel seal on hálgan dæg. C.—3e. costnind B. for costniend, or for costnigend of C.—12a. Dis seal on Frige dæg ofer twelftan dæg. C.—15a-l. This verse is from the Rushw. It is not in B. C. H. O. nor in the Royal MS. Brit. Museum I. A XIV; but it is found in the Lindisfarne MS. as well as in the Rushworth.—18a. Dis Góðspel seal on Andreas mæsse-dæg. C.—23a. Dis seal on Frige dæg, on ðære þryddan wuean ofer twelftan dæg. C.

v. 1a. Dis Góðspel gebyrap to ealra hálgena mæssan. C.—4. Tyndale translated from the Greek, and has the same order of the verses, as our English version. The Anglo-Saxon and Wycliffe, following the Vulgate, have transposed the verses 4 and 5. The verses retain

the original order of each version; but, for facility of reference, the verses are numbered to agree with Tyndale, and our authorised version.—**4b.** B. has synt from v. 3 to 14, and in most other places, but synd is the regular form, and it is adopted from C.—**17a.** Dis Gódsþel sceal on ðone óðerne Wódnæs dæg ofer Pentecosten. C.—**20a.** Dis Gódsþel sceal on ðone feorþan Sunnan dæg ofer Pentecosten. C.—**25a.** Dis Gódsþel sceal on Wódnæs dæg, on ðære þryddan wucan ofer Pentecosten. C.—**31a.** Dis sceal on Wódnæs dæg, on ðære XVI. wucan ofer Pentecosten. C.—**38ab.** Ge gehýrdon C, p. 15, 10: gehýrdon ge B.—**42i.** wylle C: omitted by B. and O.—**43a.** Dis sceal on Wódnæs dæg, on ðære syxteoþan wucan ofer Pentecosten; and on Frige dæg innan ðære cys-wucan. C.

**vi. 7f.** nellon C: nellen O, R1: nelle B, H.—**11ab.** Urne ge B, O.—**16a.** Dys gebyraþ to caput jejunii [capud ieiunii MS. p. 17.] on Wódnæs dæg. C.—**24a.** Dys sceal on ðone syxteoþan Sunnan dæg ofer Pentecosten. C.

**vii. 1a.** Dys sceal on ðone feorþan Sunnan dæg ofer Pentecosten. C.—**7a.** Dys Gódsþel sceal to Gang-dagon. C.—**15a.** Dys Gódsþel gebyraþ on ðære nygoþan wucan ofer Pentecosten. C.—**28a.** Dys sceal on ðone þryddan Sunnan dæg ofer Epiphanian. C.

**viii. 1d.** Hælend C: Hælnð B.—**14a.** Dis gebyraþ on Frige dæg, on ðære twá and twentugoþan wucan ofer Pentecosten. C.—**19a.** Dis sceal on Wódnæs dæg, on ðære feorþan wucan ofer twelftan dæg. C.—**23a.** Dis sceal on ðone feorþan Sunnan dæg, ofer twelftan dæg. C.

**ix. 1a.** Dis Gódsþel sceal on Sunnan dæg, on ðære twentugoþan wucan ofer Pentecosten. C.—**3abc.** Ða cwædon sume. C: Ðá cwædon hig. B.—**9a.** Dis Gódsþel sceal on Sec. Matheus mæsse-æfen. C.—**14a.** Dis sceal on Frige dæg, on ðære óðre Easter-wucan. C.—**14b.** C: ðuss B.—**15ii-kk** on ðam dagum from Vetus Italica.—**17jj.** Dis sceal on Sunnan dæg, on ðære fif and twentugo-

þan wucan ofer Pentecosten. C.—**18b.** he C: he w. B.—**25h.** code C. p. 28, 18, O, R1: geode B, H.—**27a.** Dis sceal on Wódnæs dæg, on ðære xiii. wucan ofer Pentecosten. C.

**x. 16a.** Dis Gódsþel sceal to man-egra Martyra mæsse-dæge. C.—**19cd.** hig and C: w. B.—**26f.** Dys Gódsþel gebyraþ to ánes Confessores mæsse-dæge. C.—**31i.** spearwan C: spearuan B.—**37a.** Dys Gódsþel gebyraþ to ánes Martyres mæsse-dæge. C.

**xi. 2a.** Dys gebyraþ on ðære árran [arran C] wucan áer Myda-wyntra. C.—**7v.** westen C, p. 35, 21: wesden B.—**20a.** Dys Gódsþel gebyraþ on Frige dæg, on ðære þrytteoþan wucan ofer Pentecosten. C.—**25a.** Dys sceal on Wódnæs dæg, on ðære syxtan wucan ofer Pentecosten. C.

**xii. 1a.** Dys sceal on Frige [Fryge C] dæg, on ðære eahtoþan wucan ofer Pentecosten. C.—**14a.** Dys sceal on Wódnæs dæg, on ðære xiiii. wucan ofer Pentecosten. C.—**22a.** Dys sceal on ðone þryddan Sunnan dæg innan Lenct. C.—**30a.** Dys sceal on Wódnæs dæg, on ðære twelftan wucan ofer Pentecosten. C.—**38a.** Dys sceal on Wódnæs dæg, on ðære forman Lencten wucan. C.—**49k-q** taken from Mk. iii. 34j-q.

**xiii. 3m.** sædere B, O, R1: sawere C: sæwere H.—**43l-r.** C, O: w. B, H, R1.—**44a.** Dys Gódsþel sceal to Sea. Agnan mæssau. C.

**xiv. 9o, &c.** w. B, C, O, H, R1.—**22a.** Dys Gódsþel sceal in octabas Petri et Pauli. C.—**31d.** and the clause w. B, C, O, H, R1.

**xv. 1a.** Dys Gódsþel gebyraþ on ðone þryddan Wódnæs dæg innan Lenctene. C.—**3f.** cwæþ C: w. B, O, H, R1.—**8g.** w. B, C, O, H.—**15ef.** and cwæþ C, H: w. B, O, R1.—**19j.** stala C: stale O, B, H: w. R1.—**21a.** Dys Gódsþel gebyraþ on ðone forman þures dæg innan Lenctene. C.—**32a.** Dys Gódsþel gebyraþ on ðære eahtoþan wucan ofer Pentecosten. C.

**xvi. 1a.** Dys sceal on Wódnæs dæg, on ðære eahtoþan wucan ofer Pentecosten. C.—**13a.** Dys Gódsþel gebyraþ on

Petres mæsse-dæg. C.—14a. witegena R1: wytegena C: witegryna B, O: witegan H.—24a. D̄ys Gódspēl sceal on See. Laurentius mæsse-dæg. C.—28a. D̄ys sceal on Sæternes dæg, on ðære forman Lencten-wucan. C.

xvii. 10a. D̄ys sceal on Frige dæg, on ðære fiftan wucan ofer Pentceosten, C.—14a. D̄ys sceal on Wódn̄es dæg, to ðam fæstene ær hærfestes emnyhte. C.

xviii. 1a. D̄ys sceal on See. Michael̄es mæsse-dæg. C.—10n. and the clause w. B, C, H, O and R1.—15a. Dis sceal on Tiwes dæg, on ðære þryddan Lencten wucan. C.—23a. D̄ys sceal on ðære xxiii. wucan ofer Pentceosten. C.

xix. 12n-v. From the margin of C: w. B, H, O and R1.—27a. D̄ys sceal to See. Paulus mæsse-dæge; and to See. Benedictus. C.

xx. 1a. D̄ys sceal on ðone Sunnan dæg, ðe man belýcþ Alleluia. C. p. 67, 23. See Rubric Mk. iv. 3b.—9c. ðe C: ðæ B: ða H.—17a. D̄ys Gódspēl gehyrþ on Wódn̄es dæg, on ðære óðre Lencten-wucan. C.—21f. ðu C, H: tu B.—22u.—Tyndale has the following clause [*x-ii*]—and to be baptised with the bap̄tim that Y shalbe baptised with,—because it is in Greek, from which Tyndale translated. It is omitted by the Vulgate, and therefore by Wycliffe, as he translated from the Vulgate. It is also w. in Anglo-Saxon.—28. Between this and the next verse, the following interpolation occurs in B, C, H, O.—Ge wylniap̄ to geðeonne on gehwædum þinge, and beon gewanod on ðam mæstan þinge. Witodlice, ðonne ge to gereorde gelaðode beoþ, ne sitte ge on ðam fyrnestan setlum, ðe-læs ðe árwurðre wer æfter ðe cume, and se húsbonða háte ðe árisan and rýman ðam óðrum, and ðú beo gescynd. Gif ðú sitst on gereorde, on ðam ýtemestan setle; and æfter ðe cymþ óðer gebeor, and se ladigenda eweðe to ðe,—Site innor, leof: ðonne byþ ðe árwurðliceor ðonne ðe man úttor seufe. That is literally, in English,—*Ye seek to become great in a small matter, and to be minished in the greatest matter. Verily,*

*when ye shall be bidden to a feast, sit ye not in the first seats, lest a more worthy man come after thee, and the householder bid thee rise and make room for the other, and thou be put to shame. If thou sittest at a feast, in the outermost seat; and after thee cometh another guest, and the bidder say to thee,—Friend, sit nearer: then shalt thou be more honourable than the man put into the outer [seat].* The whole of this parable, except the first sentence, will be found in ch. xiv. 7–10 of St. Luke. *Junius and Marshall's Evan. Goth. et A. S. p. 496.* This interpolation is not contained in the Vulgate, but it is found entire in the MS. of the Gospels, which Gregory the Great sent into England by St. Augustine in the sixth century. From that time to the Reformation it was carefully preserved in the *Bibliotheca Gregoriana* in St. Augustine's Abbey, at Canterbury. At the dissolution of religious houses, it came first into the hands of Lord Hatton, then of Sir Robert Cotton, of Cunington, Huntingdoushire, where it was in 1602; as the latter name, place, and date are written on the MS. It afterwards found its way into the Bodleian Library, where this great treasure is still kept with the utmost care. I am indebted to Geo. Waring, Esq., M.A., for the following verbatim copy of this interpolation, taken from the Bodleian MS. Codex August. 857 D. 2. 14. “Vos autem queritis de modico crescere, et de maximo minui. Cum autem introcritis ad cenam vocati, nolite recumbere in superioribus locis, ne forte dignior te superveniat, et accedens is qui te invitavit, dicat tibi,—Adhuc inferius accede, et confundaris. Si autem recubueris in inferiori loco; et advenerit humilior te, dicet tibi qui te invitavit,—Accede adhuc superius; et erit tibi hoc utilius.” *Fol. 23, col. 1.*—29a. D̄ys sceal on Sæternes dæg, on ðære Pentceostenes wucan to ðam Ymbrene. C.

xxi. 1a. D̄ys sceal on ðære feorþan wucan, ær Mydda-wyntra. C.—8p. streow-edon C. p. 72, 1: streoweden H: strew-

odun B : strewodon O : strewedon Rl.  
—16*w.* sacerda B, C, H, O, and other MS. evidently an error of the scribes for succendra, v. Ps. 8, 3, where Spelman has succengra.—23*a.* ðys seal on Wódnnes dæg, on ðære fiftan wucan ofer Pentecosten. C.—31*l.* æftera B, C : yldra as in v. 28.—33*d.* ðys seal on ðære óðre wucan innan Lenetene, on Frige dæg. C.

xxii. 8*k.* gearwe C p. 76, 13 and O : gearewe H : earwe B.—15*a.* ðis Gódspel seal on xxiii. wucan ofer Pentecosten. This rubric is written in a recent hand, on the margin of C. p. 77, and followed, in the same hand, by Abeuntes pharisei consilium inierunt, ut caperent Jesum in sermone.—34*a.* ðys seal on ðære wucan ofer Pentecosten. C.

xxiii. 5*m.* heals-*bec* O : heals-*bæc* B : hals-*bæc* C : hals-*bec* H.—13*a.* ðys seal on Frige dæg, on ðære nygeþan wucan ofer Pentecosten. C.—14. This verse is w. in A. S. and in Codex Augustinus, Bod. 857. D. 2. 14. fol. 27, col. 2, but it is in the Vulgate ; another proof that the Anglo-Saxon Version was not made from the Vulgate, and that the Codex Augustin. which Gregory the Great sent to England was not the correct Vulgate version of St. Jerome, but one of the old Italic versions.—See Note to ch. xx. 28.—34*a.* ðys Gódspel seal on See Stefanæs mæsse-dæg. C.—37*b* and *d.* Ierusalem H : Gerusalem B.

xxiv. 30*s.* cumendne B, Rl : cumende C, H : cumyndne O.—30*v.* genypon C. p. 85, 11 : genipod B, O.—39*c.* nyston C. p. 86, 5 : nystan Rl : nysten H : nyspon B, O.—42*a.* ðys Gódspel seal to mæniges [mænies MS.] Confessores mæsse-dæge. C.—43*u.* gefafigan O : gefafigan C, H : gefafigen B.—46*a.* eadig C, H : eadi B.

xxv. 1*a.* ðys seal to hálgra fæmna mæsse-dæge. C.—14*a.* ðys Gódspel gebyraþ on See. Syluestres mæsse-dæge, and to óðra Confessores. C.—31*a.* ðys seal on Mōnan dæg, on forman fæsten-dæg. C.—34*a.* ðonne cwip se cyning to ðam ðe on hys swíðran healfre beoþ. C. p. 91,

1, in a small and later hand, at the top of the page. H has ðá sæde se kyng to ðan ðe on his swíðren waren. In B and O w.—39*a-f.* C p. 90, 12 : w. B. O.

xxvi. 2*a.* ðes Passio seal on Palm-Sunnan dæg. C.

xxviii. 1*a.* ðys seal on Easter-æfen. C.—8*a.* ðis seal on Frige dæg, on ðære óðre Easter-wucan. C.—16*a.* ðis seal on Frige dæg, innan ðære Easter-wucan. C.

C has the following note after 2*ow.*—Finit Amen. Sit sic hoc hic interim. Ego, Ælfricus, scripsi hunc librum in Monasterio Badþonio, et dedi Brihtwoldo Preposito. Qui scripsit uiuat in pace, in hoc mundo et in futuro seculo, et qui legit legator in eternum. C. p. 88.

Mark i. 40*a.* ðys seal on Wódnnes dæg, on ðære fífteþan wucan ofer Pentecosten. C.

iv. 3*b.* ðis seal on ðære wucan æfter ðam ðe man belýcþ Alleluia. C. p. 116, 4 ; See Rubric Mt. xx. 1*a.*

v. 1*a.* ðis seal on Frige dæg, on ðære seofeþan wucan ofer Pentecosten. C.

vi. 17*a.* ðys Gódspel seal innan hærefeste to See. Iohannes mæssan. C.—45*a.* ðis seal on Sæternes dæg ær hálgan dæge. C.

vii. 1*a.* ðys seal on Wódnnes dæg, on ðære þryddan Lencten-wucan. C.—31*a.* ðis Gódspel seal on ðære þryt-*te*þan wucan ofer Pentecosten. C.

viii. 1*a.* ðis Gódspel gebyraþ on ðære ehtoþan wucan ofer Pentecosten. C.—27*a.* ðys Gódspel seal on See. Petres mæsse-dæge. C.

ix. 2*a.* ðis seal on Sætern-dæg, on ðære forman fæsten-wucan. C.—17*a.* ðis seal to ðam Ymb-rene innan hærefeste, on Wódnnes dæg. C.—38*a.* ðis seal on Wódnnes dæg, on ðære nygoþan wucan ofer Pentecosten. C.

x. 13*a.* ðys seal on Frige dæg, on ðære syxtan wucan ofer Pentecosten. C.—17*a.* ðis seal on Wódnnes dæg, on ðære seofeþan wucan ofer Pentecosten.

C.—46*a*. ðys gebyraþ on Sunnan dæg ær hálgan dæge. C.

xi. 1*a*. ðys gebyraþ feower wucon ær Myddan wintran. C.—8*j*. The MSS. have boceras, an error of the scribes for bogas.—11*a*. ðis secal on ðone feorþan Frige dæg ofer Pentecosten. C.

xii. 13*a*. ðys secal on ðære xxiiii. wucan ofer Pentecosten. C.—28*a*. ðys Gódsþel secal on Frige dæg, on ðære twelftan wucan ofer Pentecosten. C.

xiv. 1*a*. ðes Passio gebyraþ on Tiwes dæg, on ðære Palm-wucan. C.

xv. 40*r-v*. From C. p. 161, 11*f-12a*. —47*a*. ðys Gódsþel gebyraþ on Easter-dæg. C.

xvi. 9*a*. ðys Gódsþel gebyraþ on Wódnæs dæg, on ðære óðre [óðere MS.] Easter-wucan. C.—14*a*. ðis secal on þunres dæg, innan ðære Gang-wucan. C.

**Luke i. 1*a*.** ðis Gódsþel gebyraþ on Midde-sumeres mæsse-æfen. C.—26*a*. ðis secal on Wódnæs dæg, to ðam Ymb-rene ær Mydda-wyntran. C.—39*a*. ðis gebyraþ on Frige dæg to ðam ylcan fæstene. C.—56*a*. ðis gebyraþ on Myd-sumeres mæsse-dæge. C.

ii. 1*a*. ðis secal on Mydde-wyntres mæsse-nyht, to ðære forman mæssan. C.—21*a*. ðis secal on ðone ehtopán mæsse-dæg to Myddan wyntra. C.—33*a*. ðis secal on ðone Sunnan dæg, betweox Mydde-wyntres mæsse-dæge, and twelftan dæge. C.

iii. 1*a*. ðis gebyraþ on Sætern-dæg, to æw-fæstene, ær Myddan wyntra. C.—23*t-x*. Helies . . . se wæs Nazareth. The scribe, in abruptly breaking off the genealogy, may have confounded Helies with Hælend, and have added, se wæs Nazareth, from a natural association of the Saviour's name with his residence at Nazareth, Mt. xxi, 11.—As to the number of generations, Beza observes, in a note on this passage, In vetustissimo Latino codice lego,—"Generaciones septuaginta quinque." *Marshall*, p. 503.

iv. 38*a*. ðis secal on ðone þryddan

þunres dæg innan Lenctene, and to Pentecosten on Sæternes dæg. C.

v. 1*a*. ðis secal on ðone syxtan Sunnan dæg ofer Pentecosten. C.—17*a*. ðis secal on Frige dæg, on ðære Pentecostenes wucan. C.

vi. 36*a*. ðis gebyraþ on ðone fiftan Sunnan dæg ofer Pentecosten. C.

vii. 11*a*. ðys secal on ðone seofenteopán Sunnan dæg ofer Pentecosten. C.—24*p*. hwig C, p. 190, 11.—25*v-z*. See Marshall.—36*a*. ðis Gódsþel secal to ðam Ymb-rene innan hærfeste on Frige dæg. C.

viii. 40*a*. ðis secal on Frige dæg, on ðære Pentecostenes wucan, to ðam Ymb-rene. C.—49*q-t*. See Marshall.

ix. 1*a*. ðys secal on þunres dæg, on ðære Pentecostenes wucan. C.—12*a*. ðis secal on Wódnæs dæg, on ðære Pentecostenes wucan, to ðam Ymb-rene. C.

x. 1*a*. ðis Gódsþel secal to ánes Apostoles mæssan. C.—23*a*. ðis secal on ðære feowerteopán wucan ofer Pentecosten. C.—38*a*. ðis secal to Assumptione Sec. Marie, and Sætern-dagum be Maria. C.

xi. 5*f*. ðis secal to Gang-dagon dæge twegen dagas. C., p. 208, 6.—14*a*. ðis Gódsþel gebyraþ on ðone þryddan Sunnan dæg innan Lenctene. C.—37*a*. ðis Gódsþel gebyraþ on Frige dæg, on ðære teopán wucan ofer Pentecosten. C.

xii. 11*a*. ðis secal on Frige dæg ofer Pentecosten. C.—35*a*. ðis Gódsþel gebyraþ to mæniges Confessores mæsse-dæge. C.

xiii. 6*a*. ðis Gódsþel secal to ðam Ymb-rene innan hærfeste on Sætern-dæg. C.

xiv. 1*a*. ðys Gódsþel gebyraþ on ðære nygonteopán wucan ofer Pentecosten. C.—16*a*. ðys Gódsþel gebyraþ on ðone þryddan Sunnan dæg ofer Pentecosten. C.—25*a*. ðys Gódsþel secal to Ses. Hermetis and to Ses. Agustinus mæssan. C.

xv. 1*a*. ðys Gódsþel secal on ðone feorþan Sunnan dæg ofer Pentecosten. C.—11*a*. ðys Gódsþel gebyraþ on Sæternes dæg, on ðære óðre Lencten-wucan. C.

xvi. 1a. ðys Góðspel gebyraþ on ðære teoþan wucan ofer Pentecosten. C.—10a. ðys gebyraþ on Wóðnes dæg on ðære teoþan wucan [ucan MS.] ofer Pentecosten. C.—19a. ðis Góðspel gebyraþ on ðone óðerne Sunnan dæg ofer Pentecosten. C.

xvii. 1a. ðys Góðspel gebyraþ on ðone óðerne Frige dæg ofer Pentecosten. C.—11a. ðys gebyraþ on ðære syxteoþan wucan ofer Pentecosten. C.

xviii. 10a. ðys gebyraþ on ðære endlyftan wucan ofer Pentecosten. C.

xix. 12a. ðys Góðspel seal on Sce. Gregorius mæsse-dæg. C.—29a. ðys gebyraþ feower wucan ár Middan wyntra, and on Palm-Sunnan-dæg. C.—41a. ðys Góðspel gebyraþ on ðære endlyftan wucan ofer Pentecosten. C.

xx. 27a. ðys Góðspel seal on Wóðnes dæg ofer Pentecosten. C.

xxi. 12k. The MSS. have syððan, an evident error for syllan; syllap is, therefore, adopted from Mk. xiii. 9.—20a. ðys Góðspell gebyraþ on Wóðnes dæg on ðære xi. wucan [ucan MS.] ofer Pentecosten. C. Góðspell, in this Rubric, is written over the line in a much smaller hand.—34a. ðys Góðspel gebyraþ on Frige dæg, on ðære endleftan wucan ofer Pentecosten. C. The words *g-j* in this Rubric are written above the line in a much smaller hand.

xxii. 1a. ðes Passio gebyraþ on Wóðnes dæg, on ðære Palm-wucan. C.

xxiv. 13a. ðys gebyraþ on óðerne Easter-dæg. C.—36a. ðys gebyraþ on þryddan Easter-dæg. C.

John i. 1ab. On fruman, C, O: On frympe, B: On anginne ærest. H. 2cd. on fruman, Cot.—15a. ðys Góðspel gebyraþ þrym wucan ár Myddan-wyntran, on ðone Frige dæg. C.—19f. ðys gebyraþ on ðone Sunnan dæg ár Myddan-wyntra. C.—29a. ðys gebyraþ on ðone viii dæg Godes æt-ýwednyse. C.—35a. ðys seal on Sce. Andreas mæsse-æfen. C.

ii. 1a. ðys Góðspel seal on Sunnan dæg, ðære óðre wucar ofer Epiphania

Domini. C.—12a. ðys Góðspel gebyraþ on ðære feorþan wucan innan [ynnan MS. p. 268, 17], Lengtene, on Mónan dæg. C.

iii. 1a. ðys Góðspel man seal ræð-an ofer Eastron, be ðære róde, and eft ofer Pentecosten, on ðone forman Sunnan dæg. C.—16a. ðys seal on óðerne Pentecostenes mæsse-dæg. C.—25a. ðys seal on Wóðnes dæg, on ðære þryddan wucan ofer Eastron. C.

iv. 6e. ðys seal on Frige dæg, on ðære iii. Lengten-wucan. C.—46a. ðys Góðspel gebyraþ ofer Pentecosten, on ðære án and twentygoþan wucan on Sunnan dæg. C.

v. 1a. ðys Góðspel seal on Frige dæg, on ðære forman Lengten-wucan. C.—17a. ðys Góðspel seal on Þunres dæg, on ðære feorþan Lencten-wucan. C.—30a. ðys seal on Þurs dæg, on ðære óðre Lencten-wucan. C.

vi. 1a. ðys Góðspel seal on Myd-lenctenes Sunnan dæg. C.—27a. ðys seal on Frige dæg, on ðære forman wucan æfter Epiphania Domini. C.—44a. ðys seal on Wóðnes dæg, on ðære Pentecostenes wucan. C.—53g. ðys seal ánum dæge ár Palm-sunnan-dæge. C.

vii. 1a. ðys seal on Tywes dæg, on ðære fiftan wucan innan Lengtene. C.—14a. ðys seal on Myd-lengtenes wucan, on Tywes dæg. C.—32j. ðys seal on Mónan dæg, on ðære fyftan wucan innan Lenctene. C.—40a. ðys Góðspel seal on Þunres [Þures MS.] dæg, on ðære fiftan wucan innan Lenctene. C.

viii. 1a. ðys Góðspel gebyraþ ánum dæge ár Myd-fæstene. C.—12a. ðys Góðspel seal on ðære Myd-fæstenes wucan, on Sæternes dæg. C.—21h. ðys Góðspel seal on Mónan dæg, on ðære óðre Lencten-wucan. C.—31a. ðys seal on Þunres dæg, on ðære forman Lengten-wucan. C.—43g-n. Taken from O: w. in B and C.—46a. ðys Góðspel gebyraþ on Sunnan dæg, on ðære fiftan wucan innan Lenctene. C.

ix. 1a. ðys Góðspel gebyraþ on Wóðnes dæg, on Myd-fæstenes wucan. C.

x. 1a.—ðys seal on Tywes dæg, on ðære Pentecostenes wucan. C.—11a. ðys

seal on Sunnan dæg, feowertyne nyht uppā Eastron. C.—15*j-r*. Copied from the left margin of C, p. 302, opposite the 11 and 12th line.—22*a*. Dys seal on Wódnēs dæg, innon ðære fitan Lencen-wucan; and to Cyric-hálgungum. C.

xi. 1*a*. Dys seal on Frýge dæg, on Myd-fæstenes wucan. C.—47*a*. Dys seal twám dagum ær Palm-sunnan dæge. C.

xii. 1*a*. Dys Gódspel seal on Mōnan dæg, innan ðære Palm-wucan. C.—24*a*. Dys seal on Tywes dæg, on ðære Palm-wucan. C.

xiii. 1*a*. Dys gebyraþ on Þunres dæg ær Eastron. C.—14*f-v*. Omitted by B, inserted here from C, p. 315, 6-8.—33*a*. Dys Gódspel gebyraþ on Frýge dæg, on ðære feorþan wucan ofer Eastron. C.

xiv. 1*a*. Dys Gódspel gebyraþ to ðære mæssan Philyppi and Iacobi. C.—15*a*. Dys seal on Pentecostenes mæsse-æfen. C.—23*h*. Dys Gódspel seal on Pentecostenes mæsse-dæg. C.

xv. 1*a*. Dys Gódspel gebyraþ to Sec. Uitalis mæssan. C.—7*a*. Dys Gódspel seal on Wódnēs dæg ofer Ascensio Domini. C.—12*a*. Dys gebyraþ to ðæra Apostola mæsse-dagon. C.—17*a*. And dys gebyraþ to ðæra Apostola mæsse-dagon. C.—26*a*. Dys gebyraþ on Sunnan dæg, ofer Ascensio Domini. C.

xvi. 5*a*. Dys Gódspel seal on Sunnan dæg, on ðære feorþan wucan [ucan MS.] ofer Eastron. C.—16*a*. Dys Gódspel gebyraþ ofer Eastron, twá wucan, on Sunnan dæg. C.—23*h*. Dys Gódspel seal on ðone feorþan Sunnan dæg ofer Eastron. C.

xvii. 1*a*. Dys Gódspel gebyraþ on Wódnēs dæg, on ðære Gang-wucan to ðam nigilian. C.—10*c-e*. From C, p. 327,

1*f-20*: B, O have þine synt mine.—11*e*. C has com, p. 327, 3: B, O cóm.—11*g*. Dys Gódspel gebyraþ on Wódnēs dæg, on ðære feorþan wucan ofer Eastron. C.—11*r*. On ðære tide se Hælend beheold hys leorning-cnihtas, and cwæp:—This is not in the Greek Text, nor in the Vulgate of Jerome: it is an addition of the Anglo-Saxon translator, and precedes Hælega, in C, p. 327, 8*a-9b*; also in B, H and O.—11*hh*. Literally, *that they may be one, as* [WIT] WE TWO *are one*. The Greek has καθὼς ἡμεῖς: the Vulgate *sicut et nos*. The Gothic is swaswe wit *as* WE TWO. Though Greek has the dual *wōi we two*, it is not here used. The Gothic and Anglo-Saxon give the sense most minutely and clearly.

xviii. 1*a*. Des Passio gebyraþ on Langa-fríge-dæg. C.

xix. 37*a-e*. Written between the lines 11 and 12 of C, p. 336. In the same verse over on-fæstnodon, is written, in the same hand as *a-e*, sticodon *stuck, pierced*.—38*bc*. Written also in the same hand between the lines 12 and 13 of C, p. 336.

xx. 1*a*. Dys seal on Sæternes dæg, on ðære Easter-wucan. C.—11*a*. Dis Gódspel gebyraþ on Þunres dæg, innan ðære Easter-wucan [ucan MS.]. C.—19*a*. Dis Gódspel gebyraþ seofon nyht ofer Eastron. C.

xxi. 1*a*. Dis Gódspel gebyraþ on Wódnēs dæg, innan ðære Easter-wucan [ucan MS.]. C.—15*d*. Dis Gódspel gebyraþ on Petres mæsse-æfen. C.—19*m*. Dys Gódspel gebyraþ on Sec. Iohannis Euangelista [euangelista MS. p. 342] mæsse-dæg. C.



# NOTES ON WYCLIFFE'S TRANSLATION.

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THE text of Wycliffe has been taken from the first version, given in the 4to. Edition, published at Oxford in 1850, printed at the University Press, under the editorial care of Sir Frederic Madden and the Rev. Josiah Forshall, collated with the original MS. No. 369 of the Douce Collection in the Bodleian Library.

The following words in *Italic* are in the body of the page of Wycliffe's translation. They are, like our marginal readings, explanatory of words, which seemed to require elucidation. In the Douce MS. they are written in letters of the same form as the other part of the text; but, for distinction, a red line is drawn under them. For the same purpose, Sir Frederic Madden and Mr. Forshall have printed them in the *Italic* character. In their text of Matt. i. 2b. after *gendride*, we find in *Italic* *or bigate*.—and in v. 22aa. *Racha, that is, a word of scorn*.—vi. 13m. *Amen, that is, so be it*.—x. 39e. *his soule, that is, temporal lyf*. Though these explanatory words could not be entirely excluded, as they belong to the translation; yet, if left in the text, they would have expanded it too much to harmonise with the other versions. A small obelisk or dagger is, therefore, placed in the text, where such *Italic* words occur. All these explanatory words are given in the following notes, in the *Italic* character.

*Matt. i. 2b. or bigate.*—19i. *or riztful.*—19m. *or lede hir ferther.*—20n. *or sweuen.*—23w. *or expound.*

ii. 1q. *or wijs men.*—16g. *or disceyued.*

iii. 2k. *or cume nize.*—11ff. *or cristen.*—12c. *or fan.*—12ee. *or that neuer shal be quenched.*—15v. *or left hym.*

iv. 21aa. *or beetyng.*—23u. *or ache.*—24c. *or fame.*

v. 4. Wycliffe, following the Vulgate, places verse 5 before 4.—17c. *or deme.*—17h. *or destruye.*—18m. *that is, leste lettre.*—19d. *or breketh.*—22aa. *that is, a word of scorn.*—22li. *that is, a word of dispisyng.*—24n. *or acordid.*—31p. *that is, a litil boke of forsakyng.*—47d. *or saluten.*

vi. 13m. *that is, so be it.* The Doxology is omitted by Wycliffe, and the Anglo-Saxon, because it was not in the Vulgate.—20t. *or undirmyne nat.*

vii. 3f. *or a litil mote.*—6l. *or precieuse stoonys.*—13m. *or dampnacioun.*—26y. *or soond.*

viii. 19c. *or a man of lawe.*—20h. *or borowis.*—28cc. *or wickid.*—30c. *or droue.*

ix. 15k. *or husbonde.*—15m. *or mourne.*—16i. *or nesse.*—17i. *or wijn vesselis.*—20h. *or rennyng.*—28yy. *or zea.*—35w. *or ache.*

x. 12i. *or salute zee.*—14q. *or citee.*—16p. *or wijse bifore.*—18c. *or meyris.*—19e. *or bitraie.*—25z. *or the fudir of meynee.*—26j. *or hid.*—39e. *that is, temporal lyf.*—39n. *that is, lif.*

xi. 5z. *or ben maad keepers of the gospel.*—12o. *or violence.*—19o. *or glotoun.*—22g, 24o. *or lesse peyne.*—25bb. *or sleez men.*—28n. *or fulfille.*—30e. *or soft.*—30i. *or esy.*

xii. 4n. *or puttyng forth.*—16l. *or knowen.*—25q. *or discounfortid.*—27j. *or whos mi3t.*—28u. *or amonge zou.*

xiii. 6g. or brenden for hete.—11g. or priuete.—21l. that is, it lastith bot a litil tyme.—25k, 26l, 27bb. or cokil.—29i. or coclis.—30z. or cockilis.—30gg. or smale bundelis.—32ii. or braunchis.—35y. or telle oute.—36x. or cokelis.—38q. or cocklis.—55i. or carpenter.

xiv. 1e. that is, prince of the fourthe part.—8d. or warnyd.—22d. or comauuidide.

xv. 2d. or breken.—2f. or statutis.—6r. or idyl.

xvi. 3j. or sorwful.—17k. that is, the sone of culuer.—18aa. or strengthe.—23s. or vndirstondist nat.—25h, and 25r. that is, his lyf.

xvii. 2c. or turnyd into an other lickenesse.—17g. or out of the feith.—25ee. or rent.—25ll. or other mennys sones.—27ff. that is, a certeyn of moneye.

xviii. 15m. or snybbe.—27j. or sufride hym.

xix. 3t. or forsake.—5q. or drawe.—6t. or knytte to gidre.—24i. or eysier.—28v. or gendrynge azein.—28nn. or seegis.

xx. 1a. or by the morwe.—9p. that is, euery man oo peny.—22j. or skulen axe.—28s. or lif.

xxi. 5n. or meke.—9l. that is, I preie, saue.—16z. that kunnan nat speke.—29l. or forthenkyngye.—33dd. or sette it to ferme.—37n. or drede.

xxii. 5c. or reken nat.—7o. or distryde.—16i. that ben men of Eroudis.—16ee. or charge.—17p. or emperour.—17q. or tribut.

xxiii. 4h. or that moun nat be born.—5q. that ben smale scrowis.—15s. that is, a comertid to 3oure ordre.—16ee. or is detour.—23u. or of more charge.—23hh. or nedlie.—33c. or buriownyngus.—33e. that slean her modris.—34l. or writeris.—38i. or forsaken.

xxiv. 10j. or eck other.—22j. that is, mankynde.—26t. or placis.—30o. or lymagis.—31ec. or endes.—32k. or braunche.—40p. or forsaken.—45i. or war.—48n. or taryngye.

xxv. 1u. or husbonde.—1x. or wijf.—5c. or housbonde.—15g. or besauntis.—

20s. or besauntis.—21l. or trewe.—27f. or betaken.—34v. or take 3ee in possessioun.—34ee. or makyngye.—35bb. or herberden.

xxvi. 10j. or sory.—30c. or heri-nyngye.—37o. or heuy.—38o. or abyde 3ee.—41t. or vnstable.—64o. or fro this tyme forth.—65f. or to-rente.

xxvii. 2m. or chef iustice.—3n. or forthenkyngye.—5v. or a gnare.—11f. or domysman.—17m. or delyuere.—19e. or domysman.—19gg. or sweuen.—20j. or counseiliden.—21p. or delyuerid.—24z. or giltlesse.—29v. or folden.—40c. or fie to thee.—46u. or whi.—48l. or vynegre.—51i. or rent.—52k. or weren dead.—59k. or lynnen cloth.—63i. or disseynour.—66e. or wardiden.—66h. or seelinge.

xxviii 1g. or haliday.—14h. or iustise.

Mark i. 7u. or vnbynde.—15p. or do 3ee penaunce.—28c. or tything.—30k. or lay.—45i. or puplishe.

ii. 21g. or newe.—21s. or pacche.—22j. or wyne vesselis.

iii. 10v. or woundis.—12l. or knowen.

iv. 4p. or of the eire.—10e. or by hym silf.—11o. or priuite.—17l. that is, lasten a lityl tyme.—28l. or grene corn.—29o. or hook.—32c. or quykened.—32s. or erbis.—34t. or by hem self.

v. 3h. or biriels.—4z. or make tame.—13s. or haste.—20k. that is, a cuntree of ten citees.—29u. or sikennesse.—41p. or expownid.

vi. 3f. or carpenter.—9d. that ben opyn aboue.—21x. or gretteste.

vii. 2n. that is, not waischun.—3q. or statutis.—18j. or vnwyse.—22b. or ouer hard kepnyngye of goodis.—24cc. or be priuy.—31h. or coostis.

viii. 2p. or abyden.—8n. or smale gobatis.—11h. or axe.—35g. and 35s. that is, his lyf.

ix. 3r. or walkere of cloth.—18m. or vometh.—49f. or maad sauori.

x. 2p. or forsake.—14h. or vmwor-

*thili.*—25c. or *esyer.*—42m. or *ben seyn.*  
—42s. or *ben lordis.*—45v. or *lyf.*—  
45w. or *azen biyng.*

*xi.* 8m. or *braunchis.*

*xii.* 1f. or *in parablis.*—4t. or *re-  
prouyngis.*—6y. or *drede with reuerence.*  
—7g. or *to gidere.*—30aa. or *myzte.*—  
33l. or *mynde.*

*xiii.* 20k. or *mankynde.*—20aa. or  
*maad schort.*

*xiv.* 1h. *withouȝten sourdowȝ.*—4f.  
or *heuyli.*—13cc. or *come azens ȝou.*—  
14v. or *etyng place.*—26c. or *heriyngge.*  
—34o. or *abide ȝe.*—44y. or *queyntytey.*  
—65dd. or *boffutis.*

*xv.* 7v. *that is, debaat in cytee.*—  
13f. or *put hym on the cros.*—15t. or  
*betun.*—22l. or *expowned.*—25f. *that  
men clepen vndrun.*—28k. or *ordeyned.*  
—32u. or *fals repref.*—33d. or *mydday.*  
—33r. *that is, noon.*—34w. or *wherto.*  
—37h. or *sente out the breth.*—38q. or  
*bynethe.*—43f. *that hadde ten men vndir  
him.*—44l. or *brouȝt to.*

*xvi.* 5y. or *greetli aferd.*—8o. or *gon  
in to hem.*—12o. or *figure.*—16h. or  
*cristenyd.*—18l. or *deedli thing, that  
bryngith deeth.*

*Luke i.* 19bb. or *telle.*—20f. or  
*doumbe.*

*ii.* 1n. or *noble.*—3i. or *knowleching.*

*iii.* 6c. or *man.*

*v.* 1j. or *camen faste.*

*vi.* 32j. *ethir thank.*—41j. *othir a  
mot.*

*vii.* 2g. *that hadde an hundred men  
vndir him.*—22uu. *ether ben maad  
keperis of the gospel.*—34m. *ether gloutoun.*  
—41i. *ethir vsurer.*

*x.* 12l. *ether lasse peyne.*—19j. *othir  
tredyngge.*—27s. or *lyf.*

*xi.* 20i. *ether spirit.*—41f. *ether  
superflu.*—42m. *ether erbe.*

*xv.* 8f. *ether besauntis.*—12o. *ethir  
catel.*

*xvi.* 1p. *ethir a baily.*—19k. *ether  
whit silk.*—26i. *ether depthe.*

*xviii.* 5f. or *diseseful.*

*xix.* 20p. *ether sweting cloth.*

*xxi.* 2l. *ethir a ferthing.*—12u. *ether  
prisouns.*

*xxii.* 7n. *that is, sacrifice of pask.*—  
25k. or *lordschipen.*—44e. *ether an-  
gwische.*—64c. or *hiddene.*

*xxiii.* 46y. *ether diede.*—50k. *ether  
hawynge ten vndir him.*

*xxiv.* 11i. *ether errour.*

*John i.* 1f. *that is, Goddis sone.*—  
14c. *that is, Goddis sone.*—14f. or  
*man.*

*ii.* 1j. or *town.*—8m. *that is, prince  
in the hous of thre stagis.*—18j. or  
*tokene.*

*iii.* 18i. or *dampnyd.*—20u. or *vn-  
dirnomun.*—22v. or *cristenede.*—25c.  
or *axyng.*—25n. or *clensing.*—26j. or  
*maistir.*—29e. or *wyf.*—29h. or *hose-  
bonde.*—30k. or *maad lesse.*

*iv.* 5p. or *feeld.*—6k. or *feynt.*—6z.  
or *vndurn.*—21x. or *worschiipe.*—31j. or  
*maistir.*—35aa. or *cuntrees.*—36f. or  
*mede.*—44n. or *worschip.*—45bb. or  
*haliday.*

*v.* 13s. or *sett.*—35h. or *ȝyuyngge lizt.*  
—37u. or *foorme.*

*vi.* 14i. or *myracle.*—26u. or *my-  
raclis.*—27z. or *markede.*

*vii.* 2l. *that is, a feeste of tabernaclis.*  
—4i. or *priuy.*—14f. or *goyngge bitwixe.*  
—23s. or *wraththe.*—35z. or *distroy-  
yngge.*

*viii.* 7d. or *contynuede.*—19n. or  
*knownen.*—25n. or *the firste of al thing.*  
—42r. or *cam forth.*—51q. or *taaste.*

*ix.* 2f. *that is, Maistir.*—6s. or  
*baumede.*—7l. or *cisterne.*—11x. or *cis-  
terne.*—16bb. or *myraclis.*—28c. or  
*cursiden.*

*x.* 11k. *that is, his lyf.*—12c. or *hyred  
hyme.*—12v. or *forsaketh.*—12ff. or *scat-  
erith.*—20k. or *wexith wood.*—41l. or  
*myracle.*

*xi.* 8e. or *maistir.*—27e. or *ȝhe.*—  
28p. or *stilnesse.*—44w. or *sweting cloth.*  
—47u. or *myraclis.*

*xii.* 3h. or *trewe narde.*—16o. or  
*hadden mynde.*—25e. and 25n. *that is,  
lyf.*—26q. or *seruant.*—37h. or *myra-*

*dis.*—40i. or *maad hard.*—40cc. or *al turned.*

xiii. 37p. and 38g. *that is, lyf.*

xiv. 26v. or *remembre.*

xv. 2b. or *braunche.*—13m. *that is, lyf.*—25w. or *freely.*—26v. or *cometh forth.*

xvi. 6j. or *heuynesse.*—21aa. or *charge.*—25i. or *derke saumplis.*—32l. or *scaterid.*—33t. or *ouerleying.*

xvii. 2j. or *man.*—12ee. or *dampnacioun.*

xviii. 1u. or *a gardyn.*—36ll. or *of this place.*

xix. 12a. or *fro thennus.*—13z. *in Englisch, place of Caluarie.*—14f. or *euyyn.*—14l. or *mydday.*—36o. or *make lesse.*

xx. 1g. *that is, of the woke.*

xxi. 25g. or *myracles.*

## TYNDALE'S TRANSLATION.

OUR text of Tyndale's version is taken verbatim from the very exact and beautiful facsimile published with the following Title,—“The first New Testament printed in the English language [1525 or 1526], translated from the Greek by William Tyndale: reproduced in Facsimile, with an introduction by Francis Fry, F.S.A., Bristol, printed for the editor, 1862.”

This facsimile is a perfect representation of the earliest and most complete copy of Tyndale's version known to exist. It was printed by Peter Schöffer at the free city (frei statt, p. 24) of Worms, and sold in Oxford “before the 7th February, 1526.” Had it been dated, it might have been 1525 or 1526. Further notice of Tyndale and of this edition is given in the Preface. At present, it is only necessary to observe, that it is believed our text is in the exact words written by Tyndale, for it was printed from his own MS. under his own eye. Only the evident and glaring errors in orthography are corrected, and made to agree with the same words used in other parts of the translation. Every possible care has been employed to give the words precisely as the Martyr wrote them. “The

errours comitted in the prentyng” (Fol. ccclv.) are such as would most likely occur to a German compositor: as in John vii. 14 *gebe* for *geve gave*. The misprints are very numerous; but they are at once detected by an English eye. The following are a few examples:—

John iii. 36	<i>beloveth</i>	<i>for</i>	<i>beleveth</i>
iv. 2	<i>thought</i>		<i>though</i>
v. 4	<i>wath</i>		<i>what</i>
— 7	<i>stoppeth</i>		<i>steppeth as</i>
			<i>stepped in</i>
			<i>verse 4</i>
— 27	<i>sonne</i>		<i>sonne son</i>
— 35	<i>brurnyng</i>		<i>burnyng</i>
vi. 12	<i>ynought</i>		<i>ynough enough</i>
			<i>verse 15</i>
— 45	<i>hat</i>		<i>hath</i>
— 69	<i>soone</i>		<i>sonne son</i>
vii. 14	<i>thaught</i>		<i>taught</i>
viii. 20	<i>honhes</i>		<i>hondes</i>
— 47	<i>Gog</i>		<i>God</i>
— 55	<i>is</i>		<i>his</i>

It would be a waste of time to cite more examples. The manifest misprints have been silently corrected, that our text might be made, as far as possible, a perfect representation of the words written by William Tyndale, one of the best scholars and one of the greatest Divines of his age.



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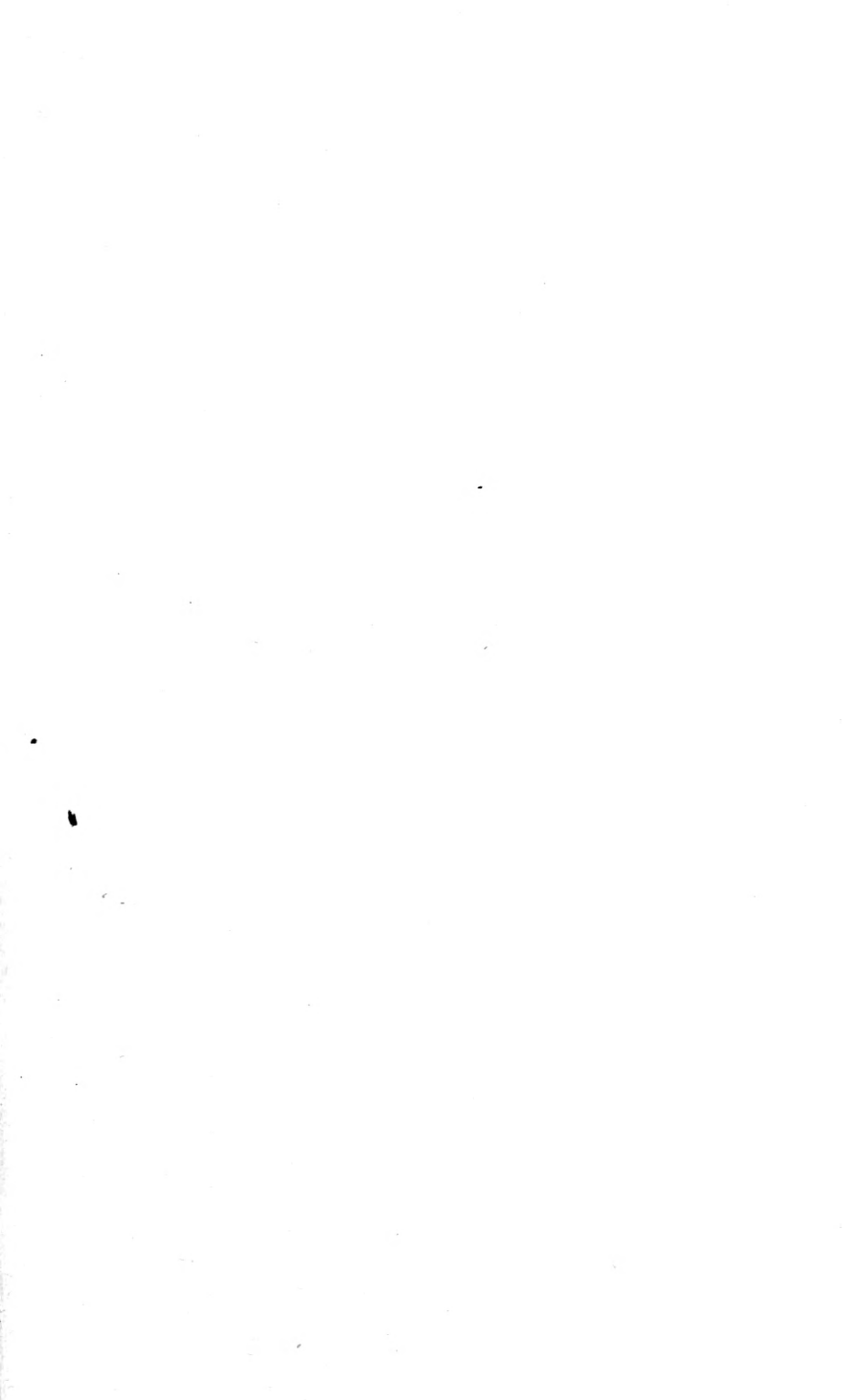
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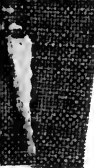
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